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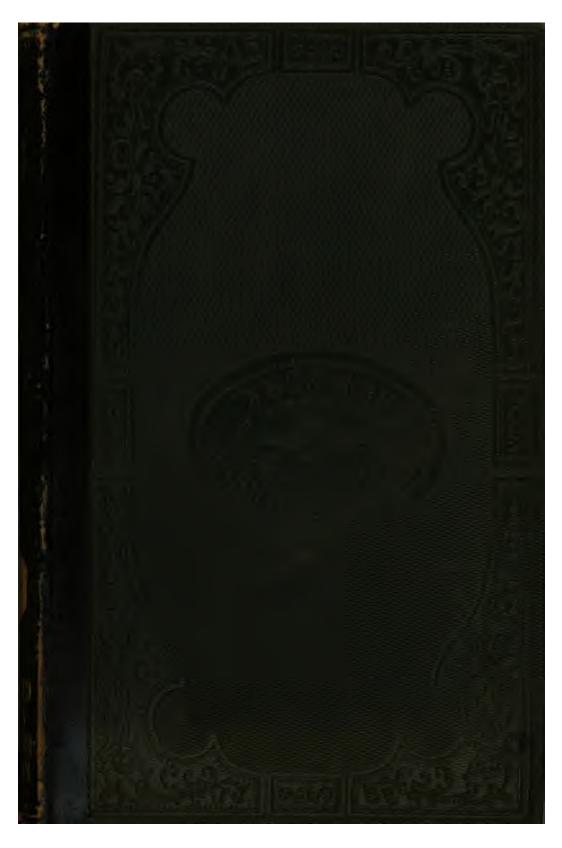
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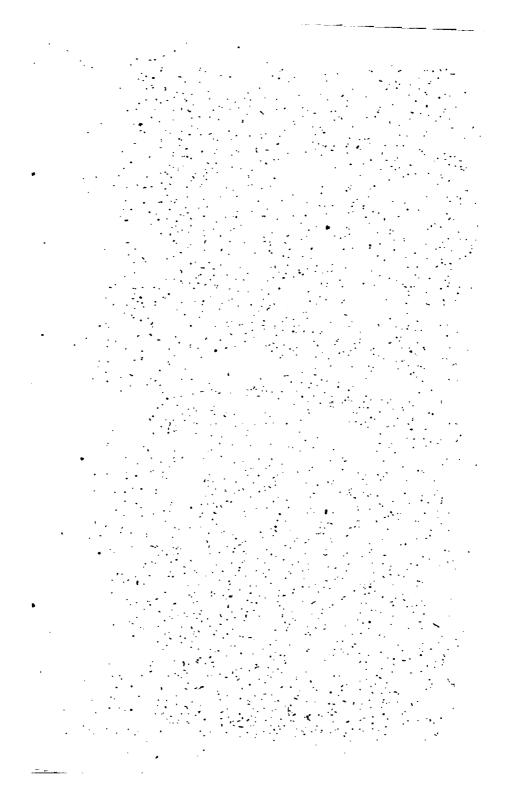
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ELEMENTARY GRAMMAR

THE GREEK LANGUAGE,

CONTAINING A SERIES OF

GREEK AND ENGLISH EXERCISES

FOR TRANSLATION,

WITH THE REQUISITE VOCABULARIES.

AND AN

APPENDIX

ON THE HOMERIC VERSE AND DIALECT.

BY

DR. RAPHAEL KÜHNER.

CONSECTOR OF THE LYCEUM, MANDVER.

PROM THE GERMAN BY

SAMUEL H. TAYLOR,
PRINCIPAL OF PHILLIPS ACADEMY, ANDOVER, MASS

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PREFACE.

RAPHAEL KÜHNER, the author of the following Grammar, was born at Gotha, in 1802. Among his early classical teachers were Döring, Rost, and Wüstemann. At the University of Göttingen, he enjoyed the instructions of Mitscherlich, Dissen, and Ottfried Müller, men of great distinction in classical philology. For more than twenty years, he has been a teacher in the Lyceum at Hanover, one of the principal German gymnasia, and has consequently had the most favorable opportunities, as a practical teacher, to understand the wants of students and to be able to meet them.

In addition to several other important works, Dr. Kühner has published three Greek Grammars:

- A Copious Greek Grammar, containing 1150 octave pages, which has been translated by W. E. Jelf, M. A., of the University of Oxford.
- 2. A School Greek Grammar, which has been translated and published in this country.
- 8. An Elementary Greek Grammar, the original of the present work, from the second edition of which a very faithful translation was made by John H. Millard, St. John's College, Cambridge, the Greek and English exercises and the accompanying Vocabularies, however, having been omitted.

The grammatical principles of the present work, so far as they extend, are the same as those contained in the Larger Grammar already published in this country, the latter being designed to carry forward the student in the same course which he had commenced in the former. The work enjoys the highest reputation among classical scholars both in Europe and America. It is based on a thor-

ough acquaintance with the laws and usages of the language. The author has evidently studied the genius of the Greek, and has thus prepared himself to exhibit its forms and changes, and general phenomena, in an easy and natural manner. His rules and statements are comprehensive, embracing under one general principle a variety of details. The analysis of the forms can hardly be improved. The prefixes and suffixes, the strengthening and euphonic letters, are readily distinguished from the root of the word. The explanation of the Verb in particular, is so clear and satisfactory, that, after a little practice, the student can take the root of any verb, and put it into any given form, or take any given form and resolve it into its elements. The rules of Syntax, too, are illustrated by so full a collection of examples, that the attentive student cannot fail to understand their application.

The work is designed to be sufficiently simple for beginners, and also to embrace all the more general principles of the language. The plan is admirably adapted to carry the student forward understandingly, step by step, in the acquisition of grammatical knowledge. As soon as the letters and a few introductory principles, together with one or two forms of the verb, have been learned (the sections marked with a [†] being omitted), the student begins to translate the simple Greek sentences into English, and the English into Greek. As he advances to new forms or grammatical principles, he finds exercises appropriate to them, so that whatever he commits, whether forms or rules, is put in immediate practice. The advantage of this mode of study is evident. The practical application of what is learned is at once understood; the knowledge acquired is made definite; the forms and rules are permanently fixed in the mind, and there is a facility in the use of them whenever they may be needed. The student, who attempts to commit any considerable portion of the Grammar without illustrative examples, finds it difficult to retain in his memory what he has learned. is a confusion and indistinctness about it. One form often runs into another, and one rule is confounded with another. But if each successive principle is carefully studied, and then immediately put in

practice, in translating the Greek and English exercises, and is afterwards frequently reviewed, there will, in the end, be an immense saving of time, the student will be prepared to advance with pleasure from the less to the more difficult principles, and in the subsequent part of his course, he will experience no difficulty in regard to grammatical forms and rules. One of the most serious hindrances to the rapid and profitable advancement in the Greek and Latin Languages, is a want of an intimate acquaintance with their elementary principles.

The plan of the author proposes that the vocabularies accompanying the exercises, be committed to memory. In doing this, the student should be made to understand the value of the ear, as well as of the eye, the advantage to be derived from the former being altogether too much neglected in the acquisition of a foreign language. When the student first sees a new word, let him fix the form distinctly in his mind, and associate with it its meaning, so that the meaning may afterwards readily recall the word, or the word the meaning. Then, too, let him pronounce the word, and associate its meaning with its sound, so that when the word is again heard, the meaning may at once suggest itself. The child acquires its knowledge of language almost wholly by the ear; and if the student in his efforts to learn a new language, would imitate the child in this respect, his progress would undoubtedly be much more rapid. This method would require that the words be often pronounced, their definitions being at the same time carefully associated with them. This will in no way be so successfully accomplished as by requiring the vocabularies to be committed to memory. If the student knows that, when the Greek words are pronounced by his teacher, he must give the definition, or that, when the definition is given him, the corresponding Greek will be required, his atten tion will be more carefully and perseveringly directed to the forms and sounds of the words in his exercises; he will soon have at his command an extensive vocabulary of the words in more common use, and will save much time, which is so often lost in turning again and again to the same word in the lexicon. Such a process,

too, will be of great service in cultivating the habit of fixed and close attention. In addition to the exercises contained in the book, it will awaken new interest in the class, if the teacher give exercises of his own, either in Greek or English, and require these to be translated at once by the members of the class. It will be profitable, also, for any one of the class to propose exercises for the others to translate. On this subject generally, however, the experienced teacher will be able to point out the best course to his pupils.

In preparing the present work, it has been the aim of the translator to adapt it to the wants of students in this country. He has occasionally, therefore, made slight changes in the original, where it seemed desirable. Occasionally, too, he has given explanations of his own in the body of the book, where he supposed the wants of the younger pupils might require them. But all the principles of the Grammar and nearly all the arrangement are retained as they were given by the author. The translator has endeavored to make such a book as the author himself would have done, under similar circumstances.

The English exercises in the Etymological Part of the Grammar, were taken from the Greek Delectus of the late Dr. Alexander Allen, London, as they had been translated by him from the Elemen tary Grammar of Kühner. The exercises in the Syntax were translated by Mr. John N. Putnam, of the Theological Seminary, Andover.

In conclusion, the translator would acknowledge his special obligations to Mr. R. D. C. Robbins, Librarian, Theological Seminary, Andover, and to Mr. A. J. Phipps, Instructor in Phillips Academy, for the highly valuable assistance they have rendered in correcting the proofs.

ANDOVER, MAY 1, 1846.

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ELEMENTARY GREEK GRAMMAR.

ETYMOLOGY.

CHAPTER I.

THE LETTERS AND THEIR SOUNDS.

§ 1. Alphabet.

THE Greek language has twenty-four letters, viz.

Fo	FORM. SOUND.		Nam	e.
A	æ	a	\mathcal{A} λφα	Alpha
$oldsymbol{B}$	· β	Ъ	$B ilde{\eta} aulpha$	Beta
$oldsymbol{arGamma}$	7	g	Γάμμα	Gamma
Δ	ð	ď	Δέλτα	Delta
\boldsymbol{E}	8	e short	Έ ψιλόν	\mathbf{E} psilo \mathbf{r}
\boldsymbol{z}	ζ	Z	$Z ilde{\eta} aulpha$	Zeta
\boldsymbol{H}	η	e long	$^{7}H\tau\alpha$	Eta
Θ	Ð	th	Θῆτα	Theta
I	•	i	Ίοντα	I ŏta
K	×	k	Κάππα	К арра
A ·	λ	1	Λάμβδα	Lambda
M	μ	m,	Μũ	Mu
N	v	n	$N ilde{m{v}}$	$\mathbf{N}\mathbf{u}$
Ξ	ţ	x	Z ī	Xi
0	0	o short	*Ο μτκρόν	Omicron
II	π	p	Пї	\mathbf{Pi}
\boldsymbol{P}	Q	r	¹P∞̃	\mathbf{R} ho
$oldsymbol{arSigma}$	σς	8	Σ ίγμ α	\mathbf{Sigma}
$oldsymbol{T}$	τ	t	$T lpha ilde{v}$	Tau
$m{r}$	v	u ·	³ Υ ψιλόν	\mathbf{U} psilo \mathbf{n}
Ф	g p	ph	Фĩ	${f Phi}$
\boldsymbol{X}	χ	ch	Xi.	Chi
$oldsymbol{\psi}$	ψ	ps .	$\Psi 7$	Psi
Ω	60	o long 1	3Ω μέγα	Oměga.

REMARK. Sigma (σ) takes the form ε at the end of a word; e. g. $\sigma \epsilon \iota \sigma \mu \delta \varepsilon$. This small ε may be used also in the middle of compound words, when the first part of the compound ends with Sigma; e. g. $\pi \rho o \varepsilon \phi \epsilon \rho \omega$, $\partial v \varepsilon \gamma \epsilon \nu \delta \varepsilon$.

§ 2. Pronunciation* of particular Letters.

 γ before γ , κ , χ and ξ has the sound of ng in angle, e. g. $\dot{a}\gamma\gamma\epsilon\lambda o_{\zeta}$, ang-gelos, 'Αγχίσης, Anchises, συγκόπη, syncope, λάρυγξ, larynx; γ before vowels always has the hard sound, like g in get.

e has the sound of short e in met, when it is followed by a consonant in the same syllable, e. g. $\mu e \gamma - a c$, $\mu e \tau - a c$; the sound of long e in me, when it ends a word, or a syllable followed by another vowel, or when it forms a syllable by itself, e. g. γe , $\vartheta e \omega$, $\pi \rho o c e \vartheta \eta \kappa e$.

η has the sound of e in me, e. g. μονή.

i has the sound of i in mine, when it ends a word or syllable, e. g. $i \lambda \pi i - \sigma i$, $\delta \pi i$; the sound of i in pin, when it is followed by a consonant in the same syllable, e. g. $\pi \rho i \nu$, $\kappa i \nu - \delta \nu \nu o \varsigma$.

 ξ in the middle of a word has the sound of x, e. g. $\pi \rho \bar{u} \xi \iota_{\zeta}$; at the beginning of a word, the sound of ζ , e. g. $\xi \dot{\varepsilon} \nu o_{\zeta}$.

o has the sound of short o in not, when it is followed by a consonant in the same syllable, e. g. $\lambda \delta \gamma - o_{\zeta}$, $\kappa \bar{v} - po_{\zeta}$; the sound of long o in go, when it ends a word, or a syllable followed by another vowel, e. g. $\tau \delta$, $\dot{v} \pi \delta$, $\dot{v} \sigma - \delta \zeta$.

 σ has the sharp sound of s in son; except it stands before μ , in the middle of a word, or at the end of a word after η or ω , where it has the sound of ζ , e. g. $\sigma \kappa \eta \nu \dot{\eta}$, $\nu \dot{\rho} \mu \nu \rho \mu \nu$, $\gamma \dot{\eta} \zeta$, $\kappa \dot{\alpha} \lambda \omega \zeta$.

 τ followed by ι never has the sound of sh, as in Latin, e. g. $\Gamma a \lambda a \tau i a = Galatia$, not Galashia.

w has the sound of u in tulip, e. g. τύχη.

x has the hard sound of ch in chasm, e. g. raxbc.

ω has the sound of long o in note, e. g. άγω.

§ 3. Division of the Vowels .- Diphthongs.

z and z are always short vowels; z and z always long; z, z and z either long or short.

The short vowels are indicated by ($\tilde{}$), the long by ($\tilde{}$), e. g. \tilde{a} , \tilde{a} . The mark ($\tilde{}$) shows that the vowel may be either long or short, e. g. \tilde{a} .

For rules on the division of syllables, see \ 17.

The diphthongs are:

	as pron	ounced	like	æi	in	aisle,	e. g.	aiξ	
	81 	"	"	ei	"	eloight,	"	δεινός	
	06	"	"	oi	66	oil,	"	χοινός	
	v.	u	u	whi	"	whine,	"	νίός	
	αυ	66	"	au	"	laud,	"	vavs	
	ev and nv	"	"	eu	u	feudal,	"	έπλευσα,	ກຸນ 500
	ov and wv								
also a, three di	η and φ, i iphthongs, like α, η s	i. e. <i>ā</i> , which	η ar are	nd o	ed.	vith an improp	Iota er d	subscrip	t. These

REM. 1. The following examples will show how the Romans sounded these diphthongs, and how they are represented in English; at is expressed by the diphthong $\alpha \dot{e}$, $\epsilon \iota$ by t and ℓ , v by y, $o\iota$ by oe, ov by u, e. g.

Φαίδρος, Phaedrus, Γλαῦκος, Glaucus, Neīloc, Nilus,

Evoce, Eurus. Βοιωτία, Boeotia, Moῦσα, Mūsa,

Θράκες, Thraces, Θρήσσα, Thressa, τραγφδός, tragoedus.

Aukelov, Lyceum, Είλείθυια, Ilithyia,

Rem. 2. With the capital letters, the Iota subscript of φ , η and φ is placed in a line with the vowel; e. g. $A\iota = a$, $H\iota = y$, $\Omega\iota = \varphi$.

REM. 3. When two vowels, which regularly form a diphthong, are to be pronounced separately, it is indicated by two points called diacresis, placed over the second vowel (ι, υ) ; e. g. $\varepsilon \tilde{\iota}$, $o \tilde{\iota}$, $a \tilde{\upsilon}$.

§ 4. Division of the Consonants.

1. The consonants are divided, first, according to the organs by which they are formed, into:

> Palatals, $\gamma \times \gamma$ Linguals, 8 7 9 7 2 0 0 Labials, $\beta \pi \phi \mu$.

Exercise for Reading. ye. yn. xai. yi. ysi.—de. dai. dy. va. ve. το. τω. τφ. του. ταν. τη. θι. θεί. λω. γαλα. νυ. νει. νειν. νη. ρω. ρα. ρει. ρειν. σα. σον. σενω. — βου. βουν. βητα. βαλλω. πι. πον. πω. παν. φι. φερω. φεν. φυγη. μυ. μη. μοι.

- 2. Consonants are divided again, according to the greater or less influence of the organs of speech in their formation, into:
 - (a) Semi-vowels, viz. $\lambda \mu = \rho$, which are called Liquids, and the sibilant σ ;
 - (b) Mutes, viz. $\beta \gamma \delta \pi \times \tau \phi \gamma \delta$. These nine mutes are divided:

^{*} By some, however, pronounced like ou in group.

- (a) According to the organ of speech, into three Palatals, three Linguals and three Labials;
- (b) According to their names, into three Kappa-mutes, three Taumutes, and three Pi-mutes;
- (e) According to the stress of articulation, into three smooth Mutes, three medial Mutes, and three rough Mutes.

	вмоотн.	MEDIAL.	ROUGH.	
Palatals	×	γ	X	Kappa-mutes
Linguals	7	δ	Ð	Tau-mutes
Labials	π	β	ф	Pi-mutes.

3. From the coalescence of the Mutes with the sibilant σ , three double consonants originate,—

ψ from πσ βσ φσ

ξ from πσ γσ χσ

ζ from δσ.

Exercise for Reading. λαμβάα. λαμβάνω. μυ. μελος. μαλά. τυ. τυκτες. νυσσω. ρευσις. ριπτω. σιγμα. σευω. καππα. καινά. κοινόν. γαρ. γραυ. χθων.—τον. την. τοιν. τεμνω. τραυμα. δελτα. δεινότης. δεα. θητά. θαυμά. θαυμάσια. — πάντα. πρώτα. ποίω. παυομέν. βητά. βαινώ, βαλλώ. βλαπτομέν. φευγώ. φονεύω. φειδομάι. — ψι. ψαυω. ψαλλώ. ψάλτηρ. ψυχη. ξι. ξενός. ξαινθός. ξαινώ. ζητά. ζητησίς.

§ 5. Breathings.

- 1. Every vowel is pronounced with a Breathing; this is either a smooth or rough Breathing. The smooth is indicated by the mark ('), the rough by ('). One of these marks is placed over every vowel which begins a word; e. g. ω΄ον, ίστορια. The rough breathing corresponds to the English and Latin h. The smooth breathing is connected with every vowel, which has not the rough.
- 2. In diphthongs, the mark of the breathing is placed over the second vowel; e. g. vios, εὐθυς, αὐτικα.. But when the improper diphthongs α, η, ω, are capital letters, the breathing is placed over the first vowel; e. g. Aιδης, pronounced like άδης, Hades.
- 3. The liquid ρ is pronounced with the rough breathing, and hence has the mark of the breathing at the beginning of the word: e. g. $\dot{\rho}\alpha\beta\delta\sigma c$. When two ρ 's occur in the middle of a word, the first

is pronounced with the smooth breathing, the last with the rough. The first has the mark of the smooth, the last that of the rough e. g. Πυψύος.

Exercise for Reading. άλφα. αὐξανω. αἰθηρ. αίμα. ἐμον. ἐκω». εἰτα. εἰμα. εὐρει. εύρισκω. όλιγον. οἰνου. οἰον. οἰον. ήτα. ηὐξον. ήκων. ἰωτα. ἱνα. ἰπποι. ὑπο. υἱοι. ἰωκη. ἀδω. Ὠιδη.

§ 6. Mark of Crasis and Elision (Coronis— Apostrophe.)

- 1. The mark of Crasis and Elision is the same as the smooth breathing.
- 2. When two words come together, the one ending, and the other beginning, with a vowel, these two vowels frequently coalesce and form one long syllable. This coalescence is called *Crasis*, and the mark by which it is indicated, *Coronis*. The Coronis is placed over the syllable formed by Crasis, and when this syllable is a diphthong, over the second vowel. But the Coronis is omitted, when a word begins with a vowel or diphthong formed by crasis; e. g. $\tau \delta$ $\delta ro\mu \alpha = \tau o \tilde{v} ro\mu \alpha$, $\tau \delta$ $\delta ros = \tau o \tilde{v} ros$, $\tau \alpha$ $\delta ros = \tau \delta ros$.

Rem. In Crasis the Iota subscript (§ 3) is written only when the ι belongs to the last of the coalescing vowels; e. g. $\kappa a \wr \epsilon l \tau a = \kappa d \tau a$; but $\kappa a \wr \ell \pi \epsilon \iota \tau a = \kappa d \pi \epsilon \iota \tau a$

3. Elision is to be distinguished from Crasis. It consists in the omission of a vowel before a word beginning with a vowel. The mark by which Elision is indicated, is called Apostrophe; e. g. ἀπὸ οῖκον = ἀπὶ οῖκον. The Apostrophe is omitted in compound words; e. g. ἀπέφερον from ἀπο-έφερον.

†§7. Movable Consonants at the end of a word.

- 1. Another means of avoiding the concurrence of two vowels in two successive words, is by appending a ν (called ν ἐφελκυστικόν, suffixed) to certain final syllables, viz.
 - (a) to the Dat. Pl. in σι, to the two adverbs, πέρνσι, the last year, παντάπασι, universally, and all adverbs of place in σι; e. g. πᾶσιν ἔλεξα; ἡ Πλαταιᾶσιν ἡγεμονία;
 - (β) to the third Pers. Sing. and Pl. in σι; e. g. τύπτουσιν ἐμέ, τίθησιν ἐν τῆ τραπέζη; so also to ἐστί;
 - (γ) to the third Pers. Sing. in s; e. g. έτυπτεν έμέ;
 - (d) to the numeral είκοσι, although even before vowels the v is often omitted; e. g. είκοσιν ἄνδρες and είκοσι ἄνδρες.

Ram. In Attic prose, ν εφελκυστικόν regularly stands at the end of complete sections, and sometimes before the longer punctuation-marks, where no vowel follows.

- 2. The word over (thus) always retains its full form before a vowel, but drops its final o before another consonant; e. g. over a c έποίησεν, but ο ν τ ω ποιώ. So also άχρις and μέχρις.
- 3. In like manner the Prep. ¿¿ (ex) retains its full form before vowels and at the end of a sentence, but before consonants takes the form ex; e. g. ex elonous, elonous ex, but ex the elonous; so also in composition; e. g. έξελαύνειν, but έκτελείν.
- 4. So the negative oux (not) becomes ou before a consonant; e.g. ούκ αίσχρός, but ού καλός; and before a rough breathing it becomes ούχ; e. g. ούχ ήδύς; yet not before the aspirate ρ; e. g. ού ξίπτω.

†§8. Change of Consonants in Inflection and $oldsymbol{Derivation}.$

1. A Tau-mute (& 8 0) before another Tau-mute is changed into o; e.g.

- $(\pi \beta \phi)$ before μ is changed into μ , 2. A Pi-mute a Kappa-mute $(x \gamma \chi)$
 - a Tau-mute (r & 0) μ σ; e. g. (a) Pi-mute: λέλειπ-μαι from λείπω becomes λέλειμμαι

becomes βέβρεγμαι

- τέτριβ-μαι τρίβω τέτριμμαι 44 " γέγραφ-μαι γράφω γέγραμμαι 44 " πέπλεγμαι (β) Kappa-mute: πέπλεκ-μαιπλέκω λέλεγ-μαι " λέγω remains λέλεγμαι
- βρέχω " (γ) Tau-mute: 46 ήνυτ-μαι άνττω ήνυσμαι " " ήρειδ-μαι έρείδω ηρεισμ**αι** " πείθω " πέπειθ-μαι πέπεισμαι

"

- κεκόμιδ-μαι κομίζω κεκόμισμαι. 8. A Pi-mute $(\pi \beta \varphi)$ with σ is changed into ψ ,
- a Kappa-mute $(x \gamma \gamma)$ with σ is changed into ξ a Tau-mute $(\tau \ \delta \ \theta)$ disappears before σ ; e. g.

βέβρεχ-μαι

- (a) Pi-mute: λείπσω from λείπω becomes λείψω τρίβσω τρίβω τρίψω γράψω γράφσω γράφω " " " 66 (β) Kappa-mute: πλέκσω πλέκω πλέξω "
- λέγσω λέγω λέξω " 44 βρέχσω βρέχω βρέξω 64 άντιω (y) Tau-mute: ἀνύτσω artos έρείδσω " έρείδω Lociou πείθσω " πείθω πείσυ έλπίδου έλπίζω ilatou.

REMARK 1. The Prep. εκ before σ is an exception; e. g. ἐκσύζω, not ἐξώζω.

N before a Pi-mute (π ρ φ ψ) is changed into μ,
 N before a Kappa-mute (κ γ χ ξ) is changed into γ,
 N before a Tau-mute (τ δ θ) is not changed; e. g.

```
συν-καλέω
                                            becomes συγκαλέω
έν-πειρία becomes έμπειρία
έν-βάλλω
             66
                   έμβάλλω
                               συν-γιγνώσκω
                                               "
                                                     συγγιγνώσκα
                                               4
                   ξμφρων
έν-φρων
                               σύν-χρονος
                                                     σύγχροι ος
             44
                   ξμψύχος
                               συν-ξέω
                                                "
έν-ψύγος
                                                     συγξέω ;
but συντείνω, συνδέω, συνθέω.
```

REM. 2. The enclitics form an exception; e.g. δυπερ, τόυγε, not δμπερ, τόγγε

5. N before a Liquid is changed into the same Liquid; e. g. συν-λογίζω becomes συλλογίζω συν-μετρία becomes συμμετρία έν-μένω " έμμένω συν-ριπτω " συβρίπτω.

Rem. 3. The preposition $\ell\nu$ before ρ is an exception; e. g. $\ell\nu\rho\ell\pi\tau\omega$, not $\epsilon\rho$.

6. N is dropped before σ and ζ ; the preceding vowel, short by nature, remains short after the omission of v before σ ; e. g.

συν-ζυγία becomes συζυγία, δαίμον-σι becomes δαίμοσι.

- 7. But when v is joined with a Tau-mute, both letters disappear before σ , and, as a compensation, the short vowel is lengthened before σ , namely, ε into ε_i , σ into ov, $\check{\alpha}$, i, \check{v} into $\check{\alpha}$, i, \check{v} ; e. g.

```
τυφθέντ-σι becomes τυφθείσι
                                λέοντ-σι
                                             becomes λέουσι
                                έλμινδ-σι
σπένδ-σω
                   σπείσω
                                                      έλμισι
                                                "
πάντ-σι
                    πὰσι
                                δεικνύντ-σι
                                                     δεικυῦσι
τύψαντ-σι
                    τύψασι
                                Ξενυφώντ-σι
                                                     Σινοφώσι.
```

8. A Pi-mute $(\pi \beta \varphi)$ or a Kappa-mute $(x \gamma \chi)$ before a Taumute, must be of the same order as the Tau-mute, i. e. smooth, middle or rough. Hence only a smooth Mute (πx) can stand before the smooth Mute τ ; only a medial $(\beta \gamma)$ before the medial δ ; only an aspirate $(\varphi \chi)$ before the aspirate ϑ ; consequently, $\pi \tau$ and $x\tau$; $\vartheta \delta$ and $\gamma \delta$; $\varphi \vartheta$ and $\chi \vartheta$; e. g.

```
\beta before \tau becomes \pi as: from \tau \rho i \beta \omega
                                                τέτριβ-ται
                                                                = τέτριπται
                                                               = γέγραπται
= λέλεκται
                      \pi "
                                    γράφω
λέγω
                                                γέγραφ-ται
λέλεγ-ται
          T
    44
               44
                      K "
                                "
          τ
               44
                      * "
    66
                                66
x
          τ
                                    βρέχω
                                               βέβρεχ-ται
                                                                βέβρεκται
                      β 4
          ð
               "
                                66
                                                                = κύβδα
                                   κύπτω
                                                κύπ-δα
                                                γράφ-δην
                                                                γράβδην
     "
               44
                      β "
                                66
                                    γράφω
          ð
                      y "
                                                                - πλέχουν
                                                πλέκ-όπν
```

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```
Letore δ becomes γ as: from βρέχω
                                                                                                 =\beta\rho\epsilon\gamma\delta\eta\nu
                                                                        βρέχ-δην
                                  φ "
               v
                                                                        έπέμπ-θηι
                                                      πέμπω
                                                                                                 = k\pi \epsilon \mu \phi \vartheta \eta \nu
                                  φ"
                       "
       "
                                                "
β
               θ
                                                      τρίβω
                                                                        ετρίβ-θην
                                                                                                 = \dot{\epsilon} \tau \rho i \phi \vartheta \eta \nu
                                 x "
               θ
                                                       πλέκω
                                                                         ἐπλέκ-ϑην
                                                                                                 = \epsilon \pi \lambda \epsilon \chi \vartheta \eta \nu
ĸ
                                                      λέγω
                                                                        έλέγ-θην
                                                                                                 = k\lambda k\chi \vartheta \eta \nu,
                                  χ
```

Rem. 5. The preposition ἐκ does not undergo this change; e. g. ἐκδοῦναι, ἐκδεῖναι, etc., not ἐγδοῦναι, ἐχθεῖναι.

9. The smooth mutes $(\pi \times \tau)$ before a rough breathing, are changed into the cognate aspirates $(\varphi \chi \vartheta)$, not only in inflection and derivation, but also in two separate words. The medials $(\beta \gamma \delta)$, however, are thus changed only in the inflection of the verb; in other cases they remain unchanged; hence:

```
ἀπ' οὖ = ἀφ' οὖ, ἐπήμιρος (from ἐπί, ἡμέρα) = ἐφήμερος ἐπυφαίνω (from ἐπί, ὑφαίνω) = ἐφυφαίνω, τέτυπ-ἀ = τέτυφα οὐκ ὁσίως = σὑχ ὀσίως, δεκήμερος (from ἀκα, ἡμέρα) = δεχήμερος ἀντ' ἀν = ἀνθ' ἀν (from ἀντί), ἀντέλκω (from ἀντί, ἔλκω) = ἀνθέλκω εἰλογ-ἀ =εἰλοχα, but λέγ ἐπέραν, not λέχ ἐπέραν τέτριβ-ὰ = πέτριφα, but γεῖβ' οὐτως, not τρῦφ' οὕτως.
```

- Rem. 6. This change also takes place in Crasis; e. g. θἄτερα from τὰ ἐτερα (§ 6. 2). When two smooth mutes precede an aspirate, they must both be changed into aspirates (No. 8); e. g. ἐφθήμερος, instead of ἐπτήμερος (from ἐπτά, ἡμέρα), νύχθ' δλην, instead of νύκτ' δλην.
- 10. If, in the *reduplication* of verbs, whose stem begins with an aspirate, this aspirate is to be repeated, then the first aspirate is changed into the corresponding smooth Mute; thus,

```
φε-φίληκα from φιλέω is changed into πεφίληκα χέ-χικα " χέω " κέχικα θέ-θυκα " θύω " τέθυκα θί-θημι stem \Theta E " τίθημι.
```

The two verbs, θύειν, to sacrifice, and τιθέναι (stem ΘΕ), to place, also follow this rule, in the passive endings which begin with θ; e. g. ετδ-θην, τυ-θήσομαι, ετέ-θην, τυ-θήσομαι, instead of εθύ-θην, εθέ-θην.

11. In words whose stem begins with τ and ends with an aspirate,* the aspiration is transferred to the smooth τ , when the aspirate before the final syllables beginning with σ , τ and μ , must be changed into an unaspirated consonant (according to No. 3. 8. 2.); by this transfer, τ is changed into the aspirate ϑ . Thus:

```
τρέφ-ω is changed into (θρέπ-σω) θρέψω, θρεπ-τήρ, (θρέπμα) θρέμμα ταφή, ΤΑΦ-ω into θάψω, θάπ-τω, (τέθαπ-μαι) τέθαμμαι τρύφος, ΤΡΥΦ-ω into θρύψω, θρύπ-τω (τέθρυπ-μαι) τέθρυμμαι
```

^{*} Some other Grammarians regard the words to which this principle applies, as having two aspirates in the root; but as it is not euphonic for two successive syllables to begin with an aspirated letter, the first must be smooth, as long as the second remains, and when the second disappears, the first becomes rough again; hence $\xi \chi \omega$ (properly $\xi \chi \omega$), but Fut $\xi \xi \omega$.—Tr.

τρέχ-ω into (θρέχ-σομαι) θρέξομαι ;—τριχ-ός into θρίξ, θριξίν. ταχύς has θάσσων in the Comparative. (But τεύξω from τεύχω, τρύξω from τρύχω, remain unchanged).

REM. 7. Where the passive endings of the above verbs, τρέφω, θάπτα (stem ΤΡΥΦ), θρύπτω (stem ΤΡΥΦ), begin with θ, the aspiration of the two final consonants φθ, changes τ, the initial consonant of the stem, into θ; e.g.

εθρέφ-θην, θρεφ-θηναι, θρεφ-θήσεσθαι εθάφ-θην, θαφ-θείς, θαφ-θήσομαι, τεθάφ-θαι.

- Rem. 8. In the imperative-ending of the first Aor. Pass., where both syllables would begin with ϑ , viz. $-\vartheta\eta\vartheta\iota$, not the first, but the last aspirate is changed into the corresponding smooth mute, thus: $-\vartheta\eta\tau\iota$; e. g. $\tau\iota\varphi\vartheta\eta\tau\iota$, not $\tau\iota\varphi\vartheta\eta\vartheta\iota$.
- 12. P is doubled,—(a) when the augment is prefixed; e. g. έφφεον; (b) in composition, when φ is preceded by a short vowel; e. g.
 ἄψψηκτος, βαθθόφος; but εὖ-ρωστος (from εὖ and ψώννυμ).

CHAPTER II.

SYLLABLES.

§ 9. Quantity of Syllables.

- 1. A syllable is short by nature, when its vowel is short, viz. ε, ο, α, τ, υ, and when a vowel or single consonant follows a short vowel; e. g. ἐνυμισα, ἐκυψισα.
- 2. A syllable is long by nature, when the vowel is a simple, long vowel, viz. η , ω , $\bar{\alpha}$, \bar{i} , \bar{v} , or a diphthong; e. g. $\bar{\eta}\varrho\bar{\omega}s$, $\varkappa\varrho\dot{\imath}\nu\bar{\omega}$, $\gamma\dot{\varepsilon}\varphi\bar{\nu}\varrho\alpha$, $i\sigma\chi\dot{\nu}\varrho\sigma\upsilon s$, $\pi\alpha i\delta\varepsilon\dot{\nu}\bar{\eta}s$; hence contracted syllables are always long: e. g. $\bar{\alpha}\varkappa\omega\nu$ (from $\dot{\alpha}\dot{\varepsilon}\varkappa\omega\nu$), $\beta\dot{\sigma}z\varrho\bar{\upsilon}s$ (from $\beta\dot{\sigma}z\varrho\upsilon s$).
- 3. A syllable with a short vowel is made long by position, when two or more consonants or a double consonant ($\zeta \xi \psi$) follow the short vowel; e. g. $\tilde{\epsilon} \times \sigma \tau \tilde{\epsilon} \lambda \lambda \omega$, $\tau \tilde{\nu} \psi \tilde{\alpha} \tau \tau \epsilon \varepsilon$, $\times \delta \varphi \tilde{\alpha} \xi$ ($\times \delta \varphi \tilde{\alpha} \times \sigma \varepsilon$), $\tau \varphi \tilde{\alpha} \pi \tilde{\epsilon} \zeta \alpha$.

Remark. But when a short vowel stands before a mute and liquid, it regularly remains short; e. g. $\check{\alpha}\tau\check{\epsilon}\kappa\nu\sigma\varsigma$, $\check{\alpha}\pi\check{\epsilon}\pi\lambda\sigma\varsigma$, $\check{\alpha}\kappa\mu\dot{\eta}$, $\beta\delta\tau\rho\nu\varsigma$, $\delta(\delta\rho\check{\alpha}\chi\mu\sigma\varsigma$. In two cases, however, a short vowel before a mute and liquid is made long,—(a) in composition; e. g. $\check{\epsilon}\kappa\nu\dot{\epsilon}\mu\omega$; (b) when one of the medials $(\beta\gamma\delta)$ stands before one of the three liquids, $\lambda\mu\nu$; e. g. $\beta\dot{\epsilon}\beta\lambda\sigma\varsigma$, $\epsilon\dot{\nu}\sigma\delta\mu\sigma\varsigma$, $\pi\dot{\epsilon}\pi\lambda\dot{\epsilon}\gamma\mu\alpha\iota$.

§ 10. Accentuation.

1. The accentuation of a word of two or more syllables, consists in pronouncing one syllable with a stronger* or clearer tone than

^{*} In our pronunciation of the Greek, however, we do not observe the written accent; but the Greeks undoubtedly distinguished the syllable on which the written accent stands, by a greater stress of voice.—Tr.

the other; e. g. destructible, immortal. A monosyllabic word also, must be accented, so as to form, in connected discourse, an independent sound. The Greek language has the following marks of accentuation:

- (a) The acute ('), to denote the sharp tone; e. g. λόγος;
- (b) The circumflex ($\tilde{}$), to denote the protracted tone; e. g. $\sigma \tilde{\omega} \mu \alpha$;
- (c) The grave ('), to denote a softened acute on the final syllables of words in connected discourse (§ 12, 1.). The grave is also used instead of the acute to distinguish certain words; e. g. τὶς, any one, and τίς, who?
- Rem. 1. The accent stands upon the second vowel of diphthongs; and, at the beginning of words commencing with a vowel, the acute and grave stand after the breathing, but the circumflex over it; e. g. $\mathring{a}\pi a\xi$, $\mathring{a}\mathring{v}\lambda\epsilon\iota o\varsigma$, $\mathring{a}v$ $\varepsilon \mathring{\iota}\pi\eta\varsigma$, $\varepsilon\mathring{\iota}\rho o\varsigma$, $a\mathring{\iota}\mu a$. But with capital letters, the accent is placed after the breathing, over the first vowel of the diphthongs φ , η , φ ; e. g. $\mathring{\Lambda}\iota\mathring{\delta}\eta\varsigma$. With the diaeresis (§ 3. Rem. 3.), the acute stands between, and the circumflex over, the points; e. g. $\mathring{a}\mathring{\iota}\delta\eta\varsigma$, $\kappa\lambda\eta\mathring{\iota}\delta\iota$.
- The acute stands on one of the last three syllables, whether this is long or short; e. g. καλός, ἀνθρώπου, πόλεμος; yet upon the antepenult, only when the last is short, and is not long by position; e. g. ἄνθρωπος, but ἀνθρώπου.
- 3. The circumflex stands only on one of the last two syllables, but that syllable must always be long by nature; e. g. τοῦ, σῶμα; it stands upon the penult, however, only when the ultimate is short, or long by position only; e. g. τεῖχος, χοῆμα, πρᾶξις, αὐλαξ (Gen. ἄκος), καλαῦροψ, κατῆλιψ, Δημῶναξ.

REM. 2. According to the accentuation of the last syllable, words have the following names:

- (a) Oxytones, when the ultimate has the acute; e. g. τετυφώς, κακός, θήρ;
- (b) Paroxytones, when the penult has the acute; e. g. τύπτω;
- (c) Proparoxytones, when the antepenult has the acute; e. g. ἀνθρωπος, τυπτόμενος, ἀνθρωποι, τυπτόμενοι;
- (d). Perispomena, when the ultimate has the circumflex; e. g. κακῶς;
- (e) Properispomena, when the penult has the circumflex; e. g. πρᾶγμα, φιλοῦσα;
- (f) Barytones, when the ultimate is unaccented; e. g. πράγματα, πρᾶγμα.

†§11. Change and Removal of the Accent by Inflection and Contraction.

1. When a word is changed by inflection, either in the quantity of its final syllable or in the number of its syllables, then, according

§ 11. \

to the preceding rules, there is generally also a change or removal of the accent.

- (a) By lengthening the final syllable,
 - (α) A Proparoxytone, as πόλεμος, becomes a Paroxytone; e. g. πολέμου;
 - (β) A Properispomenon, as zείχος, a Paroxytone; e.g. τεί-
 - (γ) An Oxytone, as θεός, a Perispomenon; e. g. θεοῦ. Yet this change is limited to particular instances. See § 26, 5, (z).
- (b) By shortening the final syllable,
 - (α) A dissyllabic Paroxytone with long penult, as φεύγω, becomes a Properispomenon; e. g. φεύγε, but τάττω, τάττε;
 - (β) A polysyllabic Paroxytone, whether the penult is long or short, becomes a Proparoxytone; e. g. βουλεύω, βού-
- (c) By the accession of a syllable or syllables at the beginning of a word, the accent is commonly removed towards the beginning of the word; e. g. φεύγω, έφευγων. By the accession of syllables at the end of a word, on the contrary, the accent is removed towards the end of the word; e. g. τύπτω, τυπτόμεθα, τυφθησόμεθα.

REM. 1. The particular cases of the change of accent by inflection, and the exceptions to the general rules here stated, will be seen below under the accentuation of the several parts of speech.

- 2. In respect to contraction, the following principles apply:
- (1) When neither of two syllables to be contracted is accented, the contracted syllable also is unaccented, and the syllable which, previous to contraction, had the accent, retains it also after the contraction; e. g. pûles - pûles, but gulées - pules, yévei - yéves, yeψέων ~ γενώψ.
- (2) But when one of the two syllables to be contracted is accentthe contracted syllable also is accented:
 - (*) The contracted syllable when composed of the antepenult and penult, takes the accent which the general rules require; e.g.

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άγαπύομαι = άγαπῶμαι
                             φιλεόμενος = φιλούμενος
έσταότος 🖚 έστῶτος
                             δρθόουσι 🛥 δρθοῦσι
ύλήεσσα
         = ύλησσα
                            τιμαόντων = τιμώντων;
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- (b) The contracted syllable, when it is the ultimate, takes:
 - (a) The acute, when the last of the syllables to be contracted has the acute; e. g. $\delta \sigma \tau \alpha \omega \varsigma = \delta \sigma \tau \omega \varsigma$;

(β) The circumflex, when the first of the syllables to be contracted, is accented; e. g. $\eta \dot{\gamma} \dot{\alpha} = \dot{\eta} \dot{\gamma} \dot{\alpha} \dot{\alpha}$.

REM. 2. The exceptions to the principles stated, will be seen below under the contracted declensions and conjugations.

†§ 12. Change and Removal of the Accent in connected Discourse.

1. In connected discourse, the Oxytones receive the mark of the grave, i. e. by the close connection of the words with each other, the sharp tone is weakened or depressed; e. g. El μὴ μητρυιὴ περικαλλὴς Ἡερίβοια ἡν. But the acute must stand before every punctuation-mark, by which an actual division is made in the thought; e. g. Ὁ μἐν Κῦρος ἐπέρασε τὸν ποταμόν, ol δὲ πολέμιοι ἀπέφυγον.

Exceptions. The interrogatives $\tau i \varsigma$, τi , quis? quid? always remain oxytoned.

- 2. In Crasis (§ 6. 2), the accent of the first word is omitted, and the word formed from the two, has the accent of the second word; e. g. $\tau \dot{a}$ $\dot{a}\gamma a\vartheta \dot{a} = \tau \dot{a}\gamma a\vartheta \dot{a}$, $\tau o\bar{v}$ obpavo $\bar{v} = \tau obpavo\bar{v}$, $\tau \ddot{g}$ $\dot{\eta}\mu\dot{e}\rho a = \vartheta \dot{\eta}\mu\dot{e}\rho a$, $\tau \dot{o}$ $\dot{o}\nu o\mu a = \tau o\dot{v}\nu o\mu a$; yet, according to the general rule (§ 10. 3), the long vowel formed by Crasis takes the circumflex instead of the acute, when the second word was a dissyllabic paroxytone, with a short final syllable; e. g. $\tau \dot{o}$ $\dot{e}\pi o\varsigma = \tau o\dot{v}\pi o\varsigma$, $\tau \dot{a}$ $\dot{a}\lambda\lambda a = \tau \dot{a}\lambda\lambda a$, $\tau \dot{o}$ $\dot{e}\rho\gamma o\tau = \tau o\dot{v}\rho\gamma o\nu$, $\tau \dot{a}$ $\delta\pi\lambda a = \vartheta \dot{\omega}\pi\lambda a$.
- 3. In Elision (§ 6, 3), the accent of the elided vowel goes back as an acute upon the preceding syllable; yet, when the word, from which a vowel has been elided, is a preposition or one of the particles, $\dot{a}\lambda\lambda\dot{a}$, $\alpha\dot{b}\delta\dot{\epsilon}$, $\mu\eta\delta\dot{\epsilon}$, or one of the enclitics, $\tau\iota\nu\dot{a}$ and $\pi\sigma\tau\dot{\epsilon}$, the accent of the elided vowel wholly disappears, and also when the accented vowel of monosyllabic words is elided; e. g.

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πολλὰ ξπαθον = πόλλ' ξπαθον παρὰ ξμοῦ = παρ' ξμοῦ δεινὰ ξοωτῆς = δείν' ξρωτῆς άπὸ ξαυτοῦ = ἀφ' ξαυτοῦ φημὶ ξγώ = φήμ' ξγώ = άλλὰ ξγώ = άλλὶ ξγώ = άλλὶ ξγώ = δυδ' ξγώ = κπτὰ ήσαν = ξπτ' ήσαν = τινὰ ξλεγε = τιν' ξλεγε.
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†§13. Atonics or Proclitics.

Some small words are termed Atonics or Proclitics, which, in connected discourse, are so closely united to the following word, that they, as it were, coalesce with it, and lose their accent. They are:

- (a) the forms of the article, \dot{o} , $\dot{\eta}$, oi, αi ;
- (b) the prepositions, $\dot{\epsilon}v$, $\dot{i}n$, $\dot{\epsilon}\dot{i}s$ ($\dot{\epsilon}s$), into, $\dot{\epsilon}x$ ($\dot{\epsilon}\dot{\xi}$), ex, $\dot{\omega}s$, ad;
- (c) the conjunctions, $\dot{\omega}_{\mathcal{S}}$, as, that, so that, when, $\varepsilon \dot{i}$, if;
- (d) où (οὐκ, οὐχ), not; but at the end of a sentence and with the meaning No, it has the accent; e. g. οῦ (οῦκ).

†§14. Enclitics.

Enclitics are certain words of one or two syllables, which, in connected discourse, are so closely joined, in certain cases, to the preceding word, that they either lose their tone, or throw it back upon the preceding word; e. g. $\varphi(\lambda \circ \varepsilon, \pi \circ \lambda \varepsilon \mu \circ \varepsilon, \pi \circ \lambda \varepsilon \mu \circ \varepsilon)$. They are:

- (a) The verbs $\epsilon i\mu \hat{\iota}$, to be, and $\phi \eta \mu \hat{\iota}$, to say, in the Pres. Indic., except the second Pers. Sing. $\epsilon \hat{\iota}$, thou art, and $\phi \hat{\eta} \hat{\varsigma}$, thou sayest;
 - (b) The following forms of the three personal pronouns:

I. P. S.
$$\mu o \tilde{v} \mid \text{II. P. S. } \sigma o \tilde{v} \mid \text{III. P. S. } o \tilde{v} \mid \text{Dual. } \sigma \phi \omega t \nu \text{ Pl. } \sigma \phi i \sigma \iota(\nu)$$

$$\mu \delta \iota \mid \mu \delta \iota \mid \sigma \delta \iota \mid \delta \iota \mid$$

- (c) The indefinite pronoun, $\tau^{\lambda}\zeta$, τ^{λ} , through all the cases and numbers, together with the abridged forms $\tau \circ \tilde{v}$ and $\tau \tilde{\varphi}$, and the indefinite adverbs $\pi \omega_{\zeta}$, $\pi \omega$, $\pi \acute{\eta}$, $\pi \circ \acute{v}$, π
- (d) The particles, $\tau \dot{\epsilon}$, $\tau \dot{\epsilon}$, $\tau \dot{\epsilon}$, $\gamma \dot{\epsilon}$, $\nu \dot{\nu} \nu$, $\pi \dot{\epsilon} \rho$, $\vartheta \dot{\eta} \nu$, and the inseparable particle, $\delta \dot{\epsilon}$, both when it expresses the direction whither; e. g. " $E \rho \epsilon \beta \dot{\epsilon} \varsigma \delta \epsilon$, to Erebus, and also when it serves to strengthen a word; e. g. $\tau o \sigma \dot{\epsilon} \varsigma \delta \epsilon$.

†§15. Inclination of the Accent.

1. An Oxytone so unites with the following enclitic, that the accent, which is commonly grave in the middle of a sentence (§ 12.1), again becomes acute; e. g.

θήρ τις for θήρ τὶς καλός ἐστιν for καλὸς ἐστίν καί τινες " καὶ τινές ποταμός γε " ποταμός γέ καλός τε " καλὸς τέ ποταμοί τινες " ποταμοὶ τινές.

2. A Perispomenon unites with the following enclitic without further change of the accent; e. g.

φῶς τι for φῶς τὶ φιλεῖ τις for φιλεῖ τὶς ϕ ως ἐστιν "φῶς ἐστίν καλοῦ τινος "καλοῦ τινός.

REMARK. Long syllables in enclitics are considered in respect to the accentuation as short; hence οἰντινοιν, ἀντινων are viewed as separate or compound words, like καλῶν τινων.

3. A Paroxytone unites with the following monosyllabic enclitic without further change of the accent; but there is no inclination when the enclitic is a dissyllable; e. g.

φίλος μου for φίλος μοῦ, but φίλος ἐστίν, φίλοι φασίν, ἄλλος πως " ἄλλος πώς, " ἄλλος ποτέ, ἄλλων τινῶν.

4. A Proparoxytone and a Properispomenon unite with the following enclitic, and take an acute accent on the last syllable.

άνθρωπός τις for άνθρωπος τὶς σῶμά τι for σῶμα τὶ ἄνθρωποί τινες " ἄνθρωποι τινές σῶμά ἐστιν " σῶμα ἐστίν.

14 ENCLITICS ACCENTED.—DIVISION OF SYLLABLES. [\$\\$ 16, 17.

REMARK. When several enclitics occur together, each throws back its accent on the preceding; e. g. εἰ πέρ τίς σέ μοί φησί ποτε.

†§ 16. Enclisics Accented.

- 2. $\Phi \eta \mu \hat{\iota}$ and the other persons of the Ind., retain the accent, if they are separated from the preceding word by a punctuation-mark; e. g. $\Xi \sigma \tau \nu \hat{\iota} \nu \eta \rho \hat{\iota} \gamma \sigma \theta \hat{\iota} \zeta$, $\phi \eta \mu \hat{\iota}$.
- 3. The enclitic personal pronouns, σοῦ, σοἱ, σεἰ, οἰ, σφίσι(ν), retain their accent:
 - (a) When an accented Prep. precedes; e. g. παρὰ σοῦ, μετὰ σέ, πρὸς σοῖ. In this case, instead of the enclitic forms of the Pron. of the first Pers., the longer, regularly accented forms are chosen; e. g.

παρ' έμου not παρά μου, κατ' έμέ " κατά με, πρὸς ἐμοί not πρός μοι, περὶ ἐμοῦ " περὶ μου.

Remark. The unaccented prepositions are united to the enclitic forms; e.g. $\ell\kappa$ $\mu\nu\nu$, $\ell\nu$ $\mu\nu\iota$, $\ell\varsigma$ $\sigma\epsilon$, $\ell\varsigma$ $\mu\epsilon$, $\ell\kappa$ $\sigma\nu\iota$, $\ell\nu$ $\sigma\iota\iota$.

- (b) After copulative or disjunctive conjunctions; e. g. ἐμὲ καὶ σέ, ἐμὲ ἡ σέ, as generally, when the pronouns are emphatic, e. g. in antitheses.
- (c) The forms oi, ol, ε, are accented only when they are used as reflexive pronouns.
- 4. There is no inclination, when the accent of the word on which the enclitic rests, disappears by Elision; e. g. καλὸς δ' ἐστίν, but καλὸς δέ ἐστιν—
 πλλοὶ δ' εἰσίν, but πολλοὶ δέ εἰσιν.

†§ 17. Division of Syllables.

PRELIMINARY REMARK. The division of syllables, according to our mode of pronouncing Greek, depends in part upon the place of the accent.*

The accent (stress) is on the penult in dissyllables, and on the antepenult in polysyllables, when the penult is short. The accent on the penult or antepenult is called the primary accent. If two syllables precede the primary accent, there is a secondary accent on the first syllable of the word.

- 1. In dissyllables, a single consonant following α or ι in the penult, is joined to the final syllable; e. g. $\check{\alpha} \gamma \omega$, $\pi \alpha \rho \check{\alpha}$, $\mu \check{\alpha} \lambda \alpha$, $l \nu \alpha$, $l \gamma \check{\alpha} \varphi$.
- 2. In dissyllables, a single consonant following ϵ or o, is joined to the first syllable; e. g. $\lambda \delta \gamma o \varsigma$, $\tau \epsilon \lambda o \varsigma$.

^{*} The term accent and accented, throughout these rules, is used with reference to our pronunciation of the Greek, and not to the written accent on the Greek words.

- 3. The double consonants ξ and ψ are joined to the vowel preceding them; e. g. $\tau \dot{a}\xi \omega$, $\dot{a}i\psi o\zeta$, $\pi \rho \ddot{a}\xi i\zeta$, $\dot{a}\nu \tau \iota \tau a\xi \dot{a}\mu \epsilon \nu o\zeta$. But ζ is joined to the vowel following it, except when it stands after ϵ or o, or after an accented vowel in the antepenult,—in which case it is joined with these vowels; e. g. $\nu o\mu \dot{\iota} \zeta \omega$, $\nu \dot{o}\mu \iota \zeta e$, $\dot{\omega} \rho \pi \dot{a} \zeta \omega$; but $\tau \rho \dot{\omega} \pi \epsilon \xi a$, $\delta \xi o\zeta$, $\nu o\mu \dot{\iota} \zeta o\mu \epsilon \nu$, $\dot{a}\rho \pi \dot{a} \zeta o\mu \epsilon \nu$.
- 4. A single consonant (except in the penult) before or after the vowels a and ι having the accent, and also a single consonant before or after ϵ and o having the accent, is joined to these vowels; e. g. $\dot{a}\gamma-a\vartheta \dot{o}\varsigma$, $\pi o\tau-a\mu \dot{o}\varsigma$, $\beta a-\sigma \iota \lambda-\dot{\epsilon}a$, $\dot{\nu}-\pi o\lambda-a\beta \dot{\omega}\nu$, $\dot{o}-\pi \dot{o}\tau-\epsilon \rho o\varsigma$, $\tau \dot{\iota}\vartheta-o\mu \epsilon \nu$.

Exception. A single consonant after an accented syllable, and followed by two vowels, the first of which is ε or ι, is joined to the vowel after it; e. g. στρα-τια. ἀναστά-σεως, στρα-τιώτης.

5. A single consonant after a long vowel or v is joined to the vowel following; e. g. $\phi \omega - \nu \dot{\eta}$, $\chi \rho \dot{\eta} - \mu a$, $\dot{\eta} - \kappa \omega$, $\delta \mu \dot{\iota} - \lambda o \varsigma$, $\delta \pi a - \delta \dot{o} \varsigma$; $\dot{a} \rho \gamma \dot{b} - \rho o \varsigma$, $\mu \dot{v} - \rho \dot{\iota} a \varsigma$, $\dot{a} \dot{v} \dot{v} - \mu \dot{\iota} a$, $\dot{\phi} \dot{v} - \gamma \dot{o} \nu \tau e \varsigma$, $\dot{\phi} \dot{e} - \gamma o \mu e \nu$.

Exception. A single consonant following long a or ι in the antepenult, and having the accent, is joined with the vowel preceding; e. g. $\dot{a}\pi o\kappa \rho \dot{t}\nu - a\tau o$, $\dot{\epsilon}\sigma \eta$ $\mu \dot{a}\nu - a\mu \epsilon \nu$.

6. Two single consonants coming together in the middle of a word, are sepa rated; e. g. πολ-λά, Ισ-τάναι, τέθ-νηκα, ϑαβ-βαλέως, κλυτοτέχ-νης.

Exception. A mute and liquid are sometimes joined to the following vower, e. g. $\dot{\epsilon}\tau\dot{\iota}$ - $\tau\rho\omega\sigma\kappa\sigma\nu$.

- 7. When three consonants come together in the middle of a word, the last two, if a mute and liquid, are joined to the following vowel, if not, the last only; e. g. ἄν-θρωπος, ἀν-δρία, but ἐτέρφ-θην.
- 8. Compounds are divided into their constituent parts, when the first part ends with a consonant; but if the first part ends with a vowel followed by a hort syllable, the compound is divided, like a simple word; e.g. ἐκ-βαίνω, συν κ-φώνησις, πρόθ-εσις, ἀνάβ-ασις, but ὑπο-φήτης, not ὑποφ-ήτης; so παρα-βαίνω

†§ 18. Punctuation-marks.

The colon and semicolon are indicated by a period at the top of the line, e. g. εὐ ἐλεξας · πάντες γὰρ ἀμολόγησαν. The interrogation-point is like cur semicolon; e. g. τίς ταῦτα ἐποίησεν; The period, comma and exclamation-point are like ours.

CHAPTER III.

§ 19. Some general views of the Verb.

1. The verb expresses action; e. g. to bloom, to strike. In Greek there are three classes of verbs, viz. active, passive and middle. The middle has a reflexive signification, i. e. it expresses an action which proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. τύπτομαι, I

strike myself, βουλεύομαι, I advise myself, ἀμύνομαι, I defend myself. In most of the tenses, the middle and passive forms are the same; e. g. τύπτομαι, I strike myself and I am struck.

2. At present only those forms of the verb are given which are necessary for translating the exercises that occur before the entire verb is presented.

Mode.	Num- ber and Person.	Present Active.	Num- ber and Person.	Present Middle or Passive.
INDICA-	S. 1.	βουλεύ-ω, I advise.	S. 1.	βουλεύ-ομαι, I advise my- self, or am advised.
	2.	βουλεύ-εις, thou advisest.	2.	βουλεύ-η, thou advisest thy- self, or art advised.
	3.	βουλεύ-ει, he, she, or it advises.	3.	βουλεύ-εται, he advises him- self, or is advised.
	P. 1.	βουλεύ-ομεν, we advise.	P. 1.	
	2.	βουλεύ-ετε, ye advise.	2.	βουλεύ-εσθε, ye advise your- selves, or are advised.
	3.	βουλεύ-ουσι(ν), they advise.	3.	βουλεύ-ουται, they advise themselves, or are advised.
IMPERA- TIVE.	S. 2.	βούλευ-ε, advise thou.	S. 2.	βουλεύ-ου, advise thyself, or be advised.
	P. 2.	βουλεύ-ετε, advise ye.	P. 2.	βουλεύ-εσθε, advise your-
Infinit.		βουλεύ-ειν, to advise.		selves, or be advised. βουλεύ-εσθαι, to advise oneself, or be advised.

REMARK. On the ν ἐφελκυστικόν in βουλεύουσιν, see § 7, 1. (b).

8. Also the following forms of the irregular verb εἰμί, to be, may be learned:

 $\dot{\epsilon}\sigma\tau\dot{\iota}(\nu)$, he, she, or it is $\epsilon l\sigma\dot{\iota}(\nu)$, they are $\dot{\iota}\sigma\vartheta\iota$, be, $\dot{\epsilon}\sigma\tau\omega$, let him, her, or it be

 $\dot{\eta}v$, he, she, or it was $\dot{\eta}\sigma\sigma v$, they were $\dot{\xi}\sigma\tau\varepsilon$, be ye.

I. Vocabulary* and Exercises for Translation.

'Aei, always. εl, if. καί, and, even. άληθεύω, to speak the ξπομαι, w. dat. to follow, κακῶς, badly, cowardly. [ly. accompany. καλῶς, well. ανδρείως, manfully, brave- ἐσθίω, w. gen. and acc. to κολακεύω, to flatter. άριστεύω, to be the best, eat, corrode. μάχομαι, w. dat. to fight, excel. ἔχει, it has itself, it is. contend. βιοτεύω, to live. ήδέως, pleasantly, cheer- μή, not, always placed beβλακεύω, to be lazy. fully, with pleasure. fore the Imperative and θαυμάζω, to wonder, adγράφω, to write, enact. Subjunctive. διώκω, to pursue, strive afmire. δδύρομαι, to mourn, laμετρίως, moderately. ment.

^{*} All the vocabularies are designed to be committed to memory before translating the exercises.

§§ 20, 21.]

ob (οὐκ, οὐχ), not. [cate. πιστεύομαι, to be believed. χαίρω, w. dat., to rejoice. to παιδεύω, to bring up, edu- σπεύδω, to hasten, exert rejoice at, or over, deoneself. light in. παίζω, to play, joke, play at. $\pi i \nu \omega(i)$, w. gen. and acc., to $\phi \epsilon i \nu \gamma \omega$, to flee, flee from, $\psi \epsilon \gamma \omega$, to blame. drink shun.

RULE OF SYNTAX. The verb agrees with its subject-nominative, in number and person. In Greek, as in Latin, the subject of the first and second person of the verb, need not be expressed except for emphasis, it being sufficiently indicated by the ending of the verb.

'Αεὶ ἀλήθευε. Χαίρε. *Επου. Μὴ δδύρεσθε. Ήδέως βιοτεύω. Καλώς παιδεύομαι. Καλῶς γράφεις. Εἰ κακῶς γράφεις, ψέγη. Εἰ κολακεύει, σὐκ ἀληθεύει. Εί κολακεύει, οὐ πιστεύεται. Φεύγομεν. Εί φεύγομεν, διωκόμεθα. Κακῶς φεύγετε. Εὶ βλακεύετε, ψέγεσθε. Εὶ ἀνδρείως μάχεσθε, θαυμάζεσθε. Εί κολακεύουσιν, ούκ άληθεύουσιν. Οὐ καλῶς έχει φεύγειν. Καλῶς έχει ἀνέρείως μάχεσθαι. Εί διώκη, μη φεύγε. 'Ανδρείως μάχου. Εί βλακεύουσι, ψέγονται. Εἰ ἀληθεύεις, πιστεύη. 'Αεὶ ἀριστεύετε. Μετρίως ἔσθιε καὶ πίνε καὶ παῖζε.

I speak the truth. If I speak the truth, I am believed. Rejoice (pl.). Mourn thou not. Thou livest pleasantly. He writes well. It is (has itself) well, to speak the truth. Always speak (pl.) the truth. Follow (pl.). He is well brought up. Flatter thou not. If thou flatterest, thou art not believed. To be believed, is (has itself) well. If we are lazy, we are blamed. If ye speak the truth, ye are believed. If they fight bravely, they are admired. If they flee, they are pursued. Be thou always the best.

CHAPTER IV.

THE SUBSTANTIVE AND ADJECTIVE.

§ 20. Nature and division of the Substantive.

A substantive is used to express a thing or object. two classes of substantives: (a) the names of persons, as man, woman; (b) the names of things, as earth, garden.

§ 21. Gender of Substantives.

The gender of substantives, which is three-fold, as in Latin, is determined partly by their signification, and partly by their ending. The last mode of determining the gender will be treated under the With respect to the signification, the followseveral declensions. ing general rules apply:

- 1. Names of males, of nations, winds, months, mountains, and most rivers, are masculine.
- 2. Names of females, of countries, islands, most cities, most trees, and plants, are feminine.
- 3. The names of the letters and fruits, infinitives, diminutives in -er, except the proper names of females, e. g. ή Λεόντιον, all indeclinable words, and finally, every word used as the mere symbol of a sound, e. g. το μήτης, the word mother, are neuter.
- 4. The names of persons, which have only one form for the Masc. and Fem., are of common gender; e. g. ὁ ἡ θεός, god and goddess.

§ 22. Number, Case and Declension.

- 1. The Greek has three numbers, the Singular, the Plural, and the Dual, which denotes two.
 - 2. It has five Cases, namely:
 - (1) Nominative, the case of the subject:
 - (2) Genitive, the whence-case;
 - (3) Dative, the where-case;
 - (1) Accusative, the whither-case;
 - (5) Vocative, the case of direct address.
- REM. 1. The Nom. and Voc. are called direct cases, the others, oblique cases. Substantives and adjectives of the Neuter gender have the same form in the Nom., Acc. and Voc. of the three numbers. The Dual has only two forms for cases, one for the Nom., Acc. and Voc., the other for the Gen. and Dat.
- 3. There are in Greek three different ways of inflecting substantives and adjectives, distinguished as the First, Second and Third Declensions.
- REM. 2. In parsing a substantive, the beginner may accustom himself to answer the following questions: what case? what number? what declension? what gender? from what nominative, e. g. is ἀνθρώποις?

QUESTIONS:

ANSWERS:

What case ? What number ? What declension ?

Dative case; Plural number: Second declension:

What gender?

Masculine gender; From the Nom. ανθρωπος;

From what nominative?

e. g. σώματος is the Gen. Sing. of the third declension, neuter gender, from the nominative σωμα, body.

^{*} See a fuller statement under the Cases in the Syntax, § 156 seq.—Tr

§ 23. Nature and Gender of the Adjective.

- 1. The adjective expresses a quality, which is considered either as already belonging to an object, e. g. the red rose, or one which is merely attributed to an object, e. g. the rose is red. In both instances, in Greek, as in Latin, the adjective agrees with its substantive in Gender, Number and Case; e. g. δ ἀ γ α θ δ ς ἄνθρωπος, bonus homo, δ ἄνθρωπος ἀ γ α θ δ ς ἐστιν, homo bonus est; ἡ κ α λ ἡ Μοῦσα, pulchra Musa, ἡ Μοῦσα κ α λ ἡ ἐστιν, Musa pulchra est; τὸ κ α λ ὸ ν ἔαρ, pulchrum ver, τὸ ἕαρ κ α λ ὁ ν ἔστιν, ver pulchrum est.
- 2. Hence the adjective, like the substantive, has three genders. Yet all adjectives do not have separate forms for the three genders; many have but two separate endings, viz. one for the masculine and feminine gender, the other for the neuter; e. g. δ η συχος ἀνήρ, α quiet man, η η συχος γυνή, α quiet woman, τὸ η συχον τέκνον, α quiet child; several, indeed, have only one ending, which commonly indicates only the masculine and feminine genders, seldom the neuter gender; e. g. ὁ φυγὰς ἀνήρ, an exiled man, ἡ φυγὰς γυνή, an exiled woman.
- 3. The declension of adjectives, with few exceptions, is like that of substantives.

§ 24. General view of the Prepositions.

PRELIMINARY REMARK. Before proceeding to the declensions, a general view of the prepositions will be given, as a knowledge of these is indispensable in translating.

I. Prepositions with one case.

(a) With the Genttive:
 ἀντί, ante, before, for, instead of,
 πρό, pro, before, for,
 ἀπό, ab, from, by,
 ἐκ (ἐξ before a vowel), ex, out of, from,
 ἔνεκα, for the sake of, on account of.

Here belong several adverbs which, like prepestions, govern the Gen., vis. $\pi\rho\delta\sigma\vartheta$ ev and $\xi\mu\pi\rho\sigma\sigma\vartheta$ ev, before, $\delta\pi\iota\sigma\vartheta$ ev, behind, δ evev and $\chi\omega\rho\iota\varsigma$, without, $\pi\lambda\eta\nu$, except.

(b) With the Dative: iv, Lat. in with Abl.. in, upon,

σύν, cum, with, and the adverb αμα, together with.

(c) With the Accusative: ἀνά, on, upon, up, through, elc, Lat. in with Acc., into, to, ώς, to, ad.

II. Prepositions with Genitive and Accusative.

διά, through, by; with Acc. often, on ac count of, κατά, de, down, with Acc. often, through, ὑπέρ, super, over, above; with Gen. often, for. III. Prepositions with Gen., Dat. and Accusative.

άμφι and περί, around, about; with Gen. orten, for,

ėπί, upon, at; with Acc. often, towards, against,

μετά, with Acc. often, after,

παρά, by, near; with Gen. from (preperly from being near some one) with Acc. to (properly into the presence of some one),

πρός, before; with Acc. often, to, vπό, sub, under.

§ 25. First Declension.

The first declension has four endings, $\tilde{\alpha}$, $\tilde{\eta}$ (or $\tilde{\alpha}$), $\tilde{\alpha}_{S}$ and η_{S} ; α and η are feminine, $\tilde{\alpha}_{S}$ and η_{S} masculine gender.

Endings.

				Singu	lar.		Plural.	Dual.
Nom. Gen. Dat. Acc. Voc.	ā ης η ăν ă	a aç ā av a	or	η ης η ην η.	aç o a av a	or 75 ov 7 7v 7, ă.	ai ῶν aις aς aι.	aiv aiv aiv a

§ 26. L. Feminine Nouns.

- 1. (a) The Nom. ends in -ā or -ā, and the α remains in all the cases, if it is preceded by ρ, ε or ι (α pure); e. g. χώρα, land, ἰδέα, form, σοφία, wisdom, χρεία, utility, εὖνοια, good-will. These make the Gen. in -āς, Dat. in -ā. Here belong also some substantives in -ā; e. g. ἀλαλά, and some proper names; e. g. ἀνδρομέδā, Δήδā, Φιλομήλā, Gen. -āς, Dat. -ā.
- (b) The Nom. ends in $-\alpha$, which remains only in the Acc. and Voc.; in the Gen. and Dat., the $-\alpha$ is changed into $-\eta$, if it is preceded by λ , $\lambda\lambda$, σ , $\sigma\sigma$ ($\tau\tau$), ζ , ξ , ψ , τ .
- (c) In other instances, the Nom. ends in $-\eta$, which remains through all the cases of the Sing.
- 2. When $-\alpha$ is preceded by s or α , in some words $-\epsilon\alpha$ is contracted into $-\tilde{\eta}$, and $-\epsilon\alpha$ into $-\tilde{\alpha}$. Then the final syllable remains circumflexed in all the cases.

PARADIGMS.

a. η through all the cases.

Sing. Nom. Gen. Dat. Acc. Voc.	ή τῆς τῆ τὴν ὧ	Justice. δίκ-η δίκ-ης δίκ-ης δίκ-ην δίκ-ην	Honor. τιμή τιμής τιμήν τιμήν τιμή	Opinion. γνώμη γνώμης γνώμη γνώμην γνώμη	Fig-tree. συκ-(έα)ῆ συκ-ῆς συκ-ῆ συκ-ῆν συκ-ῆν
Plur. Nom.	al	δίκ-αι	τιμαί	γν ῶμαι	συκ-αῖ
Gen.	τῶν	δικ-ῶν	τιμῶν	γνωμ ῶν	συκ-ῶν
Dat.	ταῖς	δίκ-αις	τιμαῖς	γνώμαις	συκ-αῖς
Acc.	τὰς	δίκ-ας	τιμάς	γνώμας	συκ-ᾶς
Voc.	ὧ	δίκ-αι	τιμαί	γνῶμαι	συκ-αῖ
Dual. N. A. V.	τὰ	δίκ-α	τιμά	γνώμ α	συκ-ã
G. and D.	ταῖν	δίκ-αιν	τιμαΐν	γνώμαιν	συκ-α ῖν .

b. a through all the cases.

c. ă G. ns.

		(a) long a.	(b) short a		
	Sha	adow.	Country.	Mina.	Hammer.	Muse.	Lioness.
S. N.	ή	σκι-ά	χώρα	μν-(áa)ã	σφῦρἄ	Movσά	λέαινά
G.	$ au ilde{\eta}\varsigma$	σκι-ᾶς	χώρας	μν-ᾶς	σφύρας	Μούσης	λεαίνης
D.	τỹ	σκι-ᾶ	χώρο	μν- વ	σφύρ φ	Μούση	λεαίνη
A.	την	σκι-άν	χώραν	μν-άν	σφυράν	Μοῦσἄν	λέαινάν
	ώ	σκι-ά	χώρα	μν-ᾶ	σφῦρἄ	Μοῦσἄ	λέαινά
P. N.	ai	σκι-αί	χῶραι	μν-αῖ	σφῦραι	Μοῦσαι	λέαιναι
G.	τῶν	σκι-ῶν	χωρῶν	μν-ῶν .	σφυρῶν	Μουσῶν	λεαινών
D.	ταῖς	σκι-αῖς	χώραις	μν-αῖς	σφύραις	Μούσαις	λεαίναις
A .	τάς	σκι-άς	χώρᾶς	μν-άς	σφύρᾶς	Μούσας	λεαίνας
v.	ů	σκι-αί	χῶραι	μν-αῖ	σφῦραι	Μοῦσαι	λέαιναι .
Dual.	та	σκι-ά	χώρα	μν-ᾶ	σφύρα	Μούσα	λεαίνα
	ταῖν	σκι-αἶν	χώραιν	μν-αῖν	σφύραιν	Μούσαιν	λεαίναιν.

Remark. The feminine of all adjectives of three endings, is like the declension of the above paradigms; e. g. $\dot{\eta}$ κ a λ $\dot{\eta}$ $\tau \iota \mu \dot{\eta}$, the glorious honor; $\dot{\eta}$ $\chi \rho \nu \sigma \dot{\eta}$ (contracted from $\chi \rho \nu \sigma \dot{\alpha}$, as $\sigma \nu \kappa \dot{\eta}$ from $\sigma \nu \kappa \dot{\alpha}$) $\sigma \tau o \lambda \dot{\eta}$, the golden robe, $\tau \dot{\eta} \varsigma \chi \rho \nu - \sigma \dot{\eta} \varsigma \sigma \tau o \lambda \dot{\eta} \varsigma$; $\dot{\eta}$ $\delta \iota \kappa \alpha \dot{\iota} \alpha \gamma \nu \dot{\omega} \mu \eta$, the just opinion, $\tau \dot{\eta} \varsigma \delta \iota \kappa \alpha \dot{\iota} \alpha \varsigma \gamma \nu \dot{\omega} \mu \eta \varsigma$; $\dot{\eta}$ $\dot{\varepsilon} \chi \vartheta \rho \dot{\alpha} \chi \dot{\omega} \rho \alpha$, the hostile land, $\tau \dot{\eta} \varsigma \dot{\varepsilon} \chi \vartheta \rho \dot{\alpha} \varsigma \chi \dot{\omega} \rho \alpha \varsigma$.

- 3. The quantity of the endings is given in § 25. The feminine ending -a, is always long in adjectives; e. g. $\ell \lambda \epsilon \nu \vartheta \epsilon \rho a \ell \lambda \epsilon \nu \vartheta \epsilon \rho a \ell \lambda \epsilon \nu \vartheta \epsilon \rho o$.
 - 4. With regard to the accentuation, it is to be observed that:
- (a) The plural ending -a ι, is considered short in respect to the accent; hence λέαιναι (not λεαίναι), Μοῦσαι (not Μούσαι);
- (b) The accent remains on the accented syllable of the Nom., as long as the laws of accentuation permit.

Exceptions. (a) The vocative $\delta \in \sigma \pi \circ \tau a$ from $\delta \in \sigma \pi \circ \tau \eta \varsigma$, lord;

(β) In adjectives in $-o_{\zeta}$, $-\eta$ (-a), $-o_{\gamma}$, the feminine is accented on the same syllable as the masculine, through all the cases, where the nature of the final syllable permits. Hence the nominative plural feminine of $\beta \in \alpha_{\zeta}$ and $\beta \in \beta_{\zeta}$ and $\beta \in \beta_{\zeta}$ are $\beta \in \beta_{\zeta}$.

θρώπινος, is accented on the antepenult, viz. βέβαιοι, βέβαιαι, Ελεύθεοοι, $\dot{\epsilon} \lambda \epsilon \dot{\nu} \vartheta \epsilon \rho a \iota$, $\dot{a} \nu \vartheta \rho \dot{\omega} \pi \iota \nu a \iota$, although the feminine Sing., on account of the long ending -η and -ā, is a paroxytone, viz. βεβεία, έλευθέρα, ἀνθρωπίνη;

- (γ) In the Gen. Pl. of the first Dec., the final syllable $-\omega \nu$ is circumflexed; e. g. λεαινῶν from λέαινα, νεανιῶν from νεανίας. But to this there are the following exceptions: (1) Feminine adjectives and participles in $-o\varsigma$, $-\eta$ (- \bar{a}), $-o\nu$, are accented like the Gen. of masculines; e. g. τῶν καλλίστων Μουσῶν, from κάλλιστος, καλλίστη, κάλλιστον; but other feminine adjectives and participles, are circumflexed in the Gen. Pl.; e. g. βαρύς, βαρεία, βαρύ, Gen. Pl. βαρέων, β α ρ ε ι ῶ ν; -(2) The substantives χρήστης, usurer, ἀφύη, anchovy, ἐτησίαι, monsoons, and χλούνης, wild-boar, which in the Gen. Pl. remain Paroxytones, thus χρήστων, ἀφύων.
- 5. The accent of the Nom. is changed according to the quantity of the final syllable, as follows:
- (a) Oxytones become Perispomena, in the Gen. and Dat. of all three numbers e. g. τιμῆς, -ῆ, -ῶν, -aῖς, -aῖν; this is true also of the second declension.
- (b) Paroxytones with a short penult, remain paroxytones through all the cases, except the Gen. Pl., which is always circumflexed on the final syllable; on the contrary, paroxytones with a long penult, become properispomena, when the ultimate is short, which is the case in the Nom. Pl.; e. g. γνώμή, γνωμαι, but γνωμών; 'Ατρείδης, 'Ατρείδαι, but 'Ατρειδών; on the contrary, δίκη, δίκαι, but δικών:
- (c) Properispomena become paroxytones, if the ultimate becomes long; e.g. Μοῦσα, Μούσης;
- (d) Proparazytones become paroxytones, if the ultimate becomes long; e g. λέαινα, λεαίνης.

II. Vocabulary.

άδολεσχία, -ας, ή, loqua- ήδονή, -ης, ή, pleasure. ciousness, prating. άληθινή, -ης, vera, true. $\delta\pi\epsilon\chi_0\mu\alpha_i$, w. gen., to ab- $\kappa\alpha\kappa(\alpha, -\alpha\varsigma, \eta, \text{vice.})$ stain from, keep oneself $\kappa a \rho \delta i a$, $-a \varsigma$, $\dot{\eta}$, the heart. from. ἀρετή, -ῆς, ἡ, virtue. βία, -ας, ή, violence. βοήθεια, -ας, ή, help.γίγνομαι, to become, arise, λύω, to loose, free, dispel, φιλία, -ας, ή, friendship. be. δ ιαβολή, -ης, $\dot{\eta}$, calumny. δίκη, $-\eta \varsigma$, η , justice, μέριμνα, $-\eta \varsigma$, η , care. right, a judicial sen- μοῦσα, -ης, ἡ, a muse. tence. είκω, w. dat., to give way πείθομαι, w. dat., to be- ώς, as. to, to yield to.

ėπάγω, to bring on. or, worship. καταφυγή, -ῆς, ἡ, a refuge. τίκτω, to beget. $\lambda b \mu \eta$, $-\eta \varsigma$, $\dot{\eta}$, disgrace. $\lambda \delta \pi \eta$, $-\eta \varsigma$, $\dot{\eta}$, sorrow. $\lambda \delta \rho \alpha$, $-\alpha \varsigma$, $\dot{\eta}$, a lyre. δ, ή, τό, the. lieve, trust, obey.

Aδικία, Gen. -ας, $\dot{\eta}$, injus· $\dot{\epsilon}$ παγγέλλομαι, to promise. $\pi \epsilon \nu i \alpha$, -ας, $\dot{\eta}$, poverty. πλεουεξία, -ας, ή, avarice. πολλάκις, often. θεραπεύω, to esteem, hon· συνήθεια, -ας, ή, intercourse, society. τείρω, tero, to wear out, weaken, tire, plague. τρῦφή, -ῆς, ἡ, excess, luxurious indulgence, effeminacy. violate (a treaty), abol- χαλεπή, -ης, molesta, burdensome, troublesome, oppressive. χρεία, -aς, η, need, intercourse.

Rules of Syntax. 1. Transitive verbs govern the Accusative. 2. Verbs and adjectives expressing the relation of to or for in English, govern the Dative.

Είκε τη βία. Ἡ λύρα τὰς μερίμνας λύει. ᾿Απέχου της κακίας.¹ Ἡ φιλία έπαγγέλλεται καταφυγήν καὶ βοήθειαν. 'Απέχου τῶν ἡδονῶν. 'Η μέριμνα τὴν καρδίαν έσθίει. Θεραπεύετε τὰς Μούσας. Μὴ πείθου διαβολαίς. "Η δίκη πολλάκις τη άδικία είκει. Πολλάκις χαλεπή πενία³ τειρόμεθα. Την άδολεσχίαν φεύγετε. 'Η κακία λύπην ἐπάγει. Τρυφή ἀδικίαν καὶ πλεονεξίαν τίκτει. Φεῦγε τὴν τρυφὴν ὡς λύμην. Δι' ἀρετῆς καὶ συνηθείας καὶ χρείας ἀληθινὴ φιλία γίγνεται.

Abstain ye from violence. Flee thou from vice. Cares corrode the heart. Flee thou from pleasures. Trust ye not to calumny. The Muses are honored Do not give way (pl.) to pleasure. Virtue begets true friendship. The heart is corroded by cares (dat.). Sorrow is brought on by vice.

III. Vocabulary.

Ay ω , to lead, bring, con- $\delta\delta\xi a$, - $\eta \zeta$, $\dot{\eta}$, report, fame, $\pi\tilde{a}\sigma a$, - $\eta \zeta$, every, all duct reputation. $d\pi\lambda\tilde{\eta}$, $-\tilde{\eta}\varsigma$, simple. ἀργυρέα, ἀργυρά, -ᾶς, argen- splendid. tea, silver (adj.). εὐθύνω, to make straight, rectify. άτιμία, -ας, ή, dishonor. εὐκόλως, quickly. βάσίλεια, -ας, ή, a queen. εύνομία, -ας, ή, good adβἄσιλεία, -ας, ή, kingministration. dom. $3\lambda \dot{a}\beta \eta$, $-\eta \varsigma$, $\dot{\eta}$, injury. κατέχω, to hold back, reβροντή, -ης, ή, thunder.strain. γλώττα, -ης, ή, the tongue, $\lambda a \mu \pi \rho \dot{a}$, -ας, splendid, bril- $\chi \rho \nu \sigma \dot{\epsilon} \dot{a}$, $\chi \rho \nu \sigma \dot{\eta}$, -ης, aurea a language. life. μεγάλη, -ης, magna, great. δίαιτα, -ης, $\dot{\eta}$, a mode of μεταβολή, - $\ddot{\eta}$ ς, $\dot{\eta}$, change.

 $\pi i \pi \tau \omega$, to fall. $\ell\sigma\vartheta\lambda\dot{\eta}$, $-\tilde{\eta}\varsigma$, good, noble, $\pi\sigma\lambda\lambda\dot{\eta}$, $-\tilde{\eta}\varsigma$, much, many. πορφυρέα, πορφυμά, -άς, purple (adj.). ραδίως, easily. σκολιά, -ãς, crooked, perverted. στολή, -ης, ή, a robe. $\xi \chi \omega$, to have, hold, contain. $\tau \delta \chi \eta$, $-\eta \varsigma$, $\dot{\eta}$, fortune, pl. (generally) misfortunes. [liant. φέρω, fero, to bear, bring. golden.

Τη κακία πασα άτιμία επεται. Ταδίως φέρε την πενίαν. Βροντη έκ λαμπράς άστραπης γίγνεται. 'Η άρετη έσθλην δόξαν έχει. Εύνομία εύθύνει δίκας σκολιάς. Δίκη δίκην τίκτει καὶ βλάβη βλάβην. 'Απλην δίαιταν άγε. Κάτεχε την γλώτταν. Ἡ τύχη πολλάς μεταβολάς έχει. Πενίαν φέρετε. Αὶ λαμπραὶ τύχαι εὐκόλως πίπτουσιν. Φέρε τὰς τύχας. Ἡ άρετὴ οὐκ εἰκει ταῖς τύχαις. 'Απέχεσθε χαλεπών μεριμνών. 'Η βασίλεια μεγάλην βασιλείαν έχει. 'Η στολή έστι πορφυρά. Χρυσάς καὶ άργυράς στολώς έχομεν.

Fice from cares. Vice begets dishonor. Good reputation follows virtue. The perverted sentence is rectified by good administration. The lightning is brilliant. Good reputation arises from virtue. Yield not to misfortunes. From splendid fortunes often arise splendid cares.

^{1 6 157.} * i 161, 2. (a), (δ)

§ 27. II. Masculine Nouns.

The Gen. of masculine nouns ends in -ov; those in -ας retain the α in the Dat., Acc. and Voc., and those in -ης retain the η in the Acc. and Dat. Sing. The Voc. of nouns in -ης ends in α, (1) all in -της; e. g. τοξότης, Voc. τοξότα, προφήτης, Voc. προφητα; (2) all substantives in -ης composed of a substantive and a verb; e. g. γεωμέτρης, Voc. γεωμέτρα, μυροπώλης, a salve-seller, Voc. μυροπώλα; (3) national names in -ης; e. g. Πέρσης, a Persian, Voc. Πέρσα.—All other nouns in -ης have the Voc. in -η; e. g. Πέρσης, Perses, Voc. Πέρση.—The plural of masculine nouns does not differ from that of feminine.

Rem. 1. Several masculine nouns in $-\hat{a}_{\zeta}$ have the Doric Gen. in a, namely, $\pi a \tau \rho a \lambda o i a \varsigma$, $\mu \eta \tau \rho a \lambda o i a \varsigma$, $\rho a tricide$, $\rho a tricid$

Citizen. Mercury. Youth. Fowler. Boreas. δρνιθοθήρ**ος** πολίτης Έρμ(έας)ῆς νεαντάς Sing. N. βορράς πολίτου Έρμοῦ νεανίου δρνιθοθήρα βορρα ορνιθοθήρ**φ** D. πολίτη $\mathbf{E}\rho\mu\tilde{\boldsymbol{\eta}}$ νεανία βορρά πολίτην δονιθοθήραν Έρμην νεανίαν βορράν πολῖτἄ 'Ερμη νεανία όρνι**θ**οθήρα βορρά. Plur. N. Έρμαῖ πολῖται όρνιθοθήραι νεανίαι Έρμῶν όρνιθοθηρῶ**ν** G. πολιτῶν νεανιῶν δονιθοθήρ**αις** πολίταις D. Έρμαῖς νεανίαις πολίτας Έρμᾶς νεανίας **δρ**νιθοθήμας πολίται Έρμαῖ νεανίαι όρνιθοθηρ**αι** Dual. πολίτα Έρμᾶ δρνιθοθήρα νεανία πολίταιν 'Ερμαίν' νεανίαιν όρνιθοθήραιν

PARADIGMS.

Rem. 2. Adjectives of one ending in $-\eta \varsigma$ and $-\alpha \varsigma$, are declined in the same manner; e. g. $\ell \vartheta \epsilon \lambda o \nu \tau \eta \varsigma$ $\pi o \lambda i \tau \eta \varsigma$, a willing citizen, $\ell \vartheta \epsilon \lambda o \nu \tau o \tilde{v}$ $\pi o \lambda i \tau o v$, $\ell \vartheta \epsilon \lambda o \nu \tau a \ell$ $\pi o \lambda i \tau a \iota$; $\mu o \nu i a \varsigma$ $\nu \epsilon a \nu i a \varsigma$, a lonely youth, $\mu o \nu i o \nu$ $\nu \epsilon a \nu i a \varsigma$, $\mu o \nu i a \nu \epsilon a \nu i a \varsigma$, $\mu o \nu i a \nu \epsilon a \nu i a \varsigma$, $\mu o \nu i a \nu \epsilon a \nu i a \nu \epsilon a \nu i a \nu \epsilon a \nu i a \nu$

IV. Vocabulary.

'Αδολέσχης, -ου, δ, a pra- ter.	ness; with åyew, to be quiet.	δρέγομαι, w. gen., to strive after.
ἀκούω, to hear.	θάλαττα, -ης, ή, the sea.	πρέπει, w. dat., it is be-
ἀκροᾶτής, -οῦ, ὁ, an audi- tor.	$\vartheta \varepsilon \bar{a} \tau \acute{\eta} \varsigma$, $-o \tilde{v}$, \dot{o} , a spectator. $\mu a \nu \vartheta \acute{a} \nu \omega$, to learn, study.	0,
βλάπτω, w. acc., to injure. δεσπότης, -ου, δ, a master.	μέλει, w. dat. of the person and gen. of the thing, it	<u>o</u> .
eὐκοσμία, -aς, ή, good or- der, decorum.	concerns. ναύτης, -ου, δ, nauta, a	$τέχνη, -ης, \dot{η}, art.$ $τρυφητής,-οῦ, ὁ, luxurious$
ἡ σῦχία, -ας, ἡ, quiet, still-		riotons, voluptuous.

RULE OF SYNTAX. One substantive governs another in the Genitive, when the latter signifies a different thing from the former. The substantive in the Gen. defines or explains more particularly the one by which it is governed.

Μάνθανε, & νεανία, τὴν σοφίαν. Πολίτη πρέπει εὐκοσμία. Νεανίου σοφίαν θαυμάζω. Φεῦγε, ὰ πολῖτα, τὴν ἀδικίαν. Τὴν ἀρνιθοθήρα τέχνην θαυμάζομεν. 'Ακροαταῖς καὶ θεαταῖς προςήκει ἡσυχίαν ἄγειν. Φεύγετε, ὰ ναῦται, βοἡμῖν. Βοἡρὰς ναὑτας πολλάκις βλάπτει. 'Ομέγεσθε, ὰ πολῖται, τῆς ἀρετῆς.¹ Συβαρρῖται τρυφηταὶ ἡσαν. Ναὑταις μέλει τῆς θαλάττης.² Φεῦγε, ὰ Πέρση. Σπαρτιᾶται μεγάλην δόξαν ἔχουσιν. Φεύγω νεανίαν τρυφητήν. 'Αδολεσχών ἀπέχου. 'Ακουε, ὰ δέσποτα.

Learn, O youths, wisdom! Good order becomes citizens. We admire the wisdom of youths. Shun, O citizens, injustice! To the Spartans there was great fame (i. e. they had great fame). Keep yourself from voluptaous youths Flee from praters. Keep yourself from a prater. It becomes an auditor and ϵ spectator to observe $(\delta\gamma\omega)$ stillness. Flee from a voluptuous youth.

V. Vocabulary.

Ή τῶν Σπαρτιατῶν ἀρετὴ θανιαστή ἐστιν. Φεῦγε, ὁ Πέρσα. Κριταῖς πρε πει δικαιοσύνη. "Εστι τῶν στρατιωτῶν περὶ τῶν πολιτῶν μάχεσθαι. Φεῦγε ψεύστας. "Εστι δεσπότου ἐπιμέλεσθαι τῶν οἰκετῶν. Μὴ πίστευε ψεύστη. Τεχνίτην τρέφει ἡ τέχνη. 'Ἐκ ψευστῶν γιγνόνται κλέπται. Σπαρτιᾶται δόξης καὶ τιμῆς ἐρασταὶ ἡσαν. 'Ἐκ βορρᾶ πολλάκις γίγνεται ναυαγία. Θαυμάζομεν τὴν Ἑρμοῦ τέχνην.

The Persians flee. Justice becomes the judge. It is the duty of a soldier to fight for the citizens. Flee from a liar. Trust not liars. Art supports artists. We admire Hermes. Soldiers fight. Liars are not believed.

§ 28. Second Declension.

The second declension has two endings, $-o_{\mathcal{F}}$ and $-o_{\mathcal{F}}$; nouns in $-o_{\mathcal{F}}$ are mostly masculine, but often feminine; nouns in $-o_{\mathcal{F}}$ are neuter. Feminine diminutive proper names in $-o_{\mathcal{F}}$ are an exception; e. g. $\eta \Gamma \mathcal{N}_{\mathcal{F}} \nu \nu \varepsilon \rho_{\mathcal{F}} o_{\mathcal{F}}$.

^{1 § 158, 3. (}b).
2 § 158, 6. I. (b).
3 ξστι with the Gen, it is the duty of any one, see § 158, 2.
4 § 158, 6. I. (b).

Endings.

	Singular.		Plural.		Dual.
Nom.	oç	ΟV	OL	á	ω
Gen.	່ ໜ		6/1	, 1	OLV
Dat.	ψ		OL	s l	OLV
Acc.	อง		ους	ā	ω
Voc.	og and e	ov.	Oι	ä.	ω.

PARADIGMS.

	Word.	Island.	God.	Messenger.	Fig.
S. N.	δ λόγ-ος	ή νῆσος	δ θεός	ό ἄγγελος	τὸ σῦκον
G.	τοῦ λόγ-ου	Τῆς νήσου	τοῦ θεοῦ	ἀγγέλου	τοῦ σύκυυ
D.	τῷ λόγ-ῳ	Τῆ νήσο	τῷ θεῷ	ἀγγέλω	τῷ σύκφ
A.	τὸν λόγ-ον	Τὴν νῆσον	τὸν θεόν	ἄγγελου	τὸ σῦκον
V.	ὧ λόγ-ε	ὧ νῆσε	໕ θεός	ἄγγελε	ὧ σῦκον
P. N.	οί λόγ-οι	al νήσοι	ol , veol	άγγελοι	τὰ σῦκα τῶν σύκων τοῖς σύκοις τὰ σῦκα ἄ σῦκα
G.	τῶν λόγ-ων	τῶν εήσων	Tan vean	άγγέλων	
D.	τοῖς λόγ-οις	ταὶς νήσοις	Tolg veolg	άγγέλοις	
A.	τοὺς λόγ-ους	τὰς νήσους	Todg veolg	άγγέλους	
V.	ὧ λόγ-οι	ὧ νήσοι	a veol	άγγελοι	
D.	τω λόγ-ω	τὰ νήσω	τὼ ψεώ	άγγέλω	τώ σύκω
	τοῖν λόγ-οιν	ταὶν νήσοιν	τοῖν θεοῖν	άγγέλοιν	τοίν σύκοιν.

Rem. 1. The Voc. of words in $-o_{\zeta}$ commonly ends in ε , though often in $-o_{\zeta}$; e. g. $\dot{\omega}$ $\phi i \lambda e$ and $\dot{\omega}$ $\phi i \lambda o_{\zeta}$; always $\dot{\omega}$ $\vartheta e o_{\zeta}$.

Rem. 2. On the accentuation, the following observations are to be noted: The accent remains on the tone-syllable of the Nom. as long as the quantity of the final syllable permits; the Voc. $\dot{a} \delta e \lambda \phi e$ from $\dot{a} \delta e \lambda \phi \delta c$, brother, is an exception.—The plural ending $-o\iota$, like $-a\iota$ in the first declension [§ 26, 4. (a)], with respect to the accent, is considered short. The change of the accent is the same as in the first declension (§ 26, 5.), except in the Gen. Pl., where the accent retains the place, which it has in the Nominative. See the paradigms.

Rem. 3. Adjectives in $-o\varsigma$, $-\eta$ ($\dot{\alpha}$), $-o\nu$, in the masculine and neuter, and those of two endings in $-o\varsigma$ (Masc. and Fem.), $-o\nu$ (Neut.), are declined like the preceding paradigms; e. g. $\dot{\alpha}\gamma\alpha\vartheta$ os, $\dot{\alpha}\gamma\alpha\vartheta$, $\dot{\alpha}\gamma\alpha\vartheta$ os, $\dot{\alpha}\gamma\alpha\vartheta$, $\dot{\alpha}\gamma\alpha\vartheta$ os, $\dot{\alpha}\gamma\alpha$ os, $\dot{\alpha}\gamma\alpha$

Rem. 4. It will be seen by the following paradigms, that, in adjectives in $-\alpha_{\zeta}$, $-\eta$ (-a), $-\infty$, the masculine and neuter are declined like the second declension, and the feminine like the first.

PARADIGMS OF ADJECTIVES.

G. D. A.	άγαθ-ός ἀγαθ-οῦ ἀγαθ-ῷ ἀγαθ-όν ἀγαθ-έ	άγαθ-ῆς άγαθ-ῆ άγαθ-ῆν	άγαθ-ῷ ἀγαθ-όν	φίλι-ος φιλί-ου φιλί-φ φίλι-ον φίλι-ε	φιλί-α φιλί-ας φιλί-α φιλί-αν φιλί-α	φίλι-ου, lovely φιλί-ου φιλί-φ φίλι-ου φίλι-ου
G. D. A .	άγαθ-οί άγαθ-ῶν ἀγαθ-οῖς ἀγαθ-ούς ἀγαθ-οί	άγαθ-ῶν ἀγαθ-αῖς ἀγαθ-άς	άγαθ-ῶν ἀγαθ-οῖς ἀγαθ-ά	φίλι-οι φιλί-ων φιλί-οις φιλί-ους φίλι-οι	φίλι-αι φιλί-ων φιλί-αις φιλί-ας φίλι-αι	φιλί-ων φιλί-οις φίλι-α
Dual.	άγαθ-ώ άγαθ-οῖν	άγαθ-ά άγαθ-αῖν	άγαθ-ώ άγαθ-οῖν.	φιλί-ω φιλί-οιν.	φιλί-α φιλί-αιν	φιλί-ω φιλί-οιν.

VI. Vocabulary.

Αγαθόν, -οῦ, τό, a good ἐχθρός, -οῦ, ὁ, an enemy. οἰνος, -ου, ὁ, wine. θεός, -οῦ, ὁ, God, a god. thing, an advantage. $\pi a \rho \epsilon \chi \omega$, to grant, afford, \ddot{a} γγελος, -ου, \dot{o} , a mes- κακός, - $\dot{\eta}$, -όν, bad, wicked. offer. senger. κακόν, -οῦ, τό, an evil. $\pi \iota \sigma \tau \delta \varsigma$, $-\dot{\eta}$, $-\dot{\delta} \nu$, faithful, άνθρωπος, -ου, δ, a man. κάλός, -ή, -όν, beautiful trustworthy. good; τὸ καλόν, good- πολλοί, -αί, -ά, many. διδάσκαλος, -ov, ό, a teacher. ness, beauty, or the beau- $\phi t \lambda o c$, -ov, δ , a friend, ϕt δοῦλος, -ου, ό, a slave. tiful. $\lambda o \varsigma$, $-\eta$, $-o \nu$, dear. ξργου, -ου, τό, an action, κίνδυνος, -ου, ό, danger. φροντίζω, w. gen., to care a work, a business. λόγος, -ου, ό, a word, a for, trouble oneself a-¢σθλός, -ή, -όν, good, noreport, reason. bout; w. acc., to reflect ble, splendid. on, think about. μετέχω, w. gen., to take έταῖρος, -ov, ὁ, a companpart in. χαίρω, to rejoice. ion, a friend. [tune. μίσγω, misceo, w. dat., to εὐτυχία, -aς, η, good for-

RULE OF SYNTAX. A subject in the neuter plural usually takes a singular verb.

Δίωκε καλά ξργα. Πείθου τοῖς τοῦ διδασκάλου λόγοις.¹ Παρ' ἐσθλῶν ἐσθλῶν ἀναθάνεις. Πιστὸς ἐταῖρος τῶν ἀγαθῶν καὶ τῶν κακῶν μετέχει.² Οἱ θεοὶ τῶν ἀνθρώπων φροντίζουσιν.³ Οἱ ἀνθρωποι τοἰς θεοὸς θεραπεύουσιν. Πολλοῖς ἔργοις ἔπεται κινδῦνος. Μίσγεται⁴ ἐσθλὰ κακοῖς. 'Ο κακὸς τοῖς θεοῖς καὶ τοἰς ἀνθρώποις ἐχθρός ἐστιν. Οἱ ἀνθρωποι τοῖς ἐσθλοῖς χαίρουσιν.⁵ Πάρεχε, ἄ θεός, τοῖς φίλοις εὐτυχίαν. Φέρε, ἄ δοῦλε, τὸν οἰνον τῷ νεανίφ. 'Ο οἰνος λύει τὰς μερίμνας. Χαλεπῷ ἔργῳ δόξα ἔπεται.

Follow the words of your (the) teachers. God cares for men. Men worship God. Dangers accompany many actions. Grant, O God, happiness to my (the) friend! Keep yourself from the bad man. I rejoice over the noble youth. Trust not the word of a liar, my (O) dear young man.

¹ § 161, 2. (a), (δ). ² § 158, 3. (b). ³ § 158 6. I. (b). ⁴ § 161, 2. (a), (α). ⁵ § 161, 2. (c).

VII. Vocabulary.

Αξιος, -ία, -ιον, μ. gen., θάνατος, -ου, δ, death. νέος, -ā, -ον, young, ὁ νέος, -ov, the youth, the young worthy, worth. $\vartheta \varepsilon \tilde{\iota} o \nu$, -o ν , $\tau \dot{o}$, the Deity. $\dot{\mathbf{d}}\pi o$ - $\lambda \dot{\nu} \omega$, w. acc. of the per- $\vartheta \bar{\nu} \mu \dot{\rho} \varsigma$, $-o \bar{\nu}$, $\dot{\delta}$ the mind, man. νόσος, -ου, ή, a disease, an son and gen. of the thing, courage. to free from, release. $\vartheta v \rho a$, $-a \varsigma$, $\dot{\eta}$, a door. illness. ἄογὔρος, -ου, ὁ, silver. κλείω, to shut, fasten. ούχ (before an aspirate in- βioc , -ov, δ , life, a liveli- $\mu a \vartheta \eta \tau \dot{\eta} c$, $-o\tilde{v}$, δ , a pupil, a stead of our), not. πόνος, -ov, ό, trouble, toil, hood. learner. βουλή, -ης, η , counsel, ad- $\mu \dot{\epsilon} \tau \rho o \nu$, -o ν , τ \dot{o} , a measure, hardship. [rel. moderation. $\sigma t \gamma \dot{\eta}$, $-\tilde{\eta} \varsigma$, $\dot{\eta}$, silence. vice. δίχοστασία, -ας, ή, a quar- μοχλός, -οῦ, ὁ, a bolt, a χρόνος, -ου, ὁ, time. εὐφραίνω, to rejoice, gladlever. [ble. χρῦσός, -οῦ, ὁ, gold. μυρίος,-ία, -ίον, innumeraden, cheer.

Τὸ καλόν ἐστι μέτρον τοῦ βίου, οὐχ ὁ χρύνος. 'Ο θάνατος τοὺς ἀνθρώπους ἀπολύει πόνων¹ καὶ κακῶν. 'Ο οἰνος εὐφραίνει τοὺς τῶν ἀνθρώπων θυμούς. Σὰν μυρίοις πόνοις τὰ καλὰ γίγνεται. Τὸ θεῖον τοὺς κακοὺς ἄγει πρὸς τὴν δίκην. Πιστὸς φίλος χρυσοῦ καὶ ἀργύρου ἄξιός² ἐστιν ἐν χαλεπῆ διχοστασία. Πολλαὶ νόσοι ἐν ἀνθρώποις εἰσίν. Βουλὴ εἰς ἀγαθὸν ἄγει. Σιγὴ νέψ τιμὴν φέρει. Ἡ θύρα μοχλοῖς² κλείεται. Ἡ τέχνη τοὺς ἀνθρώπους τρέφει. 'Ω φίλοι μαθηταί, τῆς σοφίας καὶ τῆς ἀρετῆς ὁρέγεσθε.4

By death (dat.) men are freed from troubles and evils. By $(\ell\pi\delta, w. gen.)$ the Deity the bad man is brought to justice. The bolt fastens the door. Art supports the man. My (O) dear pupil, strive after wisdom and virtue. Diseases weaken men. My friends, follow the words of the judges.

§ 29. Contraction of the Second Declension.

1. A small number of substantives, where o or s precedes the case-ending, are contracted in the Attic dialect.

PARADIGMS.

	Navig	ation.	Circumna	vigation.	Bon	e.
S. N.	δ πλόος	πλοῦς	ο περίπλοος	περίπλους	τδ δστέον	δστοῦν
G.	πλόου	πλοῦ	περιπλόου	περίπλου	<u> </u>	ὀστοῦ
D.	πλόφ	$\pi\lambda ilde{arphi}$	περιπλόφ	περίπλω	ὀστέφ	$\delta\sigma au ilde{\phi}$
A.	πλόον	πλοῦν	περίπλοον	περίπλουν	<u>ὀ</u> στέον	δστοῦν
V.	πλόε	πλοῦ	περίπλοε	περίπλου	οστέον	ὀστοῦν
P. N.	πλόοι	$\pi \lambda o i$	περίπλοοι	περίπλοι	δστέα	δστᾶ
G.	πλόων	$\pi\lambda\tilde{\omega}\nu$	περιπλόων	περίπλων	δστέων	δστῶν
D.	πλόοις	$\pi \lambda o i \varsigma$	περιπλόοις	περίπλοις	δστέοις	δστοῖς
A.	πλόους	πλοῦς	περιπλόους	περίπλους	δστέ α	δστᾶ
V.	πλόοι	πλοῖ	περίπλοοι	περίπλοι	οστέ α	δστὰ
Dual.	πλόω πλόοιν	πλώ πλοῖν	περιπλόω περιπλόοιν	περίπλω περίπλοιν	δστέω δστέοιν	δστώ δστοῖν.

^{1 6 157.}

² § 158, 7. (γ).

³ § 161, 3.

^{4 § 158, 3, (}b).

REMARK. Here belong, (a) Multiplicative adjectives in -ό ο ς (-οῦς), -ό η (-ῆ), $-\delta \circ \nu \ (-\delta v)$; e. g. $\dot{a}\pi \lambda \delta v (s, -\tilde{\eta}, -\delta v)$, simple;—(b) Adjectives of two endings in -0 ο ς (-ους) Masc. and Fem., and -0 ο ν (-ουν) Neut.; e. g. δ ή εύνους, τὸ εύνουν. well disposed, which differ from the declension of substantives, only in not contracting the neuter plural in -oa; e. g. τὰ εὐνοα τέκνα;—(c) Adjectives in $-e \circ \varsigma (-o \tilde{v} \varsigma), -\acute{\epsilon} \tilde{a} (-\tilde{\eta}), -e \circ v (-o \tilde{v} v),$ which denote a material; e. g. $\chi \rho \acute{v} \sigma \epsilon \circ \varsigma$ χρυσοῦς, χρυσέα χρυση, χρύσεον χρυσοῦν, golden. When a vowel or ρ precedes the feminine ending $-\epsilon a$, $-\epsilon a$ is not contracted into $-\tilde{\eta}$, but into $-\tilde{a}$, (§ 26, 1);

ἐρέ-εος ἐρεοῦς, ἐρε-έα ἐρεᾱ, ἐρέ-εον ἐρεοῦν, woollen.άργύρ-εος άργυροῦς, άργυρ-έ α άργυρ ã, άργύρ-εον άργυροῦν, silver.

P		-	-	•	~	36	•	
r	A	к	Ð	1	4	м	25	•

		Golden.		1	Simple.	
S. N.	χρύσε-ος	χρυσέ-α	χρύσε-ον	άπλό-ος	άπλό-η	άπλό-ον
	χρυσοῦς	χρυσῆ	χρυσοῦν	άπλοῦς	άπλῆ	άπλοῦν
G.	χρυσοῦ	χρυσῆς	χρυσοῦ	άπλοὺ	άπλῆς	άπλοῦ
D.	χρυσῷ	χρυση	χρυσῷ	άπλῷ	άπλῆ	άπλῷ
A.	χρυσοῦν	χρυσην	χρυσοῦν	άπλοῦν	$a\pi\lambda\tilde{\eta}\nu$	άπλοῦν
" V.	χρυσούς	χρυση	χρυσοῦν	άπλοῦς	$\dot{a}\pi\lambda ilde{\eta}$	$\dot{a}\pi\lambda$ οῦν
P. N.	χρυσοῖ	χρυσαῖ	χρυσᾶ	άπλοῖ	άπλαῖ	άπλᾶ
G.	χρυσῶν	χρυσῶν	χρυσῶν	άπλῶν	åπλῶν	ά πλῶν
D.	χρυσοῖς	χρυσαῖς	χρυσοῖς	άπλοῖς	άπλαῖς	άπλοῖς
A,	χρυσούς	χρυσᾶς	χρυσᾶ	άπλοῦς	άπλᾶς	άπλᾶ
V.	χρυσοῖ	χρυσαί	χρυσᾶ	άπλοϊ	άπλαῖ	άπλᾶ
Dual.	χρυσῶ χρυσοίν	χρυσᾶ χρυσα ν	χρυσῶ χρυσοῖν.	άπλῶ ἀπλοῖν	άπλᾶ άπλαῖν	άπλῶ ἀπλοῖν.

Accentuation. The following are to be noticed as exceptions to the rules in § 11, 2: (a) $\pi\lambda\delta\omega = \pi\lambda\dot{\omega}$, $\delta\sigma\tau\dot{\epsilon}\omega = \delta\sigma\tau\dot{\omega}$, instead of $\pi\lambda\ddot{\omega}$, $\delta\sigma\tau\dot{\omega}$; (b) compounds and polysyllabic proper names, which retain the accent on the penult, even when as a circumflex, it should be removed upon the contracted syllable; e. g. π εριπλόου = π ερίπλου, instead of π εριπλοῦ; εὐνό φ = εὐν φ , instead of εὐν $\tilde{\varphi}$; (c) τὸ κάνεον = κανοῦν, instead of κάνουν, basket, and also adjectives in -εος, -έα, -εον; e.g. $\chi \rho \dot{v} \sigma \epsilon \circ \varsigma = \chi \rho v \sigma \circ \tilde{v} \varsigma$, $\chi \rho v \sigma \epsilon \tilde{a} = \chi \rho v \sigma \tilde{n}$, $\chi \rho \dot{v} \sigma \epsilon \circ v = \chi \rho v \sigma \tilde{o} \tilde{v}$, instead of $\chi\rho\nu\sigma\sigma\nu$, $\chi\rho\nu\sigma\sigma\nu$; finally, substantives in $-\epsilon\sigma\zeta = -\sigma\nu\zeta$; e. g. $dd\epsilon\lambda\delta\epsilon$. δεός = άδελφιδοῦς, instead of άδελφιδούς, nephew.

VIII. Vocabulary.

"Αδηλος, -ου, uncertain, ἐκ-καλύπτω, to disclose. unknown. **&**λήθεια, -ας, ή, truth. $= -ov_{\zeta}, -oov = -vv_{\eta},$ imprudent, irrational. $\mathbf{k}\rho\gamma\dot{v}\rho\varepsilon o\varsigma = -o\tilde{v}\varsigma, -\epsilon a = -\tilde{a},$ -eov = ovv, silver, i. e. made of silver. dores, -ov, o, bread.

 $\xi \pi \iota - \kappa o \nu \phi i \zeta \omega$, to alleviate. ἐρίζω, w. dat., to contend with. posed, kind. θεράπαινα,-ης, η, a femaleservant.

καί-καί, both-and. $\kappa \acute{a} \nu \varepsilon o \nu = -o \tilde{v}, -\acute{e} o \nu = -o \tilde{v},$ τό, a basket. κάτοπτρου, -ου, τό, a mir- $\varepsilon b v o o \varsigma = -o v \varsigma, -o o v = -o v v, \quad \kappa \dot{v} \pi \varepsilon \lambda \lambda o v, -o v, \tau \dot{o}, a goblet.$ well-wishing, well-dis- λέγω, to say, call or name. $\nu \acute{o}o\varsigma = \nu o \check{v}\varsigma$, $-\acute{o}ov = -o \widetilde{v}$, o, the understanding the mind.

RULE OF SYNTAX. One substantive following another to explain it, and referring to the same person or thing, is put in the same case. This construction is called *Apposition*.

'Ο λόγος έστι το τοῦ νοῦ κάτοπτρον. Τον νοῦν έχουσιν οι ἀνθρωποι διδάσκαλον. Τον εύνουν φίλον θεράπευε. 'Ολίγοι πιστον νοῦν έχουσιν. 'Ο πλοῦς ἐστιν ἀδηλος. Σὰν νῷ τον βίον ἀγε. 'Ο δχλος οὐκ ἔχει νοῦν. Μὰ ἔριζε τοῖς ἀνοις.¹ Οἱ ἀγαθοὶ τοῖς ἀγαθοῖς εὐνοί² εἰσιν. 'Ορέγου φίλων εὐνων. Τὰ τοῦ 'Ορέστου όστὰ ἐν Τεγέᾳ ἡν. Αἱ θεράπαιναι ἐν κανοῖς τὸν ἀρτον προςφέρουσιν. Οἱ θεοὶ καὶ καλὸν καὶ κακὸν πλοῦν τοῖς ναύταις³ παρέχουσιν. Ψυχῆς χαλινὸς ἀνθρώποις³ ὁ νοῦς ἐστιν. Πολλάκις ὁργὰ ἀνθρώπων νοῦν ἐκκαλύπτει. 'Απλοῦς ἐστιν ὁ τῆς ἀληθείας λόγος. Λόγος εὐνους ἐπικουφίζει λύπην. Τὸ κύπελλόν ἐστιν ἀργυροῦν. 'Ο θάνατος λέγεται χαλκοῦς ὑπνος.

The understanding is a teacher to men. The well-disposed friend is honored. Keep yourself from the irrational. Strive after a well-disposed friend. Bring bread in a basket. Honor, O young man, a simple mind! Flee from imprudent youths. Trust, O friend, well-disposed men! Young men are often imprudent. The goblet is golden.

§ 30. The Attic Second Declension.

Several words (substantives and adjectives) have the endings $-\omega \varsigma$, (Masc. and Fem.) and $-\omega r$ (Neut.), instead of $-o\varsigma$ and -or, and retain the $-\omega$ through all the cases instead of the common vowels and diphthongs of the second Dec., and place under the $-\omega$ an Iota subscript, where the regular form has $-\varphi$ or $-o\iota$; thus, $-o\iota$ and $-\omega$ become $-\omega$; $-o\varsigma$, -or and $-o\iota$ become $-\omega$; $-o\iota$, $-o\iota$ and $-o\iota$ become $-\omega$, $-\varphi$ and $-\varphi r$; $-\omega$, $-\varphi$ and $-\varphi r$ remain unchanged. The Voc. is the same as the Nominative.

	People.	Cable.	Hare.	Hall.
Sing. N.	ό λε-ώς	ό κάλ-ως	ό λαγ-ώς	το ανώγε-ων
G.	λε-ώ	κάλ-ω	λαγ-ώ	άνώγε-ω
D.	λε-ῷ	κάλ-φ	λαγ-ῷ	άνώγε-ω
A.	λε-ών	κάλ-ων	λαγ-ών	άνώγε-ων
v.	λε-ώς	κάλ-ως	λαγ-ώς	ἀνώγε-ων
Plur. N.	λε-ώ	κάλ-φ	λαγ-ώ	ἀνώγε-ω
G.	λε-ὢν	κάλ-ων	λαγ-ῶν	ἀνώγε-ων
D.	λε-ῷς	κάλ-ψς	λαγ-ῷς	άνώγε-ως
A.	λε-ώς	κάλ-ως	λαγ-ώς	ἀνώγε-ω
V.	λε-ψί	κάλ-ψ	λαγ-ψ	άνώγε-ω
D. N. A. V.	λε-ώ	κάλ-ω	λαγ-ώ	· ἀνώγε-ω
G. and D.	λε-ῷν	κάλ-ων	λαγ-ῶν	ανώγε-ων

PARADIGME

¹ § 161, 2. (a), (γ) .

^{* § 161, 5. (}a).

^{3 ∮ 161, 5.}

N. G. D. A.	τοῦ τῆς τοῦ ἰλεω τῷ τῷ τῷ ἵλεω τὸν τὴν τὸ ἱλεων	τούς τὰς ίλεως,τὰ ίλεω	
V.	ίλεως, ίλεων	ίλεφ, ίλεω	ίλεω.

Rem. 1. Some words of the Masc and Fem. gender reject the ν in the Acc. Sing., namely, δ $\lambda a \gamma \omega \varsigma$, the hare, $\tau \delta \nu$ $\lambda a \gamma \omega \nu$ and $\lambda a \gamma \omega$, and commonly δ $\delta \omega \varsigma$, the dawn, δ $\delta \omega \varsigma$, a threshing-floor, δ $\delta \omega \varsigma$, δ $\delta \omega \varsigma$, δ δ $\delta \omega \varsigma$, and the adjectives $\delta \gamma \delta \rho \omega \varsigma$, not old, $\delta \omega \varepsilon \delta \omega \varsigma$, full, $\delta \omega \varepsilon \delta \omega \varsigma$, guilty.

Rem. 2. Accentuation. Proparoxytones retain the acute on the antepenult in all the cases of all numbers, the two syllables $-\epsilon\omega_{\Gamma}$ and $-\epsilon\omega_{\Gamma}$, etc. being considered, as it were, but one; yet those with a long penult, as $\dot{\alpha}\gamma\eta\rho\omega_{\Gamma}$, are paroxytones in the Dat. Sing. and Pl., and also in the Gen. and Dat. Dual; e. g. $\dot{\alpha}\gamma\dot{\eta}\rho\omega_{\Gamma}$, $\dot{\alpha}\gamma\dot{\eta}\rho\omega_{\Gamma}$. Oxytones in $-\dot{\omega}\zeta$, retain this accent even in the Gen.; e. g. $\lambda\epsilon\dot{\omega}$ instead of $\lambda\epsilon\dot{\omega}$.

IX. Vocabulary.

'Αγήρως, -ων, not getting ἐνεδρεύω, w. dat., to lie in λαμβάνω, to take, receive wait for. old, unfading. gain. 'ἀετός, -οῦ, ό, an eagle. έπαινος, -ου, ό, praise. νεως, -ω, ό, a temple.αλχμάλωτος, -ον, captured. εύχομαι, to pray, beg. πλείστος, -η, -ον, most ανδρείος, -α, -ον, manly, θηρευτής, -οῦ, &, a huntsρφδιος, -ία, -ιον, easy. brave. man, a sportsman. σέβομαι, to honor, rever ἀνώγεων, -ω, τό, a hall, a θηρεύω, to hunt, catch. ence. ταώς, -ώ, δ, a peacock. ίλεως, -ων, merciful room. άπάγω, to lead away. κάλως, -ω, δ, a rope. υίός, -οῦ, ὁ, a son. βαίνω, to walk, go, pro- κτίζω, to found, build. ώσπερ, as, just as. $\lambda \alpha \gamma \omega \varsigma$, - ω , δ , a hare. ceed.

Τοῖς θεοῖς¹ νεῷ κτίζονται. Οὐ ράδιόν ἐστιν ἐπὶ κάλων βαίνειν. Διώκομεν τοὺς λαγώς. 'Ανδρόγεως ἡν ὁ τοῦ Μίνω νίός. Οἱ λαγῷ θηρεύονται ὑπὸ τῶν θηρευτῶν. Εὐχου τῷ Γλεῷ θεῷ. Οἱ ἀετοὶ τοῖς λαγῷς ἐνεδρεύουσιν. Σέβεσθε τοὺς Γλεῶς θεούς. Οἱ ἀνδρεῖοι ἀγηρων ἔπαινον λαμβάνουσιν. Εὐχου τὸν θεὸν Γλεω ἔχειν. Οἱ θεοὶ τοῖς ἀγαθοῖς⁴ Γλεῷ εἰσιν. Αἱ ἡδοναὶ ἀπάγουσι τὸν πλεῖστων λεὰν ὕςπερ αἰχμάλωτον. Οἱ Σάμιοι τῷ "Ηρᾳ¹ καλοὺς ταὼς τρέφουσιν.

We build beautiful temples to the gods. To walk on a rope is not easy. The huntsmen hunt hares. God is merciful. Worship the merciful God. By the Samians beautiful peacocks are kept in honor of Hera (say, to Hera). Keep yourselves, O citizens, from the irrational multitude! Get out of the way of $(ein\omega, w gen.)$ the irrational multitude. The huntsman strives after (pursues) hares.

X. Vocabulary.

Απάγορεύω. to call. $\dot{a}\rho = \dot{\eta}$, $\dot{\eta}$, $\dot{\eta}$, bravery, vir- $\dot{\beta}\ddot{u}a\ddot{t}\lambda\epsilon\iota a$, $-\omega \nu$, $\tau \dot{a}$, a royal \dot{a} to please. tue. palace.

Οἱ ταὰ τῆς Ἡρας ἱεροὶ ἡσαν. Θαυμάζομεν Μενέλεων ἐπὶ τῆ ἀρετῆ. Οἱ ποιηταὶ τὴν Ἐω ροδοδάκτυλον ἀπαγορεύουσιν. Ἡ ἀλήθεια πολλάκις οὐκ ἀρέσκει τῷ λεῷ. Ἑλένη ἡν ἡ Μενέλεω γαμετή. Ἡ Βαβυλωνία ἐκφέρει πολλοὸς ταώς. Εν τοῖς τῶν θεῶν νεῷς πολλαὶ στῆλαι ἡσαν. Οἱ λαγῷ δειλὰ θηρία εἰσίν. Ὁ περὶ τὸν Ἡδω πλοῦς ἡν ἐπικίνδυνος. Τὰ βασίλεια καλὰ ἀνώγεω ἔχει.

Menelaus is admired for his bravery. In the royal palace are splendid rooms. Huntsmen catch peacocks. Peacocks are beautiful. Trust not the speech of the people, O citizens! The huntsman lies in wait for peacocks. Good citizens flee from the irrational multitude. Youths lie in wait for hares. The pillars of the temples are beautiful.

§ 31. Third Decleration.

The third declension has the following Case-endings:

	Singular.		Pl	ural.	Dual.
Nom. Gen.	ç	Neut. —	ες;	Neut. ă	e ouv
Dat.	oç I		$\sigma l(\nu)$		OLV
Acc.	ν and α mostly as the Nom.;	Neut. — Neut. —	ἄς; ες;	— ă — ă.	e

These endings are appended to the unchanged stem of the word; e. g. δ θήρ an animal, Gen. θηρ-ός.

§ 32. Remarks on the Case-endings.

- 1. The pure stem is frequently changed in the Nom. of masculines and feminines. But this is found again by omitting the genitive ending $-o_{\varsigma}$; e. g. $\delta \kappa \delta \rho a \xi$, $\alpha raven$; Gen. $\kappa \delta \rho a \kappa -o_{\varsigma}$.
- 2. Neuters exhibit the pure stem in the Nominative. Yet the euphony of the Greek language does not permit a word to end with τ . Hence, in this case, τ is either wholly rejected or is changed into its cognate σ ; e. g.

3. The Accusative singular has the form in ν with masculines and feminines in $\iota \iota_{\zeta}$, $\iota \nu_{\zeta}$, $\iota a \nu_{\zeta}$ and $\iota o \nu_{\zeta}$, whose stem ends in $\iota \iota_{\zeta}$, $\iota \nu_{\zeta}$, $\iota a \nu_{\zeta}$ and $\iota o \nu_{\zeta}$; e. g.

But the Acc. has the form in -a, when the stem ends in a consonant; e. g. $\phi \lambda \epsilon \beta$, $\phi \lambda \ell \psi \varsigma$, $\phi \lambda \ell \beta a \longrightarrow \kappa \rho \rho \alpha \kappa$, $\kappa \rho \rho \alpha \xi$, $\kappa \delta \rho \alpha \kappa - \alpha \longrightarrow \lambda \rho \mu \pi \alpha \delta$, $\lambda \alpha \mu \pi \alpha \delta - \alpha$.

Yet barytoned substantives in $-\iota_{\mathcal{C}}$ and $-\iota_{\mathcal{C}}$, of two or more syllables, whose stems end with a Tan-mute, in *prose*, have only the form in $-\nu$; e. g.

Stem ėpi 3	Nom. Epig	Acc. Epiv
όρνιθ	δρνις	δρνι ν
κορυθ	κόρυς	κόρυν
χαριτ	χάρις	χάριν.

- 4. The Voc. is either like the Nom. or the stem. See the Paradigms.
- 5. On ν ἐφελκυστικόν, see § 7. 1, (a).

§ 33. Gender, Quantity and Accentuation of the Third Declension.

- I. Gender. The gender of the third declension will be best learned by observation. The following rules, however, may be observed:
- (a) Masculine; (a) Substantives in -av, -vv, -aç (Gen. -avoç, -avτος), -evç, - $\eta\nu$, exp (except $\dot{\eta}$ χείρ, hand), -vp (except $\tau \dot{\sigma}$ πῦρ, fire), -ovç (except $\tau \dot{\sigma}$ οὐς, ear), -(β) those in - $\omega\nu$, - η ρ, - ω ρ, - η ς (Gen. - $\eta\tau$ ος), - ω ς (Gen. - $\omega\tau$ ος), - ψ , with several exceptions.
- (b) Feminine; (a) Substantives in $-\acute{a}\varsigma$ (Gen. $-\acute{a}\delta o\varsigma$), $-av\varsigma$, $-\iota v\varsigma$, $-\iota v\varsigma$, $-\dot{\omega}$ and $-\acute{a}\varsigma$ (Gen. $-o\ddot{v}\varsigma$); $-\acute{o}\tau \eta\varsigma$, $-\acute{v}\tau \eta\varsigma$; $-\epsilon\iota\varsigma$ (except \acute{o} $\kappa\tau\epsilon\acute{\iota}\varsigma$, comb);—(β) those in $-\iota\varsigma$, $-\iota v$, $-v\varsigma$, $-\omega v$ (Gen. $-ovo\varsigma$), with several exceptions. Those in -5 vary between the Masc. and Fem. gender.
- (c) Neuter; All substantives in -a, -η, -ορ, -ωρ, -ος, -ι, -aρ, (except ὁ ψάρ, a starling), -aς (Gen. -ατος, -aος, except ὁ λᾶς, a stone), and contracts in -ηρ.
- II. Quantity. Words whose Nom. ends in $-a\xi$, $-\iota\xi$, $-\upsilon\xi$, $-\imath\psi$, $-\iota\psi$, $-\iota\psi$, $-\iota$ and $-\upsilon\varepsilon$, have the penult of the Cases which increase, either short or long, according as the vowel of the above endings is short or long by nature; e. g. $\delta \vartheta \omega \rho a\xi$, coat of mail, $-a\kappa o\varepsilon$, $\dot{\eta}$ $\dot{\rho}t\psi$, reed, $\dot{\rho}t\pi \dot{o}\varepsilon$, $\dot{\eta}$ $\dot{a}\kappa\tau t\varepsilon$, ray, $-i\nu o\varepsilon$, but $\dot{\eta}$ $\beta \tilde{\omega} \lambda \dot{u}\xi$, clod, $-\ddot{u}\kappa o\varepsilon$, $\dot{\eta}$ $\dot{\epsilon}\lambda \pi t\varepsilon$, hope, $-t\delta o\varepsilon$.
- III. Accentuation. (a) The accent remains, through the several Cases, on the accented syllable of the Nom., as long as the laws of accentuation permit, e. g. το πρᾶγμα, deed, πράγματος, but πραγμάτων, το δνομα, name, δνόματος, but ινομάτων, δ ή χελιδών, swallow, χελιδόνος, Ξενοφῶν, -ῶντος, -ῶντες, -ῶντων. The particular exceptions will be noticed in the paradigms. (b) Words of one syllable are accented, in the Gen. and Dat. of all Numbers, on the final syllable, the short syllables -ος, -ι and -σι, taking the acute, and the long syllables -ων and οιν, the circumflex; e. g. δ μήν, μηνός, μηνί, μηνοῖν, μηνῶν μησί(ν).

Exceptions. The following monosyllabic substantives are paroxytoned in the Gen. Pl. and in the Gen. and Dat. Dual: $\dot{\eta}$ δάς, torch, $\dot{\delta}$ δμώς, slave, $\dot{\delta}$ $\dot{\eta}$ θώς, jackal, $\tau \dot{\delta}$ οὖς, Gen. ἀτός, ear, $\dot{\delta}$ $\dot{\eta}$ παῖς, child, $\dot{\delta}$ σής, moth, $\dot{\delta}$ $\dot{\eta}$ Τρώς, Trojan, $\dot{\eta}$ φώς, Gen. φωδός, a burning, $\tau \dot{\delta}$ φῶς, Gen. φωτός, light; e. g. δάδων, δάδοιν, θώων, ῶτων, ὥτων, παίδων, παίδοιν, σέων, Τρώων, φώδων, φώτων. Moreover, notice should also be taken of πᾶς, all, every, Gen. παντός, Dat. παντί, but πάντων, πῶσι(ν), $\dot{\delta}$ Πάν, Gen. Πανός, but τοῖς Πᾶσι(ν).

A. Words which in the Genitive have a consonant before the ending -os, i. e. words whose stem ends in a consonant.

§ 34. I. The Nominative exhibits the pure stem.

The case endings are appended to the unchanged Nominative. Stems which end in -ντ (Ξενοφῶντ) and -ρτ (ἡ δάμαρτ), must drop the τ according to § 32, 2; hence Ξενοφῶν, Gen. -ῶντ-ος, δάμαρ, Gen. -αρτ-ος.

S. N. G. D. A. V.	δ, Paean. παιάν παιάν-ος παιάν-ι παιάν-α παιάν-α	ô, Age. aiúv aiûv-oç aiûv-i aiûv-a aiúv	ό, Xenophon. Εενοφών Εενοφώντ-ος Εενοφώντ-ι Εενοφώντ-α Εενοφών	δ, Month. μήν μην-ός μην-ί μῆν-α μήν	τό, Nectar. νέκταρ νέκταρ-ος νέκταρ-ι νέκταρ νέκταρ
P. N.	παιῶν-ες	alῶν-ες	Ξενοφῶντ-ες	μην-ες	νέκταρ-α
G.	παιῶν-ων	alῶν-ων	Ξενοφώντ-ων	μην-ών	νεκτάρ-ων
D.	παιῶ-σι(ν)*	alῶ-σι(ν)*	Ξενοφῶ-σι(ν)*	μη-σί(ν)*	νέκταρ-σι(ν)
A.	παιῶν-ας	alῶν-aς	Ξενοφῶντ-ας	μην-ας	νέκταρ-α
V.	παιῶν-ες	alῶν-ες	Ξενοφῶντ-ες	μην-ες	νέκταρ-α
Dual.	παιάν-ε	alŵv-e	Ξενοφῶντ-ε	μην-ε	νέκταρ-ε
	παιάν-οιν	alŵv-oıv	Ξενοφώντ-οιν	μην-οιν	νεκτάρ-οιν.

Rem. 1. The three words in - $\omega\nu$, Gen. - $\omega\nu\sigma\varsigma$, viz. ' $A\pi\delta\lambda\lambda\omega\nu$, $\Pi\sigma\sigma\epsilon\iota\delta\tilde{\omega}\nu$, $\dot{\eta}$ & $\lambda\omega\nu$, threshing-floor, can be contracted in the Acc. Sing. after dropping ν , thus, ' $A\pi\delta\lambda\lambda\omega$, $\Pi\sigma\sigma\epsilon\iota\delta\tilde{\omega}$, $\dot{\omega}\lambda\omega$. The three substantives, ' $A\pi\delta\lambda\lambda\omega\nu$, $\Pi\sigma\sigma\epsilon\iota\delta\tilde{\omega}\nu$ and $\sigma\omega\tau\eta\rho$, preserver, contrary to the rule [§ 33, III. (a)], have in the Voc. $\dot{\omega}$ ' $A\pi\delta\lambda\lambda\sigma\nu$ $\Pi\delta\sigma\epsilon\iota\delta\sigma\nu$, $\sigma\omega\tau\epsilon\rho$.

Rem. 2. The neuters belonging to this class all end in $-\rho$ ($-a\rho$, $-o\rho$, $-\omega\rho$, -vo); $\tau \delta \pi \bar{v} \rho$ (Gen. $\pi \bar{v} \rho - \delta c$), fire, has v long, contrary to § 32, 2.

XI. Vocabulary.

Aδω, to sing, celebrate in ϑ άλλω, to bloom, be ver- $\pi \tilde{v} \rho$, $\pi \tilde{v} \rho \delta \varsigma$, $\tau \delta$, fire. song. dant. σπουδαίος,-αία,-αίον, zeal ἀνα-γιγνώσκω, to read. θήρ, θηρός, δ, a wild beast. ous, diligent, earnest, alών, -ωνος, ό, aevum, an κιθάρα, -aς, ή, a lyre. serious. age, a space of time, $\kappa\rho\hat{a}\tau\hat{\eta}\rho$, $-\tilde{\eta}\rho\sigma\varsigma$, δ , a mixing $\tau\hat{\epsilon}\rho\pi\omega$, to delight. time, lifetime. bowl, goblet. τέρπομαι, w.dat., to delight βιβλίον, -ου, τό, a book. λειμών -ῶνος,δ, a meadow. in, or be delighted at. $\gamma_i \gamma \nu \omega \sigma \kappa \omega$, to know, think, $\nu i \pi \tau \omega$, to wash. $\chi \epsilon i \rho$, $\chi \epsilon \iota \rho \delta \varsigma$, $\dot{\eta}$, the hand. judge, try, perceive. παιάν, - ανος, δ, a war- χορός, -οῦ, δ, a dance. θαλία, -ας, ή, a feast. song, a song of victory. ψήν, ψηνός, ό, a wasp.

Φεῦγε τοὺς ϑῆρας. Χεὶρ χεἰρα νίπτει. 'Απέχου τοῦ ψηνός. Οἱ λειμῶνες δάλλουσιν. Οἱ στρατιῶται ἄδουσι παιᾶνα. 'Εν πυρὶ χρυσὸν καὶ ἄργυρον γιγ-

^{*} Instead of παιανσι, αίωνσι, Ξενοφωντσι, μηνσί, § 8, 6 and 7.

νώσκομεν. Πολλοί παρά κρατήρι γίγνονται φίλοι έταίροι. (\ ἀνθρωποι τέρπονται κιθάρρι καὶ θαλίρ καὶ χοροίς καὶ παιᾶσιν. Οἱ Έλληνες τὸν ᾿Απόλλω καὶ τὸν Ποσειδῶ σέβονται. Οἱ σπουδαίοι μαθηταὶ τὰ τοῦ Ξενοφῶντος βιβλία ἡδέως ἀναγιγνώσκουσιν.

Flee from the wild beast. Wash your (the) hands. Keep yourself from wasps. The meadow is verdant. Soldiers delight in war-songs. War-songs are sung by $(i\pi \delta, w. gen.)$ the soldiers. We delight in beautiful meadows. Flee from vile $(\kappa a\kappa \delta \varsigma)$ wasps. Many are friends of the bowl. Poets pray to Poseidon.

§ 35. II. The Nominative lengthens the short final vowel of the stem, s or o into y or w.

According to § 32, 2. stems in vz must drop z in the Nom.; e.g. léwr, instead of léwrz.

S. N. G. D. A. V.	ό, Shepherd. ποιμήν ποιμέν-ος ποιμέν-ι ποιμέν-α ποιμήν	ό, A Divinity. δαίμων δαίμων-ος δαίμον-ι δαίμον-α δαίμον	ό, Lion. λέων λέοντ-ος λέοντ-ι λέοντ-α λέον	ό, Air. αἰθήρ αἰθέρ-ος αἰθέρ-ι αἰθέρ-α αἰθήρ	δ, Orator.
P. N. G. D. A. V.	ποιμέν-ες ποιμέν-ων ποιμέ-σι(ν)# ποιμέν-ας ποιμέν-ες	δαίμον-ες δαιμόν-ων δαιμο-σι(ν)* δαίμον-ες	λέοντ-ες λεόντ-ων λέουσι(ν)* λέοντ-ας λέοντ-ες	aiθέρ-ες aiθέρ-ων aiθέρ-σι(ν) aiθέρ-aς alθέρ-ες	ρήτορ-ες ρητόρ-ων ρήτορ-σι(ν) ρήτορ-ας ρήτορ-ες
Dual.	ποιμέν-ε ποιμέν-οιν	δαίμον-ε δαιμόν-οιν	λέοντ-ε λεόντ-οεν	αίθέρ-ε αίθέρ-οιν	ρήτορ-ε ρητόρ-οιν.

Rem. 1. Oxytoned substantives of this class retain in the Voc. the long vowel (η, ω) ; thus, $\dot{\omega}$ $\pi o \iota \mu \dot{\eta} \nu$. The Voc. $\dot{\sigma} \dot{\alpha} \dot{\epsilon} \rho$ from $\dot{\sigma} \dot{\alpha} \dot{\rho} \rho$, brother-in-law, is an exception; its accent also differs from the fundamental rule [§ 33, III. (a)]. This difference occurs also in the Voc. of 'A $\mu \dot{\phi} \dot{\iota} \omega \nu$, - $\dot{\iota} \omega \nu \sigma$, 'A $\mu \dot{\mu} \dot{\nu} \omega \nu$, - $\dot{\nu} \nu \sigma$, 'A $\mu \dot{\mu} \dot{\nu} \omega \nu$, 'A $\mu \dot{\mu} \dot{\nu} \omega \nu$, 'A $\mu \dot{\mu} \dot{\nu} \omega \nu$, 'Comp. § 34, Rem. 1.

REM. 2. H $\chi \epsilon i \rho$, hand, Gen. $\chi \epsilon i \rho$ -oc, etc. has in the Dat. Pl. and Dual $\chi \epsilon \rho$ -oc(ν) and $\chi \epsilon \rho oi \nu$.

Rem. 3. The following in -ων, Gen. -ονος, reject the ν in particular Cases, and suffer contraction: ἡ εἰκών, image, Gen. εἰκόνος and εἰκοῦς, Dat. εἰκόνι, Acc. εἰκόνα and εἰκοῦς, Acc. Pl. εἰκόνας and εἰκοῦς,—the irregular accentuation of εἰκώ and εἰκοῦς should be noted; ἡ ἀηδών, nightingale, Gen. ἀηδόνος and ἀηδοῦς, Dat. άηδοὶ; ἡ χελιδών, swallow, Gen. χελιδόνος, Dat. χελιδοῖ.

Rem. 4. Here belong: (a) the two adjectives ὁ ἡ ἀπάτωρ, τὸ ἄπατορ, fatherless, and ἀμήτωρ, ἄμητορ, motherless, Gen. -ορος;—(b) the adjective ὁ ἡ ἀρόρην, τὸ ἀρόρεν, male, Gen. ἀρόρενος;—(c) adjectives in -ων (Masc. and Fem.), -ον (Nent.); e. g. ὁ ἡ εὐδαίμων, τὸ εὐδαίμον, fortunate, and comparatives in -ων, -ον, ον -lων, -loν. These comparatives, after dropping ν admit contraction in the

^{1 § 161, 2. (}c). * Instead of ποιμένσι, δαίμονσι, λεόντσι, see § 8. 6 and 7

Acc. Sing. and in the Nom., Acc. and Voc. Pl. In the Voc. the accent differs from the rule [§ 33, III. (a)]. But compounds in -φοων follow the rule; e. g. κρατερόφρων, Voc. κρατερόφρον.

	Fortunate.	More hostile.	Greater.	
S. N.	εύδαίμων εύδαιμον	έχθίων έχθιον	μείζων μεῖζαν	
G.	εὐδαίμονος	έχθίονος	μείζονος	
D.	εὐδαίμονι	έχθίονι	μείζονι	
A.	εὐδαίμονα εὐδαιμον	έχθιονα and	μείζονα and	
	·	έχθίω έχθιον	μείζω μείζον	
V.	εὖδαίμον	έχθιον	μεῖζον	
P. N.	εὐδαίμονες εὐδαίμονα	έχθίονες έχθίονα	μείζονες μείζονα	
		έχθίους έχθίω	μείζους μείζω	
G.	εὐδαιμόνων	έχθιόνω ν	μειζόνων	
D.	εὐδαίμοσι(ν)	έχθίοσι(ν)	μείζοσι(ν)	
A.	εὐδαίμονας εὐδαίμονα	έχθίονας έχθίονα	μείζονας μείζονα	
	`	έχθίους έχθίω	μείζους μείζω	
V.	like the Nominative.	like the Nominative.	like the Nominative.	
Dual.	εὐδαίμονε	έχθίονε	μείζονε	
	εὐδαιμόνοιν.	έχθιόνοιν.	μειζόνοιν.	

XII. Vocabulary.

ήγεμών, -όνος, ό, a leader. πράττω, to do, act; w. adv., "Ayav, too much, too. \dot{a} γέλη, -ης, $\dot{\eta}$, a herd, a flock. κολαστής, -οῦ, \dot{o} , a punto fare. isher. άδικος, -ον, unjust. σώφρων, -ον, sound-mindalθήρ, -έρος, δ , η , α ther, $\lambda \tilde{\iota} \mu \dot{\eta} \nu$, -ένος, δ , a harbour. ed, wise, sensible. the heavens. ναίω, to dwell. ὑπέρφρων, -ον, high-mindγέρων, -οντος, δ, an old $\delta\delta\delta\varsigma$, $-ο\tilde{v}$, $\dot{\eta}$, a way; with ed, haughty. man. nity. είκω, to retire from the φρήν, -ενός, ή, pl. φρένες, δαίμων, -ονος, δ, ή, a diviway. the understanding, the δήμος, -ου, δ , the people, $\delta\lambda\beta$ ιος, - $i\bar{a}$, -ιου, and $\delta\lambda$ mind or spirit. φυλάττω, to guard, look the mob. $\beta \iota o \varsigma$, -ov, happy. εὐ, well, εὐ πράττω, w.acc., ποιμήν, -ένος, ὁ, a herdsafter, defend. to do well to. man, a shepherd.

Τον γέροντα εὖ πρῶττε. Σέβου τοὺς δαίμονας. Οἱ ποιμένες τὰς ἀγέλας φυλάττουσιν. Τον κακὸν φεῦγε, ὡς κακὸν λιμένα. "Ανευ δαίμονος ὁ ἄνθρωπος οὐκ ὁλβιός ἐστιν. 'Ο θεὸς ἐν αἰθέρι ναίει. 'Αεὶ χαλεπαὶ μέριμναι τείρουσι τὰς τῶν ἀνθρώπων φρένας. "Επου ἀγαθοῖς ἡγεμόσιν. Εἰκε, ὡ νεανία, τοῖς γέρουσι τῆς ὁδοῦ. Πολλάκις δῆμος ἡγεμόνα ἔχει ἀδικον νοῦν. 'Ο θεὸς κολαστής ἐστι τῶν ἄγαν ὑπερφρόνων. "Εχε νοῦν σώφρονα. 'Δ δαῖμον, πάρεχε τοῖς γέρουσι μεγάλην εὐτυχίαν. Οἱ θηρευταὶ τοῖς λέουσιν ἐνεδρεύουσιν.

Do well (pl.) to old men. Reverence (pl.) the Deity. The flocks are guarded by the shepherd. Follow a good leader. Go, youth, out of the old man's way. The mob often follows bad leaders. The spirit (pl.) of man is worn out by (dat.) oppressive cares. Keep yourself from the bad man, as from a bad harbour. The flocks follow the shepherds. Ye (O) gods, guard the good old men.

§ 36. The following substantives in $-\eta \varrho$ belong to the preceding paradigms, viz. δ $\pi \alpha \tau \dot{\eta} \varrho$, father, $\dot{\eta}$ $\mu \dot{\eta} \tau \eta \varrho$, mother, $\dot{\eta}$ $\partial \nu \gamma \dot{\alpha} \tau \eta \varrho$, daughter, $\dot{\eta}$ $\gamma \alpha \sigma \tau \dot{\eta} \varrho$, belly, $\dot{\eta}$ $\Delta \eta \mu \dot{\eta} \tau \eta \varrho$, Demeter (Ceres) and $\dot{\sigma}$ $\dot{\alpha} \nu \dot{\eta} \varrho$, man, which differ from those of the above paradigms only in rejecting s in the Gen. and Dat. Sing., and in the Dat. Pl., and in inserting an $\ddot{\alpha}$ in the Dat. Pl. before the ending $-\sigma \iota$, so as to soften the pronunciation. The word $\dot{\alpha} \nu \dot{\eta} \varrho$ (stem $\dot{\alpha} \nu \varepsilon \varrho$), rejects s in all Cases and Numbers, except the Voc. Sing., but inserts a δ , to soften the pronunciation.

Sing. N. G. D. A. V.	δ, Father. πατήρ πατρ-ός πατρ-ί πατέρ-α πάτερ	ή, Mother. μήτηρ μητρός μητρί μητέρα μῆτερ	ή, Daughter. θυγάτηρ θυγατρός θυγατρί θυγατέρα θύγατερ	ό, Man. ἀνήρ ἀν-ό-ρός ἀν-ό-ρί ἀν-ό-οα ἀνερ
Plur. N.	πατέρ-ες	μητέρες	θυγατέρες	άν-ό-ρες
G.	πατέρ-ων	μητέρων	θυγατέρων	άν-ό-ρών
D.	πατρ-ά-σι(ν)	μητράσι(ν)	θυγατράσι(ν)	άν-ό-ρ-ά-σι(ν)
A.	πατέρ-ας	μητέρας	θυγατέρ ας	άν-ό-ρας
V.	πατέρ-ες	μητέρες	θυγατέρες	άν-ό-ρες
D. N. A. V.	πατέρ-ε	μητέρε	θυγατέρε	ἄν-δ-ρε
G. and D.	πατέρ-οιν	μητέροιν	θυγατέροιν	ἀν-δ-ροῖν.

Remark. Also the word \dot{o} $\dot{a}\sigma\tau\dot{\eta}\rho$, $-\epsilon\rho\sigma_{c}$, a star, which has no syncopated form, belongs to this class on account of the form of the Dat. Pl. $\dot{a}\sigma\tau\rho\dot{a}\sigma\iota$. The word $\dot{\eta}$ $\Delta\eta\mu\dot{\eta}\tau\eta\rho$ has a varying accent, vis. $\Delta\dot{\eta}$ u η τ $\rho\sigma_{c}$. $\Delta\dot{\eta}$ u η τ $\rho\iota$, Voc. $\Delta\dot{\eta}$ $\mu\eta\tau\epsilon\rho$, but Acc. $\Delta\eta\mu\eta\tau\dot{\epsilon}\rho a$.

XIII. Vocabulary.

'Aθλον, -ου, τό, a prize, a slave to, serve, work $\sigma \tau \epsilon \rho \gamma \omega$, to love, to be con reward. for. tented with. $\gamma a \sigma \tau \dot{\eta} \rho$, $-\tau \rho \dot{\sigma} \varsigma$, $\dot{\eta}$, the belly. $\dot{\epsilon} \chi \vartheta a \dot{\iota} \rho \omega$, to hate. $\chi a \rho \dot{\iota} \zeta \omega \rho u \omega$, ω , dat., to be a $\sigma \phi \dot{\sigma} \varsigma$, $-\dot{\eta}$, $-\dot{\sigma} \nu$, wise. ply with, oblige, gratify

Στέργετε του πατέρα καὶ τὴν μητέρα. Μὴ δούλευε γαστρί.\ Χαῖρε, & φίλε νεανία, τῷ ἀγαθῷ πατρί* καὶ τἢ ἀγαθῷ μητρί. Μὴ κακῷ σὸν ἀνθρὶ βουλεύου. Τἢ Δήμητρι* πολλοὶ καὶ καλοὶ νεῷ ἡσαν. Ἡ ἀγαθὴ θυγάτηρ ἡθέως πείθεται τἢ φίλη μητρι.* Οἱ ἀγαθοὶ ἀνδρες θαυμάζουται. Πολλάκις ἐξ ἀγαθοῦ πατροὶ γίγνεται κακὸς υἰός. Ἐχθαίρω τὸν κακὸν ἀνδρα. Τοῖς ἀγαθοῖς ἀνδράσι μεγάλη δόξα ἔπεται. Ἡ τῆς Δήμητρος θυγάτηρ ἡν Περσεφόνη. Ὁ φίλη θύγατερ, στέργε τὴν μητέρα. Ἡ ἀρετὴ καλὸν ἀθλόν ἐστιν ἀνδρι* σοφῷ. Οἱ ἀγαθοὶ υἰοὶ τὰς μητέρας στέργουσιν. Οἱ Ἑλληνες Δημητέρα σέβουται. Πείθεσθε, ὡ φίλοι νεανίαι, τοῖς πατράσι καὶ ταῖς μητράσιν. Χαρίζου, ὧ πάτερ, τῇ θυγατρι.

¹ § 161, 2. (a), (d).
² § 161, 2. (c).
² § 161, 2. (d).
³ § 161, 5.

Love, O youths, your (the) fathers and mothers! Consult not with bad men. Good daughters cheerfully follow their (the) mothers. We admire a good man. Obey, my dear youth, your (the) father and mother. Gratify, dear father, thy (the) good son. Pray to Demeter. Strive, O son, after the reputation of thy (the) father. The prize of wise men is virtue.

§ 37. The Nominative appends o to the stem.

(a) The stem ends in a Pi or Kappa-mute— β , π , φ ; γ , $\gamma\gamma$, \varkappa , χ On the coalescence of these with σ so as to form ψ and ξ , see § 8, 3.

1	ή, Storm.	ó, Raven.	δ, Throat.
Sing. N.	λαϊλάψ	κόρἄξ	λάρυγξ
G.	λαίλἄπ-ος	κόρἄκ -ος	λάρυγγ-ος
D.	λαίλἄπ- ι	κόρἄκ-ι	λάρυγγ-ι
A.	λαίλἄπ-α	κ όρἄκ -α	λάρυγγ-α
v .	λαϊλἄψ	κόρἄξ	λάρυγξ
Plur. N.	λαίλἄπ-ες	κόρἄκ-ες	λάρυγγ-ες
G.	λαιλάπ-ων	κοράκ-ων	λαρύγγ- ων
D.	λαίλἄψι(ν)	κόραξι(ν)	λάρυγξι(ν)
Α.	λαίλἄπ-ας	κόρἄκ-ας	λάρυγγ-ας
v .	λαίλἄπ-ες	κόρἄκ-ες	λάρυγγ-ες
D. N. A. V.	λαίλἄπ-ε	κόρἄκ-ε	λάρυγγ-ε
G. and D.	λαιλάπ-οιν	κο ράκ-οιν	λαρύγγ-οιν.

Remark. Here belong adjectives in $-\xi$ (Gen. $-\gamma o_{\zeta}$, $-\kappa o_{\zeta}$, $-\chi o_{\zeta}$) and $-\psi$ (Gen. $-\pi o_{\zeta}$); e. g. δ $\dot{\eta}$ $\dot{\eta} \rho \pi \dot{u} \xi$, Gen. $-\dot{u} \gamma o_{\zeta}$, rapax, $\dot{\delta}$ $\dot{\eta}$ $\dot{\eta} \lambda i \xi$, Gen. $-i \kappa o_{\zeta}$, aequalis, $\dot{\delta}$ $\dot{\eta}$ $\dot{u} \dot{u} \dot{v} \dot{v} \xi$, Gen. $-\dot{v} \gamma o_{\zeta}$, one-horned; $\dot{\delta}$ $\dot{\eta}$ alyi $\lambda i \psi$, Gen. $-i \pi o_{\zeta}$, high.

XIV. Vocabulary.

'Αγών, -ῶνος, ὁ, a contest. κόραξ, -ἄκος, ὁ, a crow, a ὅρτυξ, -ὕγος, ὁ, a quail. $al\xi$, $-\gamma \delta \zeta$, δ , η , a goat. raven. $\delta\rho\chi\eta\vartheta\mu\delta\varsigma$, - δ , a dance. άλεκτρυών, -όνος, ό, ή, a κρώζω, to croak. $\delta\psi$, $\delta\pi\delta\varsigma$, \hbar , the voice. cock. μάστιξ, -lγος, ή, a scourge, πολύπονος, -ον, laborious.ἀοιδή, - $\tilde{\eta}$ ς, $\dot{\eta}$, a song. a whip. σῦριγξ, -ιγγος, ή, a flute. $\mu \acute{e} \nu - \delta \acute{e}$, truly — but; on $\tau \acute{e} \tau \tau \iota \xi$, - $\iota \gamma o \varsigma$, δ , a grassδέ, but. ἐλαύνω, to drive. the one hand,-on the hopper. $i\pi\pi o \varsigma$, -ov, δ , a horse. other: used in antithe- φέναξ, -ακος, δ, an imposses; $\mu \dot{\epsilon} \nu$, seldom to be $\phi \dot{\rho} \rho \mu \iota \gamma \xi$, $\iota \gamma \gamma \sigma \varsigma$, $\dot{\eta}$, a harp. καί-καί, both - and, as translated. well as. $\omega\psi$, $\omega\pi\delta\varsigma$, η , the counteκόλαξ, -ἄκος, ὁ, a flatter \mathbf{x} . μ ύρμηξ, -ηκος, ὁ, an ant.

Οἱ κόρακες κρώζουσιν. Τοὺς κόλακας φεῦγε. 'Απέχου τοῦ φένακος.' Οἱ ἄν
ϑρωποι τέρπονται φόρμιγγι καὶ ὀρχηθμῷ καὶ ὡδῷ. Οἱ ἔπποι μάστιξιν ἐλαύνοιται. Αἱ φόραιγγες τοὺς τῶν ἀνθρώπων θυμοὺς τέρπουσιν. Τέττιξ μὲν τέττιγι
φίλος ἐστί, μύρμηκι δὲ μύρμηξ. Οἱ ποιμένες πρὸς τὰς σύριγγας ἀδουσιν. Πασὰ
τοῖς 'Αθηναίοις καὶ ὀρτύγων καὶ ἀλεκτρυόνων ἀγῶνες ἡσαν. Οἱ ποιμένες τὰκ

των αίγων αγέλας είς τους λειμώνας έλαύνουσιν. Μυρμήκων και δρτύγων βίου πολύπουός έστιν. Πολλοί άγαθην μέν ώπα, κακην δε όπα έχουσιν.

The raven croaks. Flee from the flatterer. Keep yourselves from impos tors. Men are delighted by the harp. The horse is driven with the whip. The shepherd sings to the flute. The life of the ant and of the quail is laborious. The shepherd guards the goats. Flutes delight shepherds.

§ 38. (b) The stem ends in a Tau-mute— δ , τ , $\kappa\tau$, ϑ , $\nu\vartheta$. the Acc. Sing. in $-\alpha$ and $-\nu$, see § 32, 3.

S. N. G. D. A. V.	ή, Torch. ή λαμπάς* λαμπάδ-ος λαμπάδ-ι λαμπάδ-α λαμπάς	, Helmet. κόρυς" κόρυθ-ος κόρυθ-ι κόρυν κόρυς	ό, ἡ, Bird. δρνίς* δρνίθ-ος δρνίθ-ι δρνίν δρνίν	ό, King. ἄναξ* ἄνακτ-ος ἄνακτ-ι ἄνακτ-α ἄναξ	ή, Tape-worm. ελμινς* ελμινθ-ος ελμινθ-ι ελμινθ-α ελμινς
P. N.	λαμπάδ-ες	κόρυθ-ες	δρνίθ-ες	ἄνακτ-ες	έλμινθ-ες
G.	λαμπάδ-ων	κορύθ-ων	δρνίθ-ων	ἀνάκτ-ων	έλμίνθ-ων
D.	λαμπά-σι(ν)*	κόρυ-σι(ν)*	δρνί-σι(ν)*	ἄναξι(ν)*	έλμι-σι(ν)*
A.	λαμπάδ-ας	κόρυθ-ας	δρνίθ-ας	ἄνακτ-ας	έλμινθ-ας
V.	λαμπάδ-ες	κόρυθ-ες	δρνίθ-ες	ἄνακτ-ες	έλμινθ-ες
Dual.	λαμπάδ-ε	κόρυθ-ε	δρνίθ-ε	ἄνακτ-ε	ξλμινθ-ε
	λαμπάδ-οιν	κορύθ-οιν	δρνίθ-οιν	ἀνάκτ-οιν	έλμίνθ-οιν.

Rem. 1. The word δ ή παῖς, child, Gen. παιδός, has παῖ in the Vocative.

REM. 2. Here belong adjectives in -ις and -ι, Gen. -ιδος, -ιτος; e. g. ὁ ἡ εὐχαρις, τὸ εὐχαρι, Gen. -ιτος, pleasing; those in -úς, Gen. -úδος; e. g. ὁ ἡ φυγάς, Gen. -άδος, exiled; those in -ής, Gen. -ῆτος; e. g. ὁ ἡ ἀργής, Gen. -ῆτος, white; those in -ως, Gen. -ωτος; e. g. δ ἡ ἀγνως, Gen. -ωτος, unknown; those in -ις, Gen. -ιδος; e. g. ὁ ἡ ἀνάλκις, Gen. -ιδος, weak, ἡ πατρίς, Gen. -ίδος, native land those in -υς, Gen. -υδος; e. g. ὁ ἡ νέηλυς, Gen. -υδος, lately come.

XV. Vocabulary.

thing, to set free from. κολάζω, to punish. åπασα, -ης, every. γέλως -ωτος, δ, laughter. μακαρίζω, to esteem happy. φροντίς, -ίδος, ή, care, conέγείρω, to awaken, excite. νεότης, -ητος, ή, youth. $\dot{\epsilon}$ λμινς, -ινθος, $\dot{\eta}$, a worm. $\dot{\nu}\dot{\nu}\dot{\xi}$, $\dot{\nu}\dot{\nu}\kappa\dot{\tau}\dot{\rho}\dot{\zeta}$, $\dot{\eta}$, night, $\dot{\nu}\dot{\nu}\kappa$ - $\dot{\rho}\dot{\epsilon}\lambda\rho\chi\rho\eta\mu\rho\sigma\dot{\nu}\nu\eta$,- $\eta\varsigma$, $\dot{\eta}$, avaέλπίς -ίδος, ή, hope. έρις, -i.Joc. ή, contention, strife. έρως, -ωτος, ό, love. κακότης, -ητος, $\dot{\eta}$, wicked- παίς, παιδός, $\dot{\delta}$, $\dot{\eta}$, a child, ness, vice.

Απαλλάττω, w. gen. of the κατα-κρύπτω, to conceal. πένης, -ητος, \dot{b} , $\dot{\eta}$, poor. κοῦφος, -η, -ον, light, vain. πλοῦτος, \dot{o} , riches, wealth. τός, by night, in the night. δμοιότης, -ητος, ή, likeness.

πλούσιος, -ια, -ιον, rich. cern. rice. χάρις, -ἴτος, ή, favor, kindness gratitude, elegance. χρησμοσύνη, -ης, ή, neediness, poverty.

a boy.

^{*} Instead of λαμπάδς, κόρυθς, δρνιθς, άνακτς, έλμινθς; Dat. Pl. λαμπαδοι. etc., see § 8, 3.

() ἱ ὁρνῖθες ἄδουσιν. Χάρις χάριν τίκτει, ἔρις ἔριν. Μακαρίζομεν τὴν νεότητα. Χρησμοσύνη τίκτει έριδας. Πλούσιοι πολλάκις την κακότητα πλιύτψ κατακρύπτουσιν. 'Ω καλέ παῖ, εὖ πρᾶττε τοὺς ἀνθρώπους. 'Η φιλοχρημοσύνη μήτηρ κακότητος άπάσης έστίν. Οἱ πένητες πολλάκις εἰσὶν εὐδαίμονες. ή σοφία έν τοῖς τῶν ἀνθρώπων θυμοῖς θαυμαστούς τῶν καλῶν ἔρωτας ἐνεγείρει. 'Ο θάνατος τους ανθρώπους φροντίδων απαλλάττει. ή φιλία δι' όμοιότητος γίγνεται. Οίνος έγείρει γέλωτα. Έν νυκτί βουλή τοῖς σοφοῖς γίγνεται. Οί σοφολ κολάζουσι την κακότητα. Οι ἄνθρωποι πολλάκις κούφαις έλπίσι τέρπονται.

The bird sings. From favor arises favor; from contention, contention. By (dat.) wisdom a wonderful love (pl.) of the beautiful is awakened in the minds of men. By (dat.) the song of birds we are delighted. Wine dispels the cares of men. Flee, my (O) boy, from vice. From (dat.) likeness arises friendship. We delight in birds (dat.).

§ 39. The stems of neuters belonging to this class, end in r and But as the laws of euphony admit neither τ nor $x\tau$ at the end of a word, τ and also $x\tau$, are either omitted, or τ is changed into σ . Comp. § 33, 2. In the words, $\tau \delta$ yorv, knee, and $\tau \delta$ $\delta \delta \rho v$, spear, from the stems youar and dogar, a, the final vowel of the stem, is changed into v, in the Nominative.

S. N. G. D. A.	τδ, Body. σῶμα σῶματ-ος σῶματ-ι σῶμα	τδ, Knee. γόνυ γόνατ-ος γόνατ-ι γόνυ	τὸ, Milk. γάλα γάλακτ-ος γάλακτ-ι γάλα	τδ, Wonder. τέρας τέρατ-ος τέρατ-ι τέρας	τὸ, Ear. οὐς† ώτ-ός ώτ-ί ούς
P. N.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὧτα
G.	σωμάτ-ων	γονάτ-ων	γαλάκτ-ων	τεράτ-ων	ὧτ-ων
D.	σώμα-σι(ν)*	γόνα-σι(ν)*	γάλαξι(ν)*	τέρα-σι(ν)*	ὧ-σί(ν)*
A.	σώματ-α	γόνατ-α	γάλακτ-α	τέρατ-α	ὧτ-α
Dual.	σώματ-ε	γόνατ-ε	γάλακτ-ε	τέρατ-ε	ὧτ-ε
	σωμάτ-οιν	γονάτ-οιν	γαλάκτ-οιν	τεράτ-οιν	ώτ-οιν.

XVI. Vocabulary.

'Αμάρτημα, -ἄτος, τό, an δόρυ, δόρατος, τό, a spear. πρᾶγμα, -ἄτος, τό, an acerror, an offence. έθίζω, to accustom. ἄπτομαι, w. gen., to attach θεράπεία, -ac, ή, care, seroneself to, touch. vice. βαστάζω, to carry. ίδρώς, -ῶτος, δ, sweat. βοήθημα, -ἄτος, τό, help. ἰκέτης, -ου, δ, a suppliant.γάλα, -ακτος, τό, milk. μικρός, -ά, -όν, small. γεύομαι, w. gen., to taste, $\mu \tilde{v} \vartheta o \varsigma$, -ov, δ , a speech, a enjoy. word, an account. γυμνάζω, to exercise. ποικίλος, -η, -ου, various, λιαμείβομαι, to exchange. variegated.

tion, a business, a thing. an exploit. ρημα, - άτος, τό, a word. $\sigma\pi\epsilon\nu\delta\omega$, to pour libations, pour out. ταυτολογία, -ας, ή, tautology, a repetition of what has been said before. φαῦλος, -η, -ον, bad.

^{*} Instead σώματσι, γόνατσι, γάλακτσι, etc., see § 8, 3. † Instead of &c.

χρῆμα, -ἄτος, τό, a thing; χρηστός, -ή, -όν, useful, χωρισμός, -οῦ, ὁ, separapl. property, money, good, brave. tion.
treasures.

Έν χαλεποῖς πράγμασιν όλίγοι ἐταῖροι πιστοί εἰσιν. Τῆς ἀρετῆς πλοῦταν οἰ διαμειβόμεθα τοῖς χρήμασιν. Οἱ ἰκέται τῶν γονάτωνὶ ἄπτονται. 'Ο θάνατὸς ἐστι χωρισμὸς τῆς ψυχῆς καὶ τοῦ σώματος. 'Ο πλοῦτος παρέχει τοῖς ἀνθρώποιςὰ ποικίλα βοηθήματα. Μὴ πείθου κακῶν ἀνθρώπων ῥήμασιν. Μὴ δούλευε, ὡ παῖ, τῆ τοῦ σώματος θεραπεία. Οἱ Ἑλλήνες ταῖς Νύμφαιςὰ κρατῆρας γάλακτος σπένδουσιν. 'Εθιζε καὶ γύμναζε τὸ σῶμα σὸν πόνοις καὶ ἰδρῶτι. Οἱ ἀδολέσχαι τείρουσι τὰ ὧτα ταῖς ταυτολογίαις. Υυχὴν ἐθιζε, ὡ παῖ, πρὸς τὰ χρηστὰ πράγματα. Οἱ φαῦλοι μῦθοι τῶν ὧτων οὐχ ἄπτονται. Τοῖς ώσὶνὰ ἀκούομεν. Μὴ ἐχθαιρε φίλον μικροῦ ἀμαρτήματος ἐνεκα. Γεύου, ὡ παῖ, τοῦ γάλακτος. Οἱ στρατιῶται δόρατα βαστάζουσιν.

In a difficult business there are few faithful friends. Exercise, O youths, your (the) body with labor and sweat! Strive, O boy, after noble actions.

Many men delight in money. From a noble action arises reputation. We admire noble actions. Boys taste milk with pleasure. Soldiers fight with spears.

Remark. The word $\tau \delta \tau \ell \rho a \zeta$ usually admits contraction in the plural, after τ is dropped; e. g. $\tau \ell \rho d$, $\tau \ell \rho a \zeta$, and throughout the Dual and Pl., except the Dat. Pl.; besides these forms, however, $\tau \ell \rho a \zeta$ has also the regular forms with τ .

Sing. N. G. D. A.	τὸ κέρας κέρατ-ος κέρατ-ι κέρας	and (κέρα-ος) and (κέρα-ῖ)	κέρως κέρφ	τὸ κρέας (κρέα-ος) κρέως (κρέα-ῖ) κρέφ κρέας	
Plur. N. G. D. A.	κέρατ-α κεράτ-ων κέρα-σι(ν) κέρατ-α	and (κέρα-α) and (κερά-ων) and (κέρα-գ)	κέρ α κερῶν κέρ α	(κρέα-α) κρέα (κρεά-ων) κρεῶν κρέα-σι(ν) (κρέα-α) κρέα	_
D. N. A. V. G. and D.	κέρατ-ε κεράτ-οιν	and (κέρα-ε) and (κερά-οιν)	κέρα κερῷν	(κρέα-ε) κρέα (κρεά-οιν) κρεῷν.	

XVII. Vocabulary.

'Ανδρία, -aç ή, bravery. εὐεξία, good condition. $\pi \rho o - \tau \rho \epsilon \pi \omega$, to turn to, imγέρας, τό, a reward, a gift θεμέλιον, -ου, τό, a founpel. fpet. $\sigma \acute{a} \lambda \pi i \gamma \xi$, $-i \gamma \gamma o \zeta$, $\dot{\eta}$, a trumof honor. dation. γῆρας, τό, oli age. κέρας, τό, a horn. σημαίνω, to give a sign, διάτροφή, -ῆς, ἡ, nourish- κρέας, -έαος = -έως, τό, or signal. flesh, meat. $i\pi i\rho \chi \omega$, to be at hand, or δύσκολος, -ου, difficult, $\pi \epsilon \mu \pi \omega$, to send. to be had, be. troublesome. πρόβάτου, -ου, τό, a sheep. φάρμακου,-ου,τό, a remedy. Ελάφος, -ου, ό, ή, a stag.

¹ § 158, 3. (b). ² § 161, 5. ³ § 161, 2. (a), (δ). ⁴ § 161 3. ³ § 158, 5, (a).

() θεοί τοῖς ἀνθρώποις τέρα πέμπουσιν. Τῶν ἐν γήρα κακῶν φάρμακον ὁ θάνατός ἐστιν. Τὰ γέρα τοὺς στρατιώτας εἰς ἀνθρείαν προτρέπει. Ἐξ αιγων καὶ προβίτων γάλα καὶ κρέα πρὸς διατροφὴν ὑπάρχει. Κέρασι¹ καὶ σάλπιγξιν οἱ στρατιῶται σημαίνουσιν. Ποικίλων κρεῶν³ γευόμεθα. Καλοῦ γήρως θεμέλιον ἐν παισίν ἐστιν ἡ τοῦ σώματος εὐεξία. Αὶ ἔλαφοι κέρα ἔχουσιν. Δύςκολός ἀστιν ὁ ἐν γήρα βίος.

By $(b\pi b, w. gen.)$ the gods, prodigies are sent to men. Death abolishes the evils of old age. By (dat.) rewards, soldiers are impelled to bravery. Rejoice, O youth, at the reward. We admire the beautiful horns of the stag. Many evils accompany old age. Bear the troubles of old age.

ş	40.	(c)	The	stem	ends	in	y	or	vr.	
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Sing. N. G. D. A. V.	ή, Nose. ρίς* ρίν-ός ρίν-ί ρῖν-α ρίν	ό, Dolphin. δελφίς** δελφῖν-ος δελφῖν-ι δελφῖν-α δελφίς(ΐν)	δ, Giant. γίγας* γίγαντ-ος γίγαντ-ι γίγαντ-α γίγαντ	ό, Tooth. δδυύς* δδύντ-ος δδόντ-ι δδόντ-α δδούς
Plur. N.	ρίν-ες	δελφῖν-ες	γίγαντ-ες	δδόντ-ες
G.	ρίν-ῶν	δελφίν-ων	γιγάντ-ων	δδόντ-ων
D.	ρί-σί(ν)*	δελφῖ-σι(ν)*	γίγα-σι(ν)*	δδοὺ-σι(ν)*
A.	ρίν-ας	δελφῖν-ας	γίγαντ-ας	δδόντ-ας
V.	ρίν-ες	δελφῖν-ες	γίγαντ-ες	δδόντ-ες
D. N. A. V.	ρίν-ε	δελφῖν-ε	γίγαντ-ε	δδόντ-ε
G. and D.	ρίν-οίν	δελφίν-οιν	γιγάντ-οιν	δδόντ-οιν.

Rem. 1. Here belong: (a) the two adjectives in $-a\varsigma$, $-a\iota\nu a$, $-a\nu$, viz. $\mu \not\in \lambda a \varsigma$, $-a\iota\nu a$, $-a\nu$, black, and $\tau \nota \lambda a \varsigma$, $-a\iota\nu a$, $-a\nu$, wretched;—(b) $\pi \dot{a}\varsigma$, $\pi \dot{a}\sigma a$, $\pi \ddot{a}\nu$, all, every, and its compounds; e. g. $\dot{a}\pi a\varsigma$, $\dot{a}\pi a\sigma a$, $\dot{a}\pi a\nu$;—(c) $\dot{\epsilon}\kappa \dot{\omega}\nu$, $-\upsilon \dot{v}\sigma a$, $-\delta \nu$, willing, $-\dot{o}\nu\tau o\varsigma$, $-\dot{o}\nu\tau o\varsigma$, and $\dot{a}\kappa \omega \nu$, $\dot{a}\kappa o\nu \sigma a$, $\dot{a}\kappa o\nu$, unwilling;—(d) adjectives in $-\epsilon\iota\varsigma$, $-\epsilon\sigma\sigma a$, $-\epsilon\nu$, which are peculiar, inasmuch as the Dat. Pl., masculine and neuter, ends in $-\epsilon\sigma\iota$ instead of $-\epsilon\iota\sigma\iota$; e. g.

Sing. N. G. D. A. V.	μέλας μέλάνος μέλανι μέλανα μέλαν	Black. μέλαινα μέλαν μελαίνης μέλανος μελαίνης μέλανι μέλαιναν μέλαν μέλαιναν μέλαν μέλαιναν μέλαν		All. πὰς πὰσα πὰν παντός πάσης παντός παντί πάση παντί πάντα πὰσαν πὰν πὰς πὰσα πὰν		παντός παντί παν
Plur. N. G. D. A. V.	μέλανες μελάνων μέλασι μέλανας μέλανες	μέλαιναι μελαίναις μελαίνας μέλαιναι	μέλανα μελάνων μέλασι μέλανα μέλανα	πάντες πάντων πᾶσι πάντας πάντες	πᾶσαι πασῶν πάσαις πάσας πᾶσαι	πάντα πάντων πάσι πάντα πάντα
D. N. A. V. G. and D.	μέλανε μελάνοιν	μελαίνα μελαίναιν	μέλανε μελάνοιν.	πάντε πάντοιν	πάσα πάσαιν	πάντε πάντοιν.

 <sup>1 § 161, 3.
 § 158, 5. (</sup>a).
 Instead of ρίνς, δελφίνς, γίγαντς, ὁδόντς, ρίνσί, etc., see § 8, 6 and 7.

,,,	Sing			cefu		Plural	
G. D.	χ ιρίεντι χαρίεντα	χαριέσσης	χαρίεντος χαρίεντι	G. D.	χαρίεντες χαριέντων χαρίεσι(ν) χαρίεντας	χαριεσσών χαριέσσαις	χαριέντων χαρίεσι(ν)
<u>v.</u>	χαρίεν Dr	χαρίεσσα ial N. A. V	~		χαρίεντες χαριέσσα	χαρίεσσαι χαρίεντε	χαρίεντα
					χαριέσσαιν		

Rem. 2. Adjectives compounded with δδούς, are declined like δδούς; e. g. δ η μονόδους, το μονόδον, one-toothed, Gen. μονόδοντος; adjectives in -ac, Gen. -αντος, like γίγας; e. g. ὁ ἡ ἀκάμας, untiring, Gen. -αντος.

XVIII. Vocabulary.

'Ακτίς, - τνος, ή, a beam, a έκών, -οῦσα, -όν, willing. όδούς, -όντος, ό, a tooth. ray. έλέφας, -αντος, ό, an ele- ὀσφραίνομαι, to smell. 'ἀκων -ουσα, -ον, unwillphant, ivory. πᾶς, πᾶσα, πᾶν, every, all. ing. εύπορος,-ον, w.gen., abound- ποτέ, once, sometimes. äπας, -ασα, -αν, all toing in. $\dot{\rho}\dot{l}\varsigma$, $\dot{\rho}\iota\nu\dot{\rho}\varsigma$, $\dot{\eta}$, the nostril, gether, every. ħλιος, -ov, o, the sun. the nose. αὐτός, -ή, -ό, ipse, ὁ αὐτός, κωτίλος, -η,-ον, loquacious. τάλας, -αινα, -ἄν, wretched. the same. λεαίνω, to make smooth, φιλάνθρωπος, -ον, mangrind. loving, philanthropic. $\beta \rho \tilde{\omega} \mu a$, - $\check{a} \tau o \varsigma$, $\tau \acute{o}$, food, victuals. $\mu\acute{a}\chi\eta$, $-\eta\varsigma$, $\dot{\eta}$, a battle. χαρίεις -εσσα, -εν, graceγίγας, -αντος, ό, a giant. μέλας, -aiva, -ār, black, ful. δελφές, - τνος, δ, a dolphin. dark.

Οὐ πᾶσιν ἀνθρώποις ὁ αὐτὸς νοῦς ἐστιν. Τοῖς ὁδοῦσι¹ τὰ βρώματα λεαίνομεν Οι δελφίνες φιλάνθρωποί είσιν. "Εστιν άνδρος" άγαθου πάντα κακά φέρειν. Πολλαλ Λιβύης χώραι εύποροί είσιν έλέφαντος. Πάντες κωτίλον άνθρωπον έχθαίρουσιν. Τοῖς γίγασί ποτε ἡν μάχη πρός τοὺς θεούς. Ταῖς τοῦ ἡλίου ἀκτίσι χαίρομεν. 'Ρινών έργον έστιν δσφραίνεσθαι.

The teeth grind the food. We smell with the nose (dat.). The gods once had a battle with the giants (To the gods there was once a battle against the giants). We admire the beautiful ivory. Trust not all men. The business of the teeth is, to grind the food. It is proper for (it is, w. gen.) every man to worship the Deity.

B. Words which in the Genitive have a vowel before THE ENDING -oc.

§ 41. L. Substantives in - evs, - avs, - ovs.

The stem of substantives in $-\varepsilon \dot{v}\varsigma$, $-\alpha \tilde{v}\varsigma$, $-\alpha \tilde{v}\varsigma$ ends in v. The v remains at the end of a word and before consonants, but is omitted

^{*} The dropping the ν before σ lengthens ε into ει. ⁸ § 158 2. 4 6 161, 2. (c). ³ § 161, 2. (d). · 🛊 161, 8.

in the middle between vowels. Those in $-\epsilon \hat{v}_{\mathcal{S}}$ have $-\epsilon \hat{\alpha}$ in the Acc. Sing. and $-\epsilon \hat{\alpha}_{\mathcal{S}}$ in the Acc. Pl.; in the Gen. Sing., they take the Attic Gen. $-\epsilon \hat{\omega}_{\mathcal{S}}$ instead of $-\epsilon \hat{\omega}_{\mathcal{S}}$, and in the Dat. Sing. and Nom. Pl., admit contraction, which is not usual in the Acc. Plural. Those in $-\alpha \hat{v}_{\mathcal{S}}$ and $-\delta \hat{v}_{\mathcal{S}}$ admit contraction only in the Acc. Plural.

S. N. G. D. A. V.	δ, King. βασιλεύς βασιλέ-ως, βασιλεί βασιλέ α βασιλεῦ	ό, A measure. χοεύς χο(έω)ῶς χοεῖ χοεῖ χο(έα)ᾶ χοεῦ	δ, ή, Ox. ή, βοῦς, bōs for bŏvs βο-ός βο-t βοῦν βοῦ	An old woman. γραῦς γρα-ός γρα-t γράῦν γραῦ
P. N.	βασιλεῖς	χοεῖς	βό-ες	γρᾶ-ες
G.	βασιλέ-ων	χο(έω)ὢν	βο-ῶν	γρα-ῶν
D.	βασιλεῦσι(ν)	χοεῦσι(ν)	βουσί(ν)	γραυσί(ν)
A.	βασιλέ-ûς	χο(έα)ᾶς	(βό-ας) βοῦς	(γρᾶ-ας) γραῦς
V.	βασιλεῖς	χοεῖς	βό-ες	γρᾶ-ες
Dual.	βασιλέ-ε	χοέε	βό-ε	γρᾶ-ε
	βασιλέ-οιν	χοέοιν	βο-ο ιν	γρα-οῖν.

REMARK. Among the older Attic writers, the Nom. and Voc. Pl. of those in $-\epsilon v_{5}$, end also in $-\tilde{\eta}_{5}$; e. g. $\beta a \sigma i \lambda \tilde{\eta}_{5}$, instead of $\beta a \sigma i \lambda \epsilon \tilde{\iota}_{5}$.

XIX. Vocabulary.

"Aρχω, w. gen., to begin, to εlκάζω, w. dat., to liken, δφθαλμός, -οῦ, δ, an eye. πολυλόγος,-ον, loquacious. command, rule. compare. ἀτιμάζω, not to honor, de- ἐπιμέλεια, -ας, ἡ, care. πρό, w. gen., before. θνω, to sacrifice. τέ-καί,both-and, as well spise. άχάριστος, -ον, unthank- lερεύς, -έως, δ, a priest. ful, ungrateful. $\lambda \tilde{\eta} \rho o \varsigma$, -ov, δ , loquacity. φονεύω, to murder, kill. 'Αχιλλεύς, Achilles. [ing. νομεύς, -έως, ό, pastor, a χοεύς, χοῶς, ό, a measure βούλομαι, to wish, be willherdsman, a shepherd. for liquids, a pouringyονεύς, -έως, \dot{o} , a parent, νομή, -ῆς, $\dot{\eta}$, pasture. pl. parents.

Οἱ βασιλεῖς ἐπιμέλειαν ἔχουσι τῶν πολιτῶν. Ἡ ἀγέλη τῷ νομεῖ ἔπεται.¹ Ὁ Ἑκτωρ ὑπὸ τοῦ ᾿Αχιλλέως φονεύεται. Οἱ ἰερεῖς τοῖς θεοῖς⁴ βοῦς θύουσιν. Κῦοος παῖς ἡν ἀγαθῶν γονέων. Οἱ ἀχάριστοι τοὸς γονέας ἀτιμάζουσιν. Πείθου, ὡ παῖ, τοῖς νονεῦσιν.¹ Τηλέμαχος ἡν ᾿Οδυσσέως υἰός. Βούλου τοὸς γονέας πρὸ παντὸς ἐν τιμαῖς ἔχειν Οἱ τῶν γραῶν λῆροι τὰ ὧτα τείρουσιν. Καλῶς ἄρχεις, ὡ βασιλεῦ. Αἱ γρᾶς πολυλόγοι εἰσίν. Οἱ νομεῖς τὴν βοῶν ἀγέλην εἰς νομὴν ἀγουσιν. "Ομηρος τοὸς τῆς "Ἡρας ὀφθαλιοὸς τοῖς τῶν βοῶν εἰκάζει Πάτροκλος φίλος ἡν ᾿Αχιλλέως. Κῦρον, τὸν τῶν Περσῶν βασιλέα, ἐπί τε τῇ ἀρετῆ καὶ τῆ σοφία θαυμάζομεν.

The king cares for the citizens. The herds follow the herdsman. Oxen are sacrificed by $(b\pi\delta, w. gen.)$ the priests to the gods. The old women by (their)

¹ § 161, 2. (a), (δ).

^{2 4 161, 5.}

prating (dat.) plague our (the) ears. Ye rule well, O kings! O priests, sacrifice an ox to the god! It is proper for (it is, w. gen.) a good herdsman to take care of the oxen. Children love their (the) parents.

- § 42. II. Words in $-\eta\varsigma$, $-\varepsilon\varsigma$; $-\omega\varsigma$ (Gen. $-\omega \circ \varsigma$) and $-\omega\varsigma$ and $-\omega$ (Gen. $-\omega \circ \varsigma$); $-\alpha\varsigma$ (Gen. $-\alpha \circ \varsigma$), $-\circ\varsigma$ (Gen. $-\varepsilon \circ \varsigma$).
- 1. The stem of words of this class ends in σ . In respect to the remaining or omission of σ , the same rule is observed, as in regard to v in the preceding class of substantives, viz. the σ remains at the end of a word and before consonants, but is omitted in the middle between vowels. In the Dat. Pl. a σ is omitted; e. g. $\acute{\sigma}$ $\vartheta \acute{\omega} \acute{\varsigma}$, jackal, $\tau o i \acute{\varsigma}$ $\vartheta \omega \sigma i (r)$.

(1) Words in -ης and -ες.

- 2. The endings $-\eta_S$, $-\varepsilon_S$, belong only to adjectives (the ending $-\eta_S$ being masculine and feminine, and $-\varepsilon_S$ neuter), and to proper names in $-\varphi \acute{\alpha} r \eta_S$, $-\mu \acute{\epsilon} r \eta_S$, $-\gamma \acute{\epsilon} r \eta_S$, $-\kappa \varrho \acute{\alpha} r \eta_S$, $-\mu \acute{\eta} \delta \eta_S$, $-\kappa \varepsilon \ell \eta_S$, $-\sigma \vartheta \acute{\epsilon} r \eta_S$ and $(-\kappa \lambda \acute{\epsilon} \eta_S)$ - $\kappa \lambda \widetilde{\eta}_S$, having the termination of adjectives. The neuter exhibits the pure stem.
- 3. The words of this class suffer contraction, after the omission of σ , in all Cases, except the Nom. and Voc. Sing. and the Dat. Pl.; and those in $-\kappa\lambda\tilde{\eta}s$, which are already contracted in the Nom. Sing. into $-\kappa\lambda\tilde{\eta}s$, suffer a double contraction in the Dat. Singular.

N.		σαφές (σαφέ-ες		(σαφέ-α) σαφῆ
G. D. A.	(σαφέ-ος) σαφοῦς (σαφέ-ϊ) σαφεῖ (σαφέ-α) σαφῆ	(σαφέ-ω: σαφέ-σι(σαφές (σαφέ-ας	ν) ·	(σαφέ-α) σαφή
V .	Dual N.		σαφή	(σαφέ-α) σαφή
		ınd D. σαφέ-οιν	•	. .
N.	Singular. ἡ τριήρης, trireme.	Plu (τριήρε-ες)	τριήρεις (τρι	Dual. ήρε-ε) τριήρη
G. D.		τριήρε-σι(ν)		ηρέ-οιν) τρι ηροϊν
V.	(τριήρε-α τριήρη τ ρίηρες	(τριήρε-ας) (τριήρε-ες)	τριήρεις τριήρεις	
		Singular.	_	
1	Ν. Σωκράτης	(Περικλέης)	Περικλῆς	
	G. Σωκράτους D. Σωκράτει	ς (Περικλέε-ος) (Περικλέε-ϊ)	Περικλέους (Περικλέει) Π	n
	Α. Σωκράτη		Περικλέα	chervee
	V. Σώκρατες		Περίκλεις.	

Rem. 1. The contraction in the Dual, viz. $\tau \rho \iota \eta \rho \rho \epsilon \epsilon = \tau \rho \iota \eta \rho \eta$ is worthy of notice, since here $-\epsilon \epsilon$ is contracted into $-\eta$, and not as elsewhere, into $-\epsilon \epsilon$.

REM. 2. In adjectives in -ng, -eg, preceded by a vowel, -ea is commonly not

contracted into $-\eta$ (as in $\sigma a \phi \epsilon a = \sigma a \phi \tilde{\eta}$), but into -a (as in $\Pi \epsilon \rho \iota \kappa \lambda \dot{\iota} \epsilon - a = -\lambda \dot{\epsilon} a$) o g. ἀκλεής, without fame, Masc. and Fem. Acc. Sing., and Neut. Nom. Acc. and Voc. Pl. ἀκλεέα = ἀκλεᾶ, ὑγιής, healthy, ὑγιέα = ὑγιᾶ.

REM. 3. Proper names with the above endings, and also 'Aρης, form the Acc. Sing. both according to the first and third declensions, and are therefore called Heteroclites; e. g Σωκράτεα = Σωκράτη, and Σωκράτην according to the first declension. Yet with those in -κλης the Acc. in -κλην is not usual in good Attic prose.

REM. 4. The Voc. of paroxytones differs, in its accentuation, from the rule in § 33, III. (a). In the contracted Gen. Pl., τριήρης, αυτάρκης, contented, and compounds of $h\theta o c$, are paroxytones, contrary to the rule [§ 11, 2. (2) (b) (β)].

XX. Vocabulary.

Αἰσχρός,-ά,-όν,disgraceful. δουλεία, -ας, ή, slavery. ἀκρᾶτής, -ές, immoderate, ἐλεαίρω, to pity. incontinent, intemper- έλώδης, -ες, marshy. ate, wanting in self- Ἰνδική, ἡ, India. command. ἀληθής, -ές, true. ἀτυχής, -ές, unfortunate. Μανδάνη, Mandane. 'Αστυάγης. Astyages. ἀφἄνής, -ές, unknown, obscure.

κάλἄμος, -ου, δ, a reed. λέγω, to say. όμιλία, -ac, ή, w. dat., intercourse (with any

one).

 $\pi o \tau \check{a} \mu \acute{o} \varsigma$, $-o \tilde{v}$, \acute{o} , a river. σοφιστής, -οῦ, ὁ, a teacher of eloquence, a sophist. $\sigma\omega\tau\eta\rho(a, -a\varsigma, \dot{\eta}, \text{ safety,}$ welfare. τόπος, -ov, ό, a place. τράγφδία, -ας, ή, a tragedy.

ΑΙ τοῦ Σοφοκλέους τραγωδίαι καλαί είσιν. Τον Περικλέα έπὶ τῆ σοφία θαυμάζομεν. Τῷ Σωκράτει πολλοί μαθηταί ήσαν. Ἡ Ἰνδική παρά τε τους ποταμους καὶ τοὺς ἐλώδεις τόπους φέρει καλάμους πολλούς. Λέγε ἀεὶ τὰ ἀληθη. Αναξαγόρας, ὁ σοφιστής, διδάσκαλος ην τοῦ Περικλέους. 'Ω Ἡράκλεις, τοῖς άτυχέσι σωτηρίαν πάρεχε. 'Επαμεινώνδας πατρός' ήν άφανους. 'Ελέαιρε τόν άτυχη άνθρωπον. Μανδάνη ην θυγάτηρ 'Αστυάγους, του Μήδων βασιλέως. 'Ορέγεσθε, ώ νεανίαι, άληθων λόγων. Οι άκρατεις αίσχραν δουλείαν δουλεύουσιν. Μή όμιλίαν έχε ἀκρατεῖ ἀνθρώπφ.4

Pericles had great wisdom (to Pericles there was great wisdom). Pity unfortunate men. Many young men were pupils of Socrates. The intemperate (man) serves a disgraceful slavery. We admire Sophocles for his (the) splendid tragedies. True words are believed. We pity the life of unfortunate men. Do not have intercourse with intemperate men.

§ 43. (2) Words in $-\omega\varsigma$ (Gen. $-\omega\varsigma\varsigma$), and in $-\omega\varsigma$ and $-\omega$ (Gen. $-\omega\varsigma\varsigma$). (a) -ως, Gen. -ωος.

1	S. N. G.	ό, ἡ θώς, Jacka θω-ός	l. Pl. θῶ-ες θώ-ων	S. ó	ήρως, Hero. Pl	
	D.	θω-ίς θω-ί	θω-σί(ν)		ήρω-ος ήρω-ι	ήρώ-ων ήρω-σι(ν)
	A .	ϑũ-a	ϑũ-aç`´		ήρω-α and ήρω	
	V. D. N. A	θώς L. V. θῶ ε, G. ar	θῶ-ες id D. θώ-οιν.	D.	ήρως ήρω-ε, ήρώ-οιν.	ήρω-ες

^{1 6 161, 2. (}d).

^{2 4 158, 1.}

³ § 159, 2.

^{§ 161, 2. (}a) (a)

(b) $-\omega \varsigma$ and $-\omega$, Gen. $-oo\varsigma = -ov\varsigma$.

Substantives of these endings are always feminine. The ending -ως is retained in the common language only in the substantive αί-The Dual and Pl. are formed like substantives in -oc of the second declension, thus, αἰδοί, ἠχοί, etc.

Sing. N. G.	(αἰδό-ος)	alδος), Shame. alδοῦς	ή ήχώ (stem (ἡχό-ος)	ήχος), Echo. ήχοῦς
D.	(alóó-i)	alóoî	(ἡχό-ϊ)	ήχοῖ
A.	(alóó-a)	alδῶ	(ήχό-α)	ήχώ
V .	(alóó-ï)	alδoĩ.	(ἠχό-ϊ)	ήχοῖ.

XXI. Vocabulary.

Αγαθός, -ή, -όν, good. $\lambda \theta \pi \eta \rho \delta \varsigma$, - $\delta \gamma$, sad, trou- $\pi \rho \sigma \sigma - \beta \lambda \delta \pi \omega$, to look at. aiδως, $\dot{\eta}$, shame, modesty, blesome. πρόσ-ειμι, adsum, to be reverence. Αυσίας, Lysias. present, be joined to. δμώς, δμωός, δ, a slave. λυρικός, -ή, -όν, lyric. σέβας, τό, (only in Nom. εὐεστώ, -όος = -οῦς, $\dot{\eta}$, $\dot{\delta}$ ψις, -εως, $\dot{\eta}$, the counteand Acc.) respect, eswell-being, prosperity. nance, the visage. Ιστοριογράφος, -ου, ό, an πάτρως, -ωος, ό, an uncle ψεύδω, to belie, deceive; historian. (by the father's side). Mid. to lie. $\pi \varepsilon \iota \vartheta \dot{\omega}$, $-\acute{o}o\varsigma = -o\tilde{\upsilon}\varsigma$, $\dot{\eta}$, per- $\kappa\tilde{\eta}\pi o\varsigma$, -ov. δ , a garden. suasiveness.

"Ομηρος άδει πολλούς ήρωας. Την των ήρωων άρετην θαυμάζομεν. Οί δμωες Βίου λυπηρου άγουσιν. 'Ο τοῦ πάτρωος κῆπος καλός ἐστιν. 'Ορέγου, ὼ παὶ, αίδους. Αίδως άγαθοις άνδράσιν έπεται. Τον Αυσίαν έπι τη πειθοί και χάριτι θαυμάζομεν. Τη αίδοι πρόςεστι το σέβας. Μη πρόςβλεπε την Γοργούς όψιν. 'Ω' Ηχοί, ψεύδεις πολλάκις τοὺς ἀνθρώπους. Πάντες δρέγονται εὐεστοῦς. Πρέπει νεανία αίδω έχειν. Κλειώ και Έρατω Μουσαί είσιν. Την μέν Κλειώ θεραπεύουσιν οι Ιστοριογράφοι, την δε 'Ερατώ οι λυρικοί ποιηταί.

Homer celebrates the hero Achilles in song. The bravery of the hero is wonderful. Slaves lead (to slaves there is) a troublesome life. The uncle has (to the uncle there is) a beautiful garden. All delight in prosperity. Admire, O young man, with reverence, the actions of good men! We admire the per masiveness and elegance of Lysias. We are often deceived by Echo.

Only the neuters $\tau \delta$ $\sigma \epsilon \lambda \alpha \varsigma$, light, and $\tau \delta$ $\delta \epsilon \pi \alpha \varsigma$, goblet, belong to this class.

G.	τὸ σέλας, light.	Pl. σέλα-α and σέλα	Dual. σέλα-ε
	σέλα-ος	σελά-ων	σελά-οιν.
D.	σέλα-ϊ and σέλα	σέλα-σι(ν)	:
A.	σέλας	σέλα-α and σέ λα	

(b) $-o\varsigma$, Gen. $-eo\varsigma = -ov\varsigma$.

Substantives of this class are likewise neuter. In the Nom., s, the stem-vowel of the last syllable, is changed into o.

Sing. N. G. D. A.	τὸ γένος for (γένε-ος) (γένε-ϊ) γένος	γένες, genus. γένους γένει	τὸ κλέος for (κλέε-ος) (κλέε-ῖ) κλέος	κλέες, glory. κλέους κλέει
Plur. N. G. D. A.	(γένε-α) γενέ-ων and γένε-σι(ν) (γένε-α)	γένη γενῶυ γένη	(κλέε-α) (κλεέ-ων) κλέε-σι(ν) (κλέε-α)	κλέα κλεῶν κλέα
Dual.	(γένε-ε) (γενέ-οιν)	γένη γενοΐν .	(κλέε-ε) (κλεέ-οιν)	κλέη κλεοΐν.

REMARK. On the contraction in the Dual of $-\epsilon\epsilon$ into $-\eta$ instead of $-\epsilon\iota$, see § 42, Rem. 1; $-\epsilon a$ in the plural preceded by a vowel, is contracted into -a, not into $-\eta$; e. g. $\kappa\lambda\dot{\epsilon}\epsilon a = \kappa\lambda\dot{\epsilon}a$. Comp. $\Pi\epsilon\rho\iota\kappa\lambda\dot{\epsilon}a$ (§ 42, Rem. 2).

XXII. Vocabulary.

előos, $-\epsilon o s = -o v s$, τo , the $\kappa \rho l v \omega$, cerno, to separate. 'Aλλά, sed, but. άνεμος, -ov, ό, the wind. figure, the form. judge, discern, choose δνθος, -εος = -ους, τό, α έπος, -εος = -ους, τό, α μῆκος, -εος = -ους, τό,flower. safe. word. length. ἀσφάλής, -ές, firm, secure, ζημία, -ας, ή, injury, pun- πονηρός, -ά, -όν, dishonest, wicked. $\gamma \epsilon \nu o \varsigma, -\epsilon o \varsigma = -o \nu \varsigma, \tau \delta, \text{ race},$ ishment, loss. descent. θάλπος, -εος = -ους, τό, σέλας, -αος, τό, splendor. heat. $\dot{v}\psi \circ \varsigma, -\varepsilon \circ \varsigma = -ov \varsigma, \tau \circ, \text{height,}$ $\gamma\eta$, $\gamma\tilde{\eta}\varsigma$, $\dot{\eta}$, the earth. Sειλός, - $\dot{\eta}$, - $\dot{\phi}$ ν, cowardly, $\vartheta \nu \eta \tau \dot{\phi} \varsigma$, - $\dot{\eta}$, - $\dot{\phi}$ ν, mortal. elevation. worthless. κέρδος, -εος = -ους, τό, χαλκός, -οῦ, δ, brass. έ τρινός, -ή, -όν, spring, i.e. gain. $\psi \varepsilon \tilde{v} \delta v c$, $-\varepsilon o c = -v c$, τo , belonging to the spring, $\kappa \lambda \acute{\epsilon} o \varsigma$, $- \acute{\epsilon} \epsilon o \varsigma = - \acute{\epsilon} o \upsilon \varsigma$, $\tau \acute{o}$, a lie. |cold. $(\ell a \rho)$ vernal. fame, pl. famous actions. $\psi \hat{v} \chi o \varsigma$, $-\epsilon o \varsigma = -o v \varsigma$, $\tau \acute{o}$,

'Η γη ἄνθεσιν ἐαρινοῖς θάλλει. Τῶν κακῶν δειλὰ ἔπη φέρουσιν ἄνεμοι. Μὴ ἀπέχου ψύχους καὶ θάλπους. Τὰ καλὰν οὐ μήκει χρόνου κρίνοιεν, ἀλλὰ ἀρετη. Οἰκ ἀσφαλές ἐστι πῶν ὕψος ἐν θυητῷ γένει. Μὴ ψεύδη λέγε. 'Απέχου πουηρῶν κερδῶν. Κέρδη πουηρὰ ζημίαν ἀεὶ φέρει.' Κάτοπτρον εἰδους χαλκός ἐστιν, οἰνος δὲ νοῦ. Οἱ ἄνθρωποι κλέους ὁρέγονται. Οἱ ἄνδρεῖοι κλεῶν ὁρέγονται. Θαυμάζομεν τὰ τῶν ἀνδρῶν κλέα.

Abstain from dishonest gain. We delight in spring flowers. Keep not yourself, O youth, from cold (pl.) and heat! (pl.). Flee from dishonest gains. Punishment follows the lie. We admire the Hellenes for $(\ell\pi i, w. dat.)$ their (the) famous actions. Soldiers are impelled to noble actions by (dat.) the love for (gen) fame. The famous actions of soldiers are admired.

¹ See rule of Syntax, p. 27.

§ 45. III. Words in -15, -v5, -1, -v.

(1) Words in -15, -06.

Sing. N.		m. δ, ή σῦς, a boar, a sow.	. ό ίχθός, fish.
G.	KĬ-ÓS	σὔ-ός	<i>ίχθ</i> υ-ος
D.	ĸĭ - Ĺ	oñ~≀	iχθ0-ï
A.	ĸĩv	σῦν	ίχθον
v.	κΐ	σθ	ίχθο
Plur. N.	ĸt-eç	ฮซ์-ยร	iχθ\$-ες
G.	หไ-ผิข	σῦ -ῶν	โรษีซี-ผม
D.	κ ι-σί(ν)	σŏ -σί(ν)	$l\chi \vartheta v - \sigma \iota(\nu)$
A .	nt-as	σύ-aς and συς	lχθθ-aς, rarer lχθθς
V.	kt-eç	σύ-ες	ίχθΰ-ες
D. N. A. V.	kt-e	σΰ-ε	ίχθύ-ε
G. and D.	ĸl-olv	σ ὔ- οἶν	ίχθύ-οιν.

XXIII. Vocabulary.

"Αγκιστρον,-ου, τό, a hook. βάτραχος, -ου, ό, a frog. νέκυς, -υος, ό, α corpse, α άγρεύω, to catch. βότρυς, -ὔος, δ, a cluster dead body. ξμπελος, -ου, η, α vine.of grapes. $\pi a \gamma i \varsigma$, $-i \delta o \varsigma$, $\dot{\eta}$, a trap, a dva- $\kappa \dot{v}\pi \tau \omega$, to peep up or $l\sigma o c$, - η , -o v, like, equal. snare. out, emerge. $\mu \tilde{v}_{\zeta}$, $-\tilde{v}_{\zeta}$, δ , $m\tilde{u}_{s}$, $m\tilde{u}_{ris}$, a $\sigma \tau \tilde{a}\chi \tilde{v}_{\zeta}$, $-\tilde{v}_{\zeta}$, δ , an ear βασιλεύω, w. gen., to be of corn. mouse. king, rule.

Οἱ ἰχθύες ἐκ τοῦ ποταμοῦ ἀνακύπτουσι». Οἱ θηρευταὶ τὰς σύας α_j, ΄΄ πυσι». Πάντες ἱσοι νέκυες ' ψυχῶν δὲ θεὸς βασιλεύει. ' Ἡ ἀμπελος φέρει βότρυς. Τὸ γὴ φέρει στάχυας καὶ βότρυας. Οἱ μύες παγίσιν ἀγρεύονται. Οἱ Σύροι σέβονται τοἰς ἰχθῦς ὡς θεούς. Τοῖς μυσί μάχη ποτὲ ἡυ πρὸς τοὺς βατράχους. 'Αγκίστροις ἐνεδρεύομεν τοῖς ἰχθύσιν.

We catch fishes with hooks. The huntsman lies in wait for the boars. The clusters (of grapes) and ears (of corn) are beautiful. The vine is abounding $l \epsilon i \pi \sigma \rho \sigma \sigma \sigma$, in clusters of grapes. The frogs once had a battle with the vaice (To the frogs was once a battle against the mice).

§ 46. (2) Words in -is, i, vs. v.

The stem-vowels ι and υ remain only in the Acc. and Voc. Sing.; in the other Cases they are changed into s. In the Gen. Sing. and Pl., masculine or feminine substantives end in $-\omega s$ and $-\omega r$,—in which case ω has no influence on the place of the accent. Comp. § 30, Rem. 2.

^{* \$ 158, 7, (}α).

^{* § 161, 2. (}d).

	N. G. D A. V.	ή πόλις, city. πόλε-ως πόλει πόλιν πόλι	δ πῆχυς, cubit. πήχε-ως πήχει πῆχυν πῆχυ	τὸ σίναπι, mustard. σενάπε-ος σενάπει σέναπε σέναπε	τὸ ἀστυ, city. ἀστε-c: ἀστει ἄστυ ἀστυ
	N. G. D. A. V.	πόλεις πόλε-ων πόλε-σι(ν) πόλεις πόλεις	πήχεις πήχε-ων πήχε-σι(ν) πήχεις πήχεις	σινάπη σιναπέ-ων σινάπε-σι(ν) σινάπη σινάπη	ůστη ἀστέ-ων ἀστε-σι(ν) ἀστη ἀστη
Dual.		πόλε-ε πολέ-οιν	πήχε-ε πηχέ-οιν	σινάπε-ε σιναπέ-οιν	ἄστε-ε ἀστέ-οιν.

Rem. 1. Here belong adjectives in $\delta \zeta$, $-\epsilon la$, $-\delta$, the declension of which door not differ from that of substantives, except that the Gen. of the masculine singular has the common form $-\epsilon o \zeta$ (not $-\epsilon \omega \zeta$), and that the neuter plural is always uncontracted. Thus:

G. D.	γλυκύς γλυκέ-ος γλυκεί γλυκύν γλυκύ	Singular. γλυκεία γλυκείας γλυκεία γλυκεία γλυκεία γλυκεία γλυκεία	γλυκύ γλυκέ-ος γλυκεί γλυκύ	G. D. A.	γλυκε ίς γλυκέω ν	Plural. y λυκείαι y λυκείαι y λυκείαις y λυκείας y λυκείας	γλυκέα γλυκέω γλυκέσι(ν) γλυκέα γλυκέα
	D	ual N. A. V G. and D	. γλυκέε). γλυκέο			γ λυκέε γλυκέοι ν .	

Here also belong adjectives in $-\tilde{v}_{5}$, $-\tilde{v}$, Gen. $-\epsilon v_{5}$, which are declined like $\gamma \lambda v_{5} v_{5}$, $-\tilde{v}$, except that the neuter plural in $-\epsilon a$ is contracted into $-\eta$ (as $\tilde{a}\sigma\tau\eta$); e. g. $\delta \eta$ $\delta i\pi\eta \chi v_{5}$, $\tau \delta$ $\delta i\pi\eta \chi v_{7}$, two cubits long, $\tau \delta$ $\delta i\pi\eta \chi \eta$.

Rem. 2. Some substantives in $-i_{\zeta}$, and also adjectives in $-i_{\zeta}$, $-i_{\zeta}$, e.g. $t\delta\rho\iota_{\zeta}$, $t\delta\rho\iota_{\zeta}$, skilled in, have a regular inflection; so also the word h $t\gamma\chi\epsilon\lambda\nu_{\zeta}$, ed, in the singular.

Sing. N.	ό, ή πόρτις, calf.	ή έγχελυς, cel. έγχέλυ-ος έγχέλυ-ῖ έγχελυν έγχελυν	- ἀ, ἡ οἰς, sheep.
G.	πόρτι-ος		οἰός
D.	πόρτι-ι πόρτι		οῖί
A.	πόρτι»		οῖν
V.	πόρτι		οἰς
Plur. N. G. D. A. V.	πόρτι-ες πόρτις πορτί-ων πόρτι-σι(ν) πόρτι-ας πόρτις πόρτι-ες πόρτις	έγχέλε-ω» έγχέλε-σι(») έγχέλεις	oleç olar olaç, raxer olç olaç, raxer olç oleç
Dual.	πόρτι-ε	έγχέλε -ε	ole
	πορτί-οιν	έγχελέ-οι ν	ololy.

XXIV. Vocabulary.

'Αρχή, -ἡς, ἡ, a beginning, trates, nuthorities, of άσελγεια, -ας, ἡ, excess.
command, μl. magisfices of command.
βέβαιος, -α, -ον, firm, secure.

βροτός, -€, -όν, mortal. μόνος, -η, -ον, alone. νόμος, -ου, ό, a law. βρῶσις, -εως, η, eating.ζιάφορος, -ον, different. ὄνησις, -εως, ή, advantage. cũρον, -ου, τό, a gift. žvôεια, -ας, ή, want. a cabit. πόλεμος, -ου, ό, war. ėπιθυμία, -ac, ή, desire. **κα**ρπός, -οῦ, ὁ, fruit. $\pi \delta \lambda \iota \varsigma$, $-\varepsilon \omega \varsigma$, $\dot{\eta}$, a town, a κόσμος, -ου, ό, an ornastate, a city. ment, order, the world. $\pi \acute{o} \rho \tau \iota \varsigma$, $\iota \iota \circ \varsigma$, \acute{o} , $\mathring{\eta}$, a heifer. • τῆμα, -ἀτος, τό, a pos- πόσις, -εως, ή, drinking, φύλαξ, -κος, ό, a guard, a session. session. drink. κτήσις, -εως, ή, gain, pos- πράξις, -εως, ή, an action. φύσις, -εως, ή, nature.

πύργος, -ου, ό, a tower. σπάνις, -εως, ή, neediness, want $\pi\tilde{\eta}\chi v_{\zeta}$, $-\epsilon \omega_{\zeta}$, δ , the elbow. $\sigma \tau \omega \sigma_{i\zeta}$, $-\epsilon \omega_{\zeta}$, $\dot{\eta}$, a faction. sedition. σύνεσις, -εως, ή, understanding. ύβρις, -εως, ή, insolence, haughtiness. guardian.

'Ασέλγεια τίκτει θβριν. Έν πόσει και βρώσει πολλοί είσιν έταιροι, έν δέ · ύει. "Επου τη φύσει." Αλ άπο του σώματος επιθυμίαι πολέμους καὶ στάσεις αλ μάχας παρέχουσιν. Έν ταις πόλεσιν αλ άρχαλ νόμων φύλακές ελσιν. 'Απέεσθε, ω πολίται, στάσεων.1 'Ορέγεσθε καλών πράξεων.3 Διάφοροί είσιν al ων βροτων φύσεις. Έξ δβρεως πολλά κακά γίγνεται. Κακου άνδρος δώρα νησιν ούκ έχει. Δόξα καὶ πλοῦτος άνευ συνέσεως οὐκ ἀσφαλῆ κτήματά εἰσιν. Ν΄ καρποί γλυκείς είσιν. 'Αρετής βέβαιαί είσιν αι κτήσεις μόναι. Πολλά άστη -είχη έχει. Οἱ τοῦ ἀστεος πύργοι καλοί εἰσιν. Οἱ πύργοι τῷ ἀστει κόσμος εἰσίν.

Riches free from neediness and want. In the state the magistrates are the guardians of the laws. Strive, O young man, after a noble action! The possession of virtue is alone secure. Good laws bring order to states. Soldiers. ight for the safety of cities. Flee, O citizens, from factions!

§ 47. Irregular Nouns of the Third Declension.

- Ανήρ, see § 36; γάλα, γόνν, δόρν, οὖς, § 39; χείρ, § 35, Rem. 2.
- 2. Γυνή (ή, woman), Gen. γυναικός, Dat. γυναικί, Acc. γυ-·aiκ-a, Voc. γύναι; Pl. γυναίκες, γυναικών, γυναιξί(ν), γυναϊκας.
 - 3. Zε v ς, Gen. Διός, Dat. Διί, Acc. Δία, Voc. Ζεῦ.
 - 4. Θρίξ (ή, hair), Gen. τριγ-ός, Dat. Pl. θριξί(*), see § 8, 11.
- 5. K λείς (ή, key), Gen. κλειδ-ός, Dat. κλειδ-ί, Acc. κλείδ-α and (commonly) xleir; Pl. Nom. and Acc. xleig, also xleideg, મોકાંઇેવડ.
- 6. K v ω ν (o, η, dog), Gen. κυν-ός, Dat. κυνί, Acc. κύνα, Voc. κύον; Pl. κύνες, κυνών, κυσί(ν), κύνας.
- 7. A a s (o, stone), Gen. lãos, Dat. lãi, Acc. lãv, seldom lãa; ΡΙ. λᾶες, λάων, λάεσσι(ν).
- 8. Μάρτυς (ὁ, ἡ, witness), Gen. μάρτυρος, Dat. μάρτυρι, Acc. μάρτυρα, more seldom μάρτυν; Dat. Pl. μάρτὔσι(ν).
 - 9. Ναῦς (ή, navis), Gen. νεώς, Dat. νηΐ, Acc. ναῦν; Dual:

^{* § 161, 2. (}a) (δ). * § 158, 3 (b). 1 6 157.

Gen. and Dat. reoir (Nom. and Acc. are not in use); Pl. rη̃es, reoir, ravoi(r), ravs. Comp. γρανς, § 41.

10. "Υδωρ (τό, water), Gen. νδατος, etc.

XXV. Vocabulary.

Αθηναΐος, -ου, δ, an Athe- Ιθθνω, to set right, guide. μαρτυρία, -ας, ή, testimony. *ἰστός*, -οῦ, ὁ, a loom. οίκία, -ας, η, a house. $\Delta \delta \eta \varsigma$, -ov, δ , Hades, the $\kappa \epsilon \phi a \lambda \dot{\eta}$, $-\dot{\eta} \varsigma$, $\dot{\eta}$, the head. olkos, -ov, o, a house. god of the lower world κίστη, -ης, ή, a chest, a περίδρομες, -ον, running Pluto). coffer. round, gad-about. -ov, unfaithful, κοιλαίνω, to hollow out. $\pi \acute{\epsilon} \tau \rho a$, $-a\varsigma$, $\dot{\eta}$, a rock. άπιστος, incredible. treaty. κομίζω, to bring. στάγών, -όνος, ή, a drop, δέησις, -εως, ή, an en- κτείς, -ενός, ό, a comb. or dropping. σώζω, to save, preserve. δέχομαι, to receive. κτενίζω, to comb.έκκλησία, -ας, ή, an as- κύβος, -ου, δ, a die. $\sigma\omega\tau\eta\rho$, $-\tilde{\eta}\rho\sigma\varsigma$, δ , a saver, a preserver. sembly. κύβερνήτης,-ου,ό, a steersθρίξ, τριχός, ή, the hair. ωφέλεια,-ας, ή, advantage man, a pilot.

ΑΙ γυναίκες τῷ κόσμω χαίρουσιν. ΟΙ Έλληνες σέβονται Δία. Ταῖς γυναίξιν ἡ αἰδὰς πρέπει. ΟΙ κύνες τὸν οἰκον φυλάττουσιν. 'Ο κυβερνήτης τὴν ναῦν ἰθύνει. ΑΙ σταγόνες τοῦ δόατος πέτραν κοιλαίνουσιν. 'Εχθαίρω γυναίκα περίδρομον. Τῆς γυναικός¹ ἐστι τὸν οἰκον φυλάττειν. Γυναικός¹ ἐσθλῆς ἐστι σω ζειν οἰκίαν. 'Λεὶ εὐ πίπτουσιν οἱ Διὸς κύβοι. Οἱ κύνες τοῖς ἀνθρώποις ἀφέλειαν καὶ ἡδονὴν παρέχουσιν. Αἱ τῶν μαρτύρων μαρτυρίαι πολλάκις ἄπιστοι εἰσιν. Ίστοὶ γυναικῶν ἔργα, καὶ οὐκ ἐκκλησίαι. Κόμιζε, ἀ παῖ, τὴν τῆς κίστης κλεῖν. 'Ω Ζεῦ, δέχου τὴν τοῦ ἀτυχοῦς δέησιν. Κάστωρ καὶ Πολυδεύκης τῶν νεῶν σωτῆρες ἡσαν. Γυναικι² πάση κόσμον ἡ σιγὴ φέρει. Οἱ γέροντες δλίγας τρίχας ἐν τῷ κεφαλῷ ἔχουσιν. 'Ω γύναι, σῶζε τὴν οἰκίαν. Τῷ κτενί² τὰς τρίχας κτενίζομεν. 'Ο Λὶακός τὰς τοῦ 'Αδου κλεῖς φυλάττει.

The woman delights in ornament. It is the duty (it is, w. gen.) of women to look after the house. Bring, O boy, the key of the house! Women delight in beautiful hair. The Athenians had (To the Athenians were) many ships. Trust not all witnesses. It is the business (it is, w. gen.) of dogs to guard the house. Zeus had (To Zeus were) many temples. The fishes peep up from the water. The steersmen guide the ships. Modesty becomes a woman.

§ 48. Irregular Adjectives.

Sing. 1	٧.	πρῶος	πραεῖα	πρᾶον, mild.
_ G	7.	πράου	πραείας	πράου
I). I	πράφ	πραεία	πράφ
A	L.	πράον	πραείαν.	πρῶον
7	7.	πρῶος, πρῶε	πραεία	πρᾶου
Plur. 1	۷. ا	πράοι and πραείς	πραείαι	πραέα
	₹.	πραέων	πραειῶν	πραξων
. 1). I	$\pi \rho \acute{u}o\iota \varsigma$ and $\pi \rho a \acute{e} \sigma \iota (v)$	πραείαις	πραέσι(ν)
A	۱.	πράους and πραείς	πραείας	πραέα
. 7	r.	$\pi \rho \tilde{a} o \iota$ and $\pi \rho a \epsilon i \varsigma$	πραείαι	πραέα
D. N. A. V.		πράω	, πραεία	πράω
G. and I	D. 📗	πράοιν	πραείαιν	πράοιν.
G. and	-	N picoto	npactati	npaore.

^{` ∮ 158, 2.}

³ § 161, 5.

² 6 161, **3.**

G. D. A.	πολλῷ τολλῷ πολλῷ	μέγας μεγάλη μέγ α, great μεγάλου μεγάλης μεγάλου μεγάλφ μεγάλη μεγάλφ μέγαν μεγάλην μέγα μέγα μεγάλην μέγα
	πολλοί πολλαί πολλά πολλῶν πολλῶν πολλῶν etc. regular.	μεγάλοι μέγάλαι μεγάλα μεγάλων μεγάλων μεγάλων etc. regular.

Declension of Participles.

S. N.	στάς	στᾶσα	στάν	λιπών λιπούσα λιπόν
G.	στάντος	στάσης	στάντος	λιπόντος λιπούσης λιπόντος
D.	στάντι	στάση	στάντι	λιπόντι λιπούση λιπόντι
A.	στάντα	στᾶσαν	στάν	λιπόντα λιπούσαν λιπόν
V.	στάς	στᾶσα	στάν	λιπών λιπούσα λιπόν
P. N.	στάντες	στάσαι	στάντα	λιπόντες λιποῦσαι λιπόντα
G.	στάντων	στασῶν	στάντων	λιπόντων λιπουσών λιπόντων
D.	στᾶσι(ν)	στάσαις	στάσι(ν)	λιποῦσι(ν) λιπούσαις λιποῦσι(ν)
A.	στάντας	στάσας	στάντα	λιπόντας λιπούσας λιπόντα
V.	στάντες	στάσ αι	στάντα	λιπόντες λιποῦσαι λιπόντα
Dual.	στάντε	στάσ α	στάντε	λιπόντε λιπούσα λιπόντε
	στάντοιν	στάσαιν	στάντοιν.	λιπόντοιν λιπούσαιν λιπόντοιν.
S. N.	λειφθείς	-eioŋ	-év	άγγελών -οῦσα -οῦν
G.	λειφθέντο		-évtoç	άγγελοῦντος -ούσης -οῦντος
D.	λ ειφθέντι		-évtl	άγγελοῦντι -ούση -οῦν:ι
A.	λειφθέντα		-év	άγγελοῦντα -οῦσαν -οῦν
V.	λειφθείς		-év	άγγελῶν -οῦσα -οῦν
P. N. G. D. A. V.	λειφθέντε λειφθέντω λειφθεϊσι(λειφθέντα λειφθέντε	ην -εισῶν (ν) -είσαις ις -είσας	-έντα -έντων -εὶσι(ν) -έντα -έντα	άγγελοῦντες -οῦσαι -οῦντα άγγελούντων -ουσῶν -ούντων άγγελοῦσι -ούσαις -οῦσι άγγελοῦντας -οῦσας -οῦντα άγγελοῦντες -οῦσαι -οῦντα
Dual.	λειφθέντε λειφθέντο		-έντ ε -έντοιν.	άγγελοῦντε -ούσα -οῦντε άγγελούντοιν -ούσαιν -ούντοιν.

REMARK. All participles in $-a\varsigma$ are declined like $\sigma\tau d\varsigma$, and all present, second Aor. and first Fut. participles in $-\omega v$, like $\lambda\iota\pi\omega v$, and first and second Aor. passive participles, like $\lambda\iota\iota\varphi\vartheta\iota\dot{\varsigma}$, and all second Fut. Act. participles, like $\dot{\alpha}\gamma\gamma\epsilon\lambda\dot{\omega}v$.

XXVI. Vocabulary.

Αίγυπτος, -ου, ή, Egypt. κακῶν Ἰλιάς, a multi- πάθος, -εος == -ους, το, $\dot{\omega}$ λγος, -εος = -ους, τό, tude of evils. suffering, a passion. Μακεδών, -όνος, ό, Mace- πολύς, πολλή, πολύ, much, pain. ἀφθανία, -ας, ή, absence donian. many, great. πρᾶος, πραεία, πρᾶον, soft. of envy, abundance. μέγα, greatly. bθος, -εος = -ους, τό, cus- δλίγος, -η, -ον, little, small. mild. tom, manner. οφέλλω, to nourish, in- προσ-αγορεύω, to call, Ιλιάς, -άδος, ή, the Iliad, crease. name . 5*

πρόα-οδος, -ου, η , an ap- σίτος, -ου, δ , corn. proach, an income, rev- $\phi \delta \beta o \varsigma$, -ου, δ , fear; $\phi \delta \beta o \nu$ enue, reditus. Εχειν, to have fear, to be connected or attend ed with fear.

Πολθν οίνον πίνειν κακόν ἐστιν. Οἱ βασιλεῖς μεγάλας προςόδους ἔχουσιν. Ἐν Δἰγύπτω πολλή σίτου ἀφθονία ἢν. Ἡ θάλαττα μεγάλη ἐστίν. Μέγα πάθος προςαγορεύομεν Ἰλιάδα κακῶν. Κροίσω ἢν πολθς πλοῦτος. Πολλάκις εξ δλίγης ἡδονῆς μέγα γίγνεται ἀλγος. Πραέσι (πρώοις) λόγοις ἡδεως εἰκοιιεν. Τὰ μεγάλα δῶρα τῆς τύχης ἔχει φόβον. Πολλῶν ἀνθρώπων ἐθη ἐστὶ πραέα. Πόνος ἀρετὴν μέγα ὀφέλλει. Οἱ παίδες τοὺς πραεῖς (πρώοις) ἀνθρώποις. ἀνθρώποις πραεδούν βασιλέα, μέγαν ἀπαγορεύουσιν.

Abstain from much wine. Kings have (to kings are) great revenues. Egypt has (in Egypt is) great abundance of corn. Croesus has (to Croesus are) great riches. Strive after mild manners. Women have (to women is) a mild nature $(\phi t \sigma \iota \varsigma)$. Alexander, king of the Macedonians, is called the Great.

§ 49. Comparison of Adjectives.

The Greek language has two forms to indicate the two degrees of comparison (Comparative and Superlative); much the most common form is $-\tau \varepsilon \varrho \circ \varsigma$, $-\tau \varepsilon \varrho \bar{\alpha}$, $-\tau \varepsilon \varrho \circ v$, for the Comparative, and $-\tau \alpha \tau \circ \varsigma$, $-\tau \dot{\alpha} \tau \eta$, $-\tau \alpha \tau \circ v$, for the Superlative; a much more rare form is $-t \omega v$, $-\bar{\iota} \circ v$, or $-\omega v$, $-\circ v$, for the Comparative, and $-\iota \sigma \tau \circ \varsigma$, $-\dot{\iota} \sigma \tau \eta$, $-\iota \sigma \tau \circ v$, for the Superlative.

RRM. 1. The Superlative expresses a quality in the highest degree, or only in a very high degree.

Rem. 2. Instead of the simple forms of the Comparative and Superlative, the Greek, like the Latin, can prefix μαλλον (magis) and μάλιστα (maxime) to the Positive.

§ 50. A. First Form of Comparison.

Comparative, - τερος, - τέρα, - τερον. Superlative, - τατος, - τάτη, - τατον.

The following adjectives annex these forms in the following man

I. Adjectives in $-o \varsigma$, $-\eta$ $(-\bar{\alpha})$, $-o \nu$.

(a) Most adjectives of this class, after dropping σ , annex th above endings to the pure stem, and retain the σ , when a syllablong by nature or by position, § 9, 3, precedes, (a mute and liquid always make the syllable long here); but, in order to prevent the

^{1 4 161 2 (}d

^{\$ (161, 2. (}a), (a).

concurrence of too many short syllables, o is lengthened into in, when a short syllable precedes; e. g.

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κουφ-ος, light,
                        Com. κουφ-ό-τερος
                                                  Sup. κουφ-ό-τατος, -η, -ου,
                              lσχύρ-ό-τερος,
                                                         Ισχέρ-ό-τατος,
lσχυρ-ός, strong,
λεπτ-ός, thin,
                              λεπτ-ό-τερος,
                                                        λεπτ-ό-τατος
σφοδρ-ός, veha
                              €$000p-6-TEPEC,
                                                    4
                                                         σφοδρ-ό-τατος,
                          \pi \iota \kappa \rho-\acute{o}-\tau \varepsilon \rho o \varsigma,
πικρ-ός, bitter,
                                                         πικρ-ό-τατος,
                          " σοφ-ώ-τερος,
σοφ-ός, wise,
                                                         σοφ-ώ-τατος,
                           46
                              έχυρ-ώ-τερος,
έχυρ-ός, firm,
                                                         έχυρ-ώ-τατος,
                              άξι-ώ-τερος,
                                                         άξι-ώ-τατος.
uži-oc, worthy,
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(b) Contracts in $-\epsilon o \varepsilon = -o v \varepsilon$ and $-o v \varepsilon = -o v \varepsilon$, suffer contraction in the Comparative and Superlative also, since ε of the former is absorbed by ω , but the latter, after dropping $o \varepsilon$, insert the syllable $\varepsilon \varepsilon$, which is contracted with the preceding $o \varepsilon$, e. g.

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πορφύρ-\cos = πορφυρ-οῦς \dot{a}\pi\lambda-οῦς = \dot{a}\pi\lambda-οῦς πορφυρ-\dot{a}-τερος \dot{a}\pi\lambda-οῦς-τερος \dot{a}\pi\lambda-οῦς-τερος \dot{a}\pi\lambda-οῦς-τερος \dot{a}\pi\lambda-οῦς-τερος \dot{a}\pi\lambda-οῦς-τερος \dot{a}\pi\lambda-οῦς-τατος \dot{a}\pi\lambda-οῦς-τατος \dot{a}\pi\lambda-οῦς-τατος
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Here belong also contracts of two endings in -ov g and -ov u; e.g. εύν-οος = εύν-ους, Neut. εύν-ουν = εύν-ουν, Com. εύνο-έσ-τερος = εύν-ούσ-τερος, Sup. εύνο-έσ-τατος = εύν-ούσ-τατος.

(c) The following adjectives in - αιος, viz. γεραιός, old, παλαιός, ancient, περαῖος, on the other side, σχολαΐος, at leisure, drop -oc and append - τερος and - τατος to the root; e. g.

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γεραι-ός, Com. γεραί-τερος, Sup. γεραί-τατος, παλαι-ός, " παλαί-τερος, " παλαί-τατος.
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(d) The following adjectives in -og, viz. ενδιος, calm, ησυχος, quiet, ίδιος, own, ίσος, equal, μέσος, middle, δηθηιος, early, σψιος, late, and πρώϊος, in the morning, after dropping -og, insert the syllable αι, so that the Comparative and Superlative of these adjectives are like the preceding in -αιος; e. g.

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μέσ-ος, Com. μεσ-αί-τερος, Sup. μεσ-αί-τατος,
ίδι-ος " ίδι-αί-τερος, " ίδι-αί-τατος.
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Rem. 1. Φίλος, beloved, dear, has three different forms: φιλώτερος, φιλώτατος; φίλτατος; φίλτατος; φιλαίτερος, φιλαίτατος.

- (e) Two adjectives in ος, viz. ἐξόωμένος, strong, and ἄκρᾶτος, unmixed, after dropping -ος, insert the syllable ες; e. g. ἐξόωμεν-έσ-τερος, ἐξόωμεν-έσ-τατος, ἀκρατ-έσ-τερος, ἀκρατ-έσ-τατος So also αἰδοῖος, modest, has αἰδοιέστατος in the Superlative.
- (f) The following adjectives in -ος, viz. λάλος, talkative, μονοφάγος, eating alone, όψοφάγος, dainty, and πτωχός, poor, after dropping oς, insert the syllable is; e. g. λάλος, Com. λαλ-ισ-τερος, Sup. λαλ-ίσ-τατος.

II. Adjectives in -ης, Gen. -ου, and ψευδής, -ές, false, Gen -έος, shorten the ending -ης into -ις; e. g. κλέπτ-ης, Gen. -ου, thievish, Com. nlear-is-regos, Sup. nlear-is-rares; weedisteges, weeδίστατος.

XXVII. Vocabulary.

'Ayállo, to adorn; Mid. $\ell\theta\nu\sigma\varsigma$, $-\epsilon\sigma\varsigma = -\sigma\nu\varsigma$, $\tau\delta$, a $\pi\tau\omega\chi\delta\varsigma$, $-\hbar$, $-\delta\nu$, begging, w. dat., to pride oneself nation, a people. very poor. in, be proud of, delight $\Delta \alpha \kappa e^{\delta} a_{\mu} \dot{\alpha} \nu_{i} c_{i}$, δ , a $\sigma_{i} \omega_{\pi} \dot{\eta}$, $\bar{\eta}_{i} c_{i}$, silence. Lacedaemonian. τίμιος, -a, -ov, honored, alρετός, - $\dot{\eta}$, - $\dot{\phi}$ ν, choice, νομίζω, to think, deem. esteemed, valuable. eligible; Comparative, οὐδείς, οὐδεμία, no one; χελιδών, -όνος, ή, a swalpreferable to. οὐδέν, nothing. πατρίς, -ίδος, ή, native χρήσιμος, -η, -ον, useful, βίαιος, -a, -oν, violent. δίκαιος, -a, -ov, Attic δίcountry. advantageous. ratos, -ov, just.

RULE OF SYNTAX. The expression denoting comparison, which in English is subjoined to the Comparative by than, is subjoined in Greek, by η , than (quam), or, what is more usual, by the Gen. without η , when that expression must have stood in the Nom. or Acc. after $\ddot{\eta}$ if expressed. Hence the rule: The Comparative gov erns the Gen. when \(\tilde{\eta} \) is omitted.

*Αριστείδης πτωχότατος ήν, άλλα δικαιότατος. Οἱ Κύκλωπες βιαιότατοι ήσαν. Καλλίας πλουσιώτατος ήν 'Αθηναίων. Οὐδὲν σιωπῆς ἐστι χρησιμώτερον. Σιγή ποτ' έστλν αίρετωτέρα λόγου. Οὐκ ἔστι σοφίας τιμιώτερον. Σοφία πλούτου κτήμα τιμιώτερόν έστεν. Η Δακεδαιμονίων δίαιτα ήν δπλουστάτη. Οι γεραίτεροι ταζς των νέων τιμαζε αγάλλονται. Ούδεν πατρίδος τοζς ανθρώποις οξλ. τερον. Οι Ίνδοι παλαίτατον έθνος νομίζονται. 'Ω νεανίαι, έστε ήσυχαίτατος. Οι Σπαρτιατικοί νεανίαι ερρωμενέστεροι ήσαν των 'Αθηναίων. Πολλοί των χολιδόνων είσὶ λαλίστεροι. Οἱ δοῦλοι πολλάκις ψευδίστατοι καὶ κλεπτίστατοί είσιν.

The father is wiser than the son. The most valuable possession is that of virtue. The life of Socrates was very simple. No one of the Athenians was more just than Aristides. The eldest are not always the wisest. Men are quieter than boys. The Lacedaemonians were very strong. Old women are often very loquacious. The raven is very thievish.

III. Adjectives of the third Declension:

Those in $-\dot{v}\varsigma$, $-\varepsilon\tilde{\iota}\alpha$, $-\dot{v}$, $--\eta\varsigma$, $-\varepsilon\varsigma$ (Gen. $-\varepsilon\circ\varsigma$), $--\alpha\varsigma$, $-\alpha\varsigma$, and the word $\mu \, \acute{\alpha} \, \varkappa \, \alpha \, \varrho$, happy, append - $\tau \, \epsilon \, \varrho \, \sigma \, \varepsilon$ and - $\tau \, \alpha \, \tau \, \sigma \, \varepsilon$ immediately to the pure stem, which appears in the Neuter form; e.g.

γλυκύς, Neut. -ύ — γλυκύ-τερος άληθής, Neut. -ές — άληθέσ-τερος γλυκύ-τατος άληθέσ-τατος

² § 161, 5. (a).

^{146, 2.}

πένης, Neut. -ες — πενέσ-τερος πενέσ-τατος μέλας, Neut. -αν — μελάν-τερος μελάν-τατος τάλας, Neut. -αν — ταλάν-τερος μακάρ-τατος. μακάρ-τατος.

Rem. 2. The adjectives $\dot{\eta} \dot{\delta} \dot{\nu} \varsigma$, $\tau a \chi \dot{\nu} \varsigma$ and $\pi o \lambda \dot{\nu} \varsigma$ are compared in -law and -w. See § 51, I. and § 52, 9.

IV. $-\tau \epsilon \varrho o c$ and $-\tau \alpha \tau o c$ are appended to the pure stem, after the insertion of a single letter or of a whole syllable:

- (a) Compounds of χάρις insert ω; e. g.
 - Ιπίχαρις, -ι, Gen. ἐπιχάριτ-ος, pleasant,
 Com. ἐπιχαριτ-ώ-τερος, Sup. ἐπιχαριτ-ώ-τατος.
- (b) Adjectives in -∞ *, -o * (Gen. -o * o c), insert ε ; e. g.
 εὐδαίμων, Neut. εὐδαίμον, happy,
 Com. εὐδαίμον-έσ-τερος, εὐδαίμον-έσ-τατος.
- (e) Adjectives in -ξ sometimes insert ες, sometimes ις; e. g. ἀφῆλῖξ, Gen. ἀφήλικ-ος, growing old, ἄρπαξ, Gen. ἄρπαγ-ος, rapax, Com. ἀφηλικ-έσ-τερος, Sup. ἀφηλικ-έσ-τατος, Sup. ἀρπαγ-ίσ-τατος.
- V. Adjectives in $-\epsilon \iota \varsigma$, $-\epsilon \nu$, insert σ , the ν of the stem being dropped, § 8, 6; e. g.

χαρίεις, Neut. χαρίεν, pleasant, Com. χαριέ-στερος, Sup. χαριέ-στατος.

XXVIII. Vocabulary.

Αἰθίοψ, -οπος, δ, an Æ- γῆρας, -αος, τό, old age. $\delta\rho\mu\dot{\eta}$, $-\tilde{\eta}\varsigma$, $\dot{\eta}$, impulse, zeal. thiopian. ἐγκρατής, -ές, continent, desire, rushing. Aἴτνη, -ης, ἡ, Ætna. abstinent, moderate. οὐδέ, and not, neither, not alwa, quickly. ευσεβής, -ές, pious. AVETI. άρπαξ, -αγος, rapacious, ε \tilde{v} χαρις, -ιτος, attractive. παραπλήσιος, - \tilde{a} , -ov, and rapax. [weak. $\eta \beta \eta$, $-\eta \varsigma$, $\dot{\eta}$, youth. παραπλήσιος, -ον, like. άσθενής, -ές, powerless, μεσότης, -τητος, ή, me- παρέρχουαι, to pass by. πρέσβυς, -εῖα, -υ, and ἀτυχία, -ας, ή, misfortune. diocrity, moderation. $\beta a \vartheta \dot{\nu} \varsigma$, $-\epsilon i a$, $-\dot{\nu}$, deep, pro- $\nu \dot{\sigma} \eta \mu a$, $-a \tau \sigma \varsigma$, $\tau \dot{\sigma}$, a thought, πρέσβυς, -υος, and -εως found. a conception. old. βαρύς, -εῖα, -ὑ, heavy, bur- ὀρθός, -ή, -όν, straight, ὠκύς, -εῖα, -ὑ, quick. densome. correct, upright,

Αλψα, ώς νόημα, παρέρχεται ήβη, οὐδ' ἰππων ὁρμη γίγνεται ὡκυτέρα. Τὸ γη ρας βαρύτερόν ἐστιν Αἰτνης. Ὁ ψάνατος τῷ βαθυτάτῳ ὑπνωὶ παραπλήσιός ἐστιν. Οὶ νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν. Φιλίας δικαίας κτῆσίς ἐστιν ἀσφαλεστάτη. Ἡ μεσότης ἐν πᾶσιν ἀσφαλεστέρα ἐστίν. Οὶ γέροντες ἀσθενέστερος εἰσι τῶν νέων. Βουλης ὁρθης οὐδέν ἐστιν ἀσφαλέστερον. Οὶ κόρακες μελάντατοί εἰσιν. Ἡ ᾿Αφροδίτη ἡν εὐχαριτωτάτη. Οὶ εὐσεβέστατοι εὐδωμονέστατοί εἰσιν. Σωκράτης ἐγκρατέστατος ἡν καὶ σωφρονέστατος. Ἐν ταῖς ἀτυχίαις πολλάκις οἱ ἀνθρωποι σωφρονέστεροι εἰσιν, ἡ ἐν ταῖς εὐτυχίαις. Κρι τίας ἡν ἀρπαγίστατος. Ἡ ᾿Αφροδίτη ἡν χαρι στάτη πασῶν θεῶν.

¹ § 161, 2. (b).

Age is very burdensome. Nothing is quicker than thought. Moderation is the safest. No bird is (there is not a bird) blacker than the raven. The Æthiopians are very dark. Nothing is more attractive than youth. No one of the Athenians was more moderate or more sensible than Socrates. No one was more rapactous than Oritias. Nothing is more graceful than a beautiful flower.

§ 51. B. Second Form of Comparison.

Comparative, $-i \omega r$, Neut. $-i \omega r$, or $-\omega r$, Neut. $-\omega r$. Superlative, $-i \omega r \omega c$, $-i \omega r \omega r$, $-i \omega r \omega r$.

REM. 1. On the declension of the Comparative, see § 35, Rem. 4.

This form of comparison includes,

I. Some adjectives in $-v \, \varepsilon$, which drop $-v \, \varepsilon$ and append $-i \, \omega \, r$, etc.; this usually applies only to $\dot{\eta} \, \delta \, \dot{\varepsilon} \, \varepsilon$, sweet, and $\tau \, \alpha \, \chi \, \dot{\nu} \, \varepsilon$, swift. $T \, \alpha \, \chi \, \dot{\nu} \, \varepsilon$ has in the Comparative Oássow (Att. Oássow, § 8, 11), Neut. Oássov (Oássov). Thus:

ήδ-ύς, Com. ήδ-ίων, Neut. ήδ-ίον, Sup. ήδ-ιστος, -η, -ον. ταχ-ύς, " θάσσων, Att. θάττων, Neut. θάσσον, Att. θάττον, Sup. τάχιστος.

Rem. 2. The others in - \dot{v}_{5} , as $\beta a \dot{v} \dot{v}_{5}$, deep, $\beta a \rho \dot{v}_{5}$, heavy, $\beta \rho a \dot{v}_{5}$, slow, $\beta \rho a \chi \dot{v}_{5}$, short, $\gamma \lambda v \kappa \dot{v}_{5}$, sweet, $\delta a \sigma \dot{v}_{5}$, thick, $\epsilon \dot{v} \rho \dot{v}_{5}$, wide, $\delta \xi \dot{v}_{5}$, sharp, $\pi \rho \dot{\epsilon} \sigma \beta v_{5}$, old, $\dot{\omega} \kappa \dot{v}_{5}$, swift, have the form in - $\dot{v} \tau \epsilon \rho \sigma_{5}$, - $\dot{v} \tau a \tau \sigma_{5}$, § 50, III.

II. The following adjectives in -ρος, viz. αἰσχρός, base, ἐχθρός, hostile, κυδρός, honorable, and οἰκτρός, wretched (but always in the Comparative, οἰκτρότερος), the ending -ρος here also being dropped; e. g. αἰσχρός, Com. αἰσχ-των, Neut. αἴσχ-τον, Sup. αἴσχ-τστος.

XXIX. Vocabulary.

*Allog, $-\eta$, -o, alius, -a, ud, $\kappa \alpha \iota \rho \acute{o} \acute{c}$, $-o \~{v}$, \acute{o} , the right $ol\kappa \tau \rho \acute{o} \acute{c}$, $-\acute{a}$, $-\acute{o} v$, pitiable another, $\tau \grave{a}$ $\check{a}\lambda \lambda a$ = time, an opportunity; miserable. $\tau \acute{a}\lambda \lambda a$, the rest, everytime (in general). $\delta \sigma \mu \acute{\eta}$, $-\mathring{\eta} \acute{c}$, $\mathring{\eta}$, a smell. thing else. [imical. $\lambda o\iota \pi \acute{o} \acute{c}$, $-\acute{o} v$, remaining $\delta \acute{\phi} \iota \acute{c}$, $-\iota \iota \iota \iota$, \acute{o} , $-\eta$, a snake. $\ell \chi \vartheta \rho \acute{o} \acute{c}$, $-\acute{a}$, $-\acute{o} v$, hostile, in- $\ell \check{a} v v$, -o v, $\tau \acute{o}$, a living because change. $\tau \iota \iota \iota$ forth.

Ο βαθύτατος ύπνος ήδιστός έστιν. Πολλά άνθη ήδίστην δομήν παρέχεται. Οὐδὲν θᾶττόν έστι τῆς ήβης. Τὴν αἰσχίστην δουλείαν οἰ ἀκρατεῖς δουλεύουσιν. Πάντων ήδιστόν έστιν ή φιλία. Οὐδὲν αἰσχιόν έστιν, ἡ ἀλλα μὲν ἐν νῷ ἔχειν, ἄλλα δὲ λέγειν. Οἱ δφεις τοῖς λοιποῖς ζώοις ἔχθιστοῖ εἰσιν. Ὁ τῶν πλουσίων βίος πολλάκις οἰκτρότερός ἐστιν, ἡ ὁ τῶν πενήτων. Τάχιστα ὁ καιρὸς μεταφέρει τὰ πράγματα.

Nothing is more pleasant than a very deep sleep. Nothing is more disgrace ful than slavery. The horses are very quick. There is nothing more inimical than bad advice. The old man has for (dat.) the old man the most pleasant

^{1 4 159, 2.}

^{2 4 161, 5. (}a).

³ Adverbially.

speech, the boy for the boy. The poor have always a very miserable life. Nothing is more miserable than poverty.

§ 52. Anomalous Forms of Comparison.

Positive.	Comparative.	Superlative
1. ἀγαθός, good,	άμείνων, Nout. άμεινον	δριστος
, .,	Βελτίων	βέλτιστος
	κρείσσων, Δtt. κρείττων	κράτιστος
	how.	λώστος
3. κακός, bad,	κακίων	κάκιστος
	χείρων	χείριστος
	ήσσων, Att. ήττων (inferior)	
3. καλός, boautiful,	καλλίων	κάλλιστος
4. άλγεινός, painful,	άλγεινότ <i>ερ</i> ος	άλγεινότ ατος
	άλγίων	άλγιοτος
3. μακρός, long ,	μακρότερος	μακρότατος and μήκιστο
6. μικρός, επαί ί,	μικρότορος	μικρότατος
	ελάσσων, Att. ελάττων	έλάχιστος
7. δλίγος, few,	ueiwv	δλίγιστος
8. μέγας, great,	μείζων	μέγιστος
9. πολύς, much	πλείων οτ πλέων	π λείστος
10. ράδιος, easy,	δάων	βάστος
11. πέπων, τίρο,	πεπαίτερος	πεπαίτατος
12. πίων, fat.	πιέτερος	πιότατος.

XXX. Vocabulary.

Aναγκαΐος, -a, -ov, and aν- εμφύτος, -ov, implanted. αγκαίος, -ον, necessary. ἐνίστε, sometimes. ἀνάγκη, -ης, ή, necessity, ἐπεθυμία, -ας, ή, desire. compulsion. εὐτυχής, -ές, fortunate. $evap\chi(a, -a\varsigma, h, want of h, or; h-h, either-or,$ government, anarchy. aut-aut. βλάβη, -ης, η, injury.'Ιβηρία, -ας, ή, Spain. γείτων, -ονος, ό, ή, a Ισχύω, to be strong or neighbor. γνώμη, opinion, view. πελεύω, to order, bid. έλεύθερος, -a, -ov, and κολακεία, -aς, ή, flattery. . ελεύθερος, -ου, free- προκόδειλος, -ου, ό, a crocborn, free. odile.

φύτος, -ov, implanted.

κόστε, sometimes.

κτθυμία, -ας, ή, desire.

κτιχής, -ές, fortunate.

κτικής, -άς, ή, flattery.

κτικής, -άς, ή, flattery.

κτικής, -άς, -άγ, flattery.

κτικής, -άς, -άγ, soft.

κτικής, -όν, φ, war

κτικής, -έν, φ, war

κτικής, -όν, φ, war

κτικής, -έν, φ, war

κτικής, -έν, φ, war

κτικής, -όν, φ, war

κτικής, -έν, φ, w

RULE OF SYNTAX. 'Ως with the Superlative strengthens it, as quam in Lat; e. g. ως τάχιστα, quam celerrime, as quick as possible.

Ούχ ὁ μακρότατος βίος ἄριστός ἐστιν, ἀλλὰ ὁ σπουδαιότατος. Μέτρον ἐπὶ πασιν ἄριστον. Γνῶμαι τῶν γεραιτέρων ἀμείνους εἰσίν. Σύμβουλος οὐδείς ἐστι βελτίων χρόνου. "Η λέγε σιγής κρείττονα, ἡ σιγήν ἔχε. 'Αεὶ κράτιστόν ἐστι τὸ ἀσφαλέστατον. Σκώπτεις, ὁ λῷστε. 'Εσθλῶν κακίους ἐνιότε εὐτυχέστεροί εἰσιν. Οὐκ ἔστι λύπης χεῖρον ἀνθρώπωι κακόν. Κολακεία τῶν ἄλλων ἀπάντων κακῶν χείριστόν ἐστιν. 'Ανὴρ μαλακὸς τὴν ψυχήν ἐστι καὶ χρημάτων ἡττων.

¹ § 161, 5. ² The Acc. means, in regard to, see § 159, 7. ³ also. ⁴ is a slave to mency.

Ταῖς γυναιξιν¹ ή σωφροσύνη καλλίστη άρετή έστιν. Οἰκ ἔστι κτῆμα κάλλιση φίλου. Ἡ δουλεία τῷ ἐλευθέρῳ ἀλγίστη ἐστίν. Ἡ δόδς μηκίστη ἐστίν. Ὁ κροκόδειλος ἐξ ἐλαχίστου γίγνεται μέγιστος. Ἡ γῆ ἐλάττων ἐστὶ τοῦ ἡλίου. Στέργε και² τὰ μείω. 'Ολίγιστοι ἀνθρωποι εὐδαίμονές εἰσιν. Οὐδεὶς νόμος ἰσχύει μεῖζον τῆς ἀνάγκης. Μικρὰ κέρδη πολλάκις μείζονας βλάβας φέρει. 'Αναρχίας μεῖζον οἰκ ἔστι κακόν. 'Ο πόλεμος πλεῖστα κακὰ φέρει. 'Εμφυτός ἐστι τοῖς ἀνθρώποις ἡ τοῦ πλείονος ἐπιθυμία. Γυνὴ ἐσθλὴ πλεῖστα ἀγαθὰ τῷ οἴκφ φέρει. Τὰ ἀναγκαῖα τοῦ βίου² φέρε ὡς ρῷστα. Τὸ κελεύειν ρῷόν ἐστι τοῦ πράτ τειν. Οὶ καρποὶ πεπαίτατοί εἰσιν. 'Εν τῷ τοῦ πατρὸς κήπῳ οὶ βότρυες πεπαί τεροί εἰσιν, ἡ ἐν τῷ τοῦ γείτονος. 'Ίβηρία τρέφει πιότατα πρόβατα.

There is nothing better than a very diligent life. The opinion of the old is the best. The best adviser is time. Nothing is better than that which is most safe (than the safest). The worst (persons) are often very fortunate. Sadness is the worst evil to man. Nothing is worse than flattery. The immoderate man is a slave to pleasures. In women nothing is better than modesty. To a free man nothing is more painful than slavery. The crocodile is very long. The son is smaller than the father. The good often have more property than the bad. The poor are often in greater honor than the rich. Avarice is a very great evil. Nothing brings more evils than war. To order is very easy. It is easier to bear poverty than sadness. We taste the ripest fruits with great pleasure.⁴ The sheep of the father are fatter than those of the neighbor.

CHAPTER V.

THE ADVERB.

§ 53. Nature, Division and Formation of the Adverb.

- 1. Adverbs are indeclinable words, denoting a relation of place, time or manner; e. g. ἐκεῖ, there, νῦν, now, καλῶς, beautifully, in a beautiful manner.
- 2. Most adverbs are formed from adjectives by assuming the ending $-\omega_c$. This ending is annexed to the pure stem of the adjective; and since the stem of adjectives of the third declension appears in the genitive, and adjectives in the Gen. Pl. are accented like adverbs, the following rule may be given for the formation of adverbs from adjectives: viz. $-\omega_c$ the ending of the adjective in the Gen. Pl., is changed into $-\omega_c$; e. g.

φίλ-ος, lovely,	Gen. Pl. φίλ-ων	Adv. φίλ-ως
καλ-ός, fair,	" καλ-ῶν	καλ-ῶς
καίρι-ος, timely,	" καιρί-ων	καιδί-ως

^{1 &}amp; 161. 5. 2 also. 3 & 158, 3. 4 Neuter plural of the superlative of pouc

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\dot{a}\pi\lambda(\dot{o}-o\varsigma)o\tilde{v}\varsigma, simple, Gen. Pl. \dot{a}\pi\lambda(\dot{o}-\omega\nu)\tilde{\omega}\nu
                                                           Adv. άπλ(ό-ως)ῶς
εύν(ο-ος)ους, benevolent,
                                      (εύνό-ων) εύνων
                                                                  (εὐνό-ως) εὐνως
πας, all, παντός,
                                44
                                      πάντ-ων
                                                                  πάντ-ως
                                "
σώφρων, prudent,
                                      σωφρόν-ων
                                                                  σωφρόν-ως
                                      χαριέντ-ων
χαρίεις, pleasant,
                                                                  χαριέντ-ως
                                44
                                                                  ταχέ-ως
ταχύς, εισίξε,
                                      ταχέ-ων
                                "
                                      μεγάλ-ων
                                                                  μεγάλ-ως
uéyaç, great,
                                      άληθ(έ-ων)ῶν
                                                                  άληθ (έ-ως) ῶς
άληθής, true,
                                "
                                      (συνηθέ-ων) συνήθων (συνηθέ-ως) συνήθως
συνήθης, accustomed,
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- REM. 1. On the accentuation of compounds in -ήθως and of the compound αὐτάρκως, comp. § 42, Rem. 4; also on the accentuation of εὐνως, instead of εὐνῶς, § 29, p. 29.
- Rem. 3. The ending $-\delta e$ is commonly appended to the Acc. of substantives only. To pronouns and primitive adverbs, $-\sigma e$ is appended instead of $-\delta e$; e. g. $\ell \kappa e \ell \sigma e$, thither, $\ell \lambda \lambda o \sigma e$, to another place. In plural substantives in $-\alpha c$, $-\sigma \delta e$ becomes $-\zeta e$; e. g. $\lambda \delta \eta r \alpha \zeta e$, to Athens.
- 3. Besides adverbs with the ending -ως, there are many which evidently have a case-inflection; e. g. ἐξαπίνης, suddenly, αὐτοῦ, there, etc. The Acc. Sing. and Pl. of adjectives is very frequently used adverbially; e. g. μέγα κλαίει, to weep much.

§ 54. Comparison of Adverbs.

1. Adverbs derived from adjectives, have commonly no independent adverbial ending for the different forms of comparison, but, in the Comparative, use the neuter singular, and in the Superlative, the neuter plural of the corresponding adjective; e. g.

σοφῶς	from	τ σοφός	Com	. σοφώτερ ον	Sup.	σοφώτατ α
σαφῶς	66	σαφής		σαφέστεμον	-	σαφέστατ α
χαριέντως	46	χαρίεις		χαριέστερου		χαριέστα τα
εὐδαιμόνως		εὐδαίμω ν		εύδαιμονέστε ρον		εύδαιμονεστατα
αίσχρῶς	"	αἰσχρός	•	αἴσχίον		αΐσχιστα
ήδέως	"	ἡδύς		ήδιον		ήδιστα
ταχέως	"	ταχύς		θᾶσσον, -ττον		τάχιστα.

2. All primitive adverbs in -ω, e. g. ἀτω, κάτω, ἔξω, ἔσω, etc., retain this ending regularly in the Comparative, and for the most part in the Superlative; e. g.

ἄνω, above Com. ἀνωτέρω Sup. ἀνωτάτω κότω, below, κατωτέρω κατωτάτω.

In like manner, most other primitive adverbs have the ending - on in the Comparative and Superlative; e. g.

άγχου, near,
πέρα, beyond,
τηλού, far
ėκάς, far,
Łγγύς, near,

Com.	άγχοτέρω
	περαιτέρω
	τηλοτέρω
	έκαστέρω
	έγγυτέρω
	εγγύτερου
	-// U. Op-U-

Sup. ἀγχοτάτω
Sup. wanting
τηλοτάτω
ἐκαστάτω
ἐγγυτάτω and
ἐγγύτατα

CHAPTER VI.

THE PRONOUN.

§ 55. Nature and Division of Pronouns.

Pronouns do not, like substantives, express the idea of an object, but only the relation of an object to the speaker, since they show whether the object is the speaker himself (the first person), or the person or thing addressed (the second person), or the person or thing spoken of (the third person); e. g. I (the teacher) give to you (the scholar) it (the book). Pronouns are divided into five principal classes, viz. personal, demonstrative, relative, indefinite and interrogative pronouns.

§ 56. L. Personal Pronouns.

A. Substantive personal pronouns.

(a) The simple έγω, ego, σύ, tu, ού, sui.

Nom. $\gamma \gamma \omega$, I $\sigma \psi$, thou $\sigma \psi$ ($\mu \circ \psi$), $\psi \circ \psi$,						
Dual. N. A. νώ, we both, us both σφώ, you both σφωίν (σφωϊν), of them both to you both both, to them both						
Plural. Nom. ήμεῖς, νοε ὑμεῖς, ye (0) σφεῖς, Neut. σφέα, they Gen. ήμῶν, of us ὑμῶν, of you (0) σφῶν, of them Dat. ήμῖν, to us ὑμῖν, to you (0) σφῶν(ν) (σφισι), to them Αcc. ήμῶς, us ὑμᾶς, you (0) σφᾶς, Neut. σφέα (σφεα), them.						

Rem. 1. The forms susceptible of inclination are put in a parenthesis, without any mark of accontuation. Comp. § 14, (b). On the signification and use of the third person of the pronoun, see § 169, Rem. 2.

XXXI. Vocabulary.

Έγω μὲν γράφω, σὸ δὲ παίζεις. Σέβομαί σε, ὅ μέγα Ζεῦ. ὑΩ παῖ, ἄκουξὶ μου. ὑΟ πατήρ μοι φίλτατός ἐστιν. ὑΟ θεὸς ἀεί σε βλέπει. Εἰ με βλάπτεις, οὐκ ἐχθρῶνὰ διαφέρεις. Ἐγὰ ἐβρωμενέστερός εἰμί σου. Ἡδέως πείθομαί σοι, ἄ πάτερ. Ἡμεῖς ὑμὰν συγχαίρομεν. Ἡ λύρα ὑμᾶς εὐφραίνει. ὑΟ θεὸς ἡμὶν πολλὰ ἀγαθὰ παρέχει. ὑΟ πατὴρ ὑμᾶς στέργει. ᾿Ανδρείως μάχεσθε, ἄ στρατιῶται ἡμῶνὰ γάρ ἐστι τὴν τέλιν φυλάττειν εἰ γὰρ ὑμεῖς φεύγετε, πῶσα ἡ πόλις διαφθείρεται. Ἡμῶνὰ ἐστιν, ἄ παῖδες, τὰ γράμματα σπουδαίως μανθάνειν. Ἡ μήτηρ νῶ στέργει. Νῷκ ἡν κακὴ νόσος. Σφῶ ἔχετε φίλον πιστότατον. Σφῶν ὁ πατὴρ χαρίζεταν σφῶ γάρ σπουδαίως τὰ γράμματα μανθάνετε.

RULE OF SYNTAX. The Nom. of personal pronouns is expressed, only when they are emphatic, particularly, therefore, in antitheses.

REM. 2. In the following examples, the italicized pronouns must be express ed in Greek.

We write, but you play. We both are writing, but you both are playing. I reverence you, O gods! O boy, hear us! God sees you always. If you injure us, you do not differ from enemies. We are stronger than you. You rejoice with us. I obey you cheerfully, O parents. Our (the) father loves me and thee. Our (the) mother loves us both. It is my duty (it is of me) to guard the house; for I am the guardian of the house. It is thy duty, O boy, to learn diligently; for thou art a pupil. The lyre affords (to) me and thee pleasure. Both of you had (to you both was) a very faithful friend. Our (the) father gratifies both of us (us both) cheerfully; for both of us study literature diligently.

§ 57. (b) The reflexive pronouns έμαυτοῦ, σεαυτοῦ, ἐαυτοῦ.

The reflexive pronouns of the first and second person decline separately, in the plural, both pronouns of which they are composed e. g. ημῶν αὐτῶν; that of the third person is either simply ἐαυτῶν αὐτῶν, etc., or σφῶν αὐτῶν, etc.

¹ § 158, 5. (b). ² § 157. ³ § 161, 2. (a), (d). ⁴ § 158, 2

		Singular.						
⋅G.	έμαυτοῦ, -ῆς, of	σεαυτοῦ, - $\tilde{\eta}$ ς, or	ėaυτοῦ, -ῆς, or [self.					
n	myself ἐμαυτῷ, -ῆ, to	σαντοῦ, -ῆς, of thyself σεαντῷ, -ῆ, or	aὐτοῦ, -ῆς, of himself of her- taυτῷ, -ῆ, or to itself					
٦.	myself	$\sigma a v \tau \hat{\varphi}$, $-\tilde{g}$, to thyself	$ab\tau\tilde{\varphi}$, $-\tilde{y}$, to himself, to herself,					
A.	έμαυτόν, -ήν,	σεαυτόν, -ήν, οτ	έαυτόν, -ήν, -ό, or utself					
•	myself σαυτόν, -ήν, thyself αὐτόν, -ήν, -ό, himself, herself,							
ı		Plural.	i					
G.	ήμῶν αὐτῶν, of							
	ourselves	selves	σφῶν αὐτῶν, of themselves					
D.	ήμιν αὐτοῖς, -αῖς, to ourselves	ύμιν αθτοίς, -αίς, to	έαυτοῖς -αῖς, οτ αὐτοῖς -αῖς,or σφίσιν αὐτοῖς -αῖς,to themselves					
A.	ήμας αὐτούς, -άς,	ύμᾶς αὐτούς, -άς, your-	έαυτούς, -άς, -ά, οτ αυτούς,					
	ourselves	selves	-άς, -ά, or					
1			σφας αυτούς, -άς, σφέα αυ-					
	,		τά, themselves.					

§ 58. (c) The reciprocal pronoun.

The reciprocal pronoun expresses a mutual action of several persons to each other.

	άλλήλων, of one another,	Dual. άλλήλοιν, -αιν, -οιν
D.	άλλήλοις, -αις, -οις	άλλήλοιν, -αιν, -οιν
Α.	άλλήλους, -ας, -α	άλλήλω, -a, -ω.

XXXII. Vocabulary.

"Αφθονος, -ον, not grudg- μᾶλλον, (= μάλιον com- ουσία, -ας, ή, being; pro ing, unenvious. parative of μάλα) more, perty, possession. rather, sooner. περι-φέρω, to carry about βλαβερός,-ά,-όν, injurious. κακοῦργος, -ον, injurious, μόνον, adv., only, alone. πλεονέκτης, -ου, avari-[doer. Οθρανίδαι, -ων, ol, the incious. wicked. rich. habitants of Ouranos, πλουτίζω, to enrich, make κακοῦργος, -ου, ό, an evilκατά, w. acc., according to. the gods. ώφέλιμος, -ov, useful.

'Ο βίος πολλά λυπηρά ἐν ἐαυτῷ (αὐτῷ) φέρει. Γίγνωσκε σεαυτόν (σαυτόν). Βούλου ἀρέσκειν πᾶσι,¹ μὴ σαυτῷ μόνον. 'Ο σοφὸς ἐν ἑαυτῷ περιφέρει τὴν οὐσίαν. Φίλων ἔπαινον μᾶλλον ἡ σαυτοῦ λέγε. 'Αρετὴ καθ' ἐαυτῆν ἐστι καλή. Οἱ πλεονεκται ἑαυτοὺς μὲν πλουτίζουσιν, ἄλλους δὲ βλάπτουσιν. Οἰχ οἱ ἀκρατεῖς τοῖς μὲν ἄλλοις βλαβεροί, ἑαυτοῖς (σφίσιν αὐτοῖς) δὲ ἀφέλιμοί εἰσιν, ἀλλὰ κακοῦργοι μὲν τῶν ἄλλων, ἑαυτῶν (σφῶν αὐτῶν) δὲ πολὺ κακουργότεροι. 'Ημεῖς ἡμῖν¹ αὐτοῖς ἡδιστα χαριζόμεθα. 'Αφθονοι Οὐρανίδαι καὶ ἐν ἀλλήλους εισίν. Οἱ κακοὶ ἀλλήλους βλάπτουσιν.

The wise carry about their (the) possessions with them. The avaricious man makes himself rich, but he injures others. Ye please yourselves. The immode rate man is not injurious to others and useful to himself, but he is an evil-doer to others and much more injurious to himself. Good children love one another.

§ 59. B. Adjective personal pronouns, or possessive pronouns.

. Possessive pronouns are formed from the genitive of substantive personal pronouns:

ξμός, -ή, -όν, meus, -α, -um, from ξμοῦ; ἡμέτερος, -τέρα, -τερον, noster, -tra, -trum, from ἡμῶν;

σός, -ή, -όν, tuus, -a, -um, from σοῦ; ὑμέτερος, -τέρα, -τερον, vester, -tra, -trum, from ὑμῶν;

δ5, ħ, δν, suus, from οὖ, instead of which, however, the Attic writers use the Gen. ἐαυτοῦ, -ῆς, -ῶν, in the reflexive signification, and αὐτοῦ, -ῆς, -ῶν, in the signification of the personal pronoun of the third person; e. g. τύπτει τὸν ἐαυτοῦ υἰόν οτ τὸν υἰὸν τὸν ἐαυτοῦ, he strikes HIS OWN son, τύπτει αὐτοῦ τὸν υἰόν οτ τὸν υἰὸν αὐτοῦ, he strikes HIS son, (i. e. the son of him, ejus). The position of the Greek article should be observed.

XXXIII. Vocabulary.

Μεθήμων, -ον, negligent, μεταχειρίζομαι, to uphold, σῶμα, -ατος, τό, the boay.
dilatory. lead. τέκνον, -ον, τό, a child.

Rule of Syntax. The possessive pronouns are expressed in Greek, only when they are particularly emphatic, especially, therefore, in antitheses. When not emphatic, they are omitted, and their place is supplied by the article, which stands before the substantive; e. g. $\hat{\eta}$ $\mu\hat{\eta}\tau\eta\rho$ $\sigma\tau\hat{\epsilon}\rho\tau$ $\tau\hat{\eta}\tau$ $\vartheta\nu\gamma\alpha\tau\hat{\epsilon}\rho\alpha$, the mother loves Her daughter. Instead of the adjective personal pronouns $\hat{\epsilon}\mu\hat{\sigma}\varsigma$, $\sigma\hat{\sigma}\varsigma$, etc., the Greek uses, with the same signification, the Gen. of substantive personal pronouns, both the simple forms (in the singular the enclitics $\mu\sigma\nu$, $\sigma\sigma\nu$) and the reflexives ($\hat{\epsilon}\mu\alpha\nu\tau\sigma\hat{\nu}$). The position of the article may be learned from the following examples.

Ό έμος πατήρ άγαθός έστιν or δ πατήρ μου or μοῦ δ πατήρ άγαθος έστιν; or δ έμαντοῦ πατήρ or δ πατήρ δ έμαντοῦ άγαθός έστιν. Ol ὑμέτεροι παῖδες σπουδαίως τὰ γράμματα μανθάνουσιν. Ol παῖδες ὑμῶν καλοί εἰσιν. Ὑμῶν οἰ παῖδες σπουδαίοί εἰσιν. Τὰ ἡμῶν αὐτῶν τέκνα or τὰ τέκνα τὰ ἡμῶν αὐτῶν ψέγομεν. 'O σεαντοῦ φίλος or ὁ φίλος ὁ σεαντοῦ πιστός έστιν, ὁ ἐμαυτοῦ φίλος or ὁ φίλος ο τὸ φίλος τὰ σὸν σῶμα μεταχειρίζεται. 'O μὲν ἐμὸς παῖς ππουδαίός ἐστιν, ὁ δὲ σὸς μεθήμων.

Thy father is good. My slave is bad. Our children learn diligently. Many (persons) love the children of others, but not their own. He admires his own actions, but not hose of the others.

§ 60. IL Demonstrative Pronouns.

	Singular.								
G.	δδε τοῦδε τῷδε			σύτος τούτσυ τούτω		toūto	αύτοῦ	αὐτή `	αὐτό αὐτο ῦ
A.	τόνδε	τήνδε			ταύτην	τυῦτο	αύτον	αὐτήν	αὐτό
l				P	luraL				
	olde					ταῦτα			
						τούτων			
						ταύτοις	αύτοις	αύταὶς	αύτοὶς
A.	τούςδε	τάςδε	τάδε	τούτους	ταύτας	ταῦτα	αύτούς	αὐτάς	αὐτά
l	Dual								
N. A.	τώδε	τάδε				τοῦτω			
G. D.	τοινδε	ταῖνδε	τοῖνδε	τούτοιν	ταύταιν	τούτοιν	αύτοὶν	αὐταῖν	αύτοϊν.

Like ούτος are declined τοσούτος, τοσαύτη, τοσούτο(ν), tantus, -a, -um, τοιούτος, τοιαύτη, τοιούτο(ν), talis, -e, τηλικούτος, τηλικούτη, τηλικούτο(ν), so great, so old; it is to be noted, (a) that the Neuter Sing., besides the form in o, has also the common form in oν; (b) that in all forms of ούτος, which begin with τ, the τ is dropped.

Like αυτός are declined ἐκεῖνος, ἐκεῖνο, ἐκεῖνο, he, she, it, ἀλλος, ἀλλη, ἀλλο, alius, alia, aliud. The article ὁ, ἡ, τό is declined like ὁδε, the δε being omis ted.

N. G. D.	τοσούτος τοσούτου τοσούτο τοσούτον	Singular. τοσαύτη τοσαύτης τοσαύτη τοσαύτην	τοσοῦτο(ν) τοσούτου τοσούτ ω τοσοῦτο(ν)		Plural. τοσαῦται τοσούτων τοσαύταις τοσαύτας	τοσαῦτα τοσούτων τοσούτοις τοσαῦτα	
ľ			Dual.				
	Ν. Α. τοσούτω τοσούτα τοσούτω G. D. τοσούτοιν τοσούταιν τοσούτοιν.						

REMARK. The pronoun $a\dot{v} \tau \delta \varsigma$, $-\dot{\eta}$, $-\dot{\delta}$, signifies either self, ipse, ipse, ipsem, or is used for the oblique Cases of the personal pronoun of the third person, he, she, it; is, ea, id. With the article, viz. $\dot{\delta}$ $a\dot{v}\tau\dot{\delta}$, $\dot{\eta}$ $a\dot{v}\tau\dot{\eta}$, $\tau\dot{\delta}$ $a'\dot{v}\tau\dot{\delta}$, it signifies the same (idem, eadem, idem). The article usually coalesces by Crasis (4 6, 2) with $a\dot{v}\tau\dot{\delta}$, and forms one word, viz. $a\dot{v}\tau\dot{\delta}$, instead of $\dot{\delta}$ $a\dot{v}\tau\dot{\delta}$, $a\dot{v}\tau\dot{\eta}$, $\tau a\dot{v}\tau\dot{\delta}$. usually $\tau a\dot{v}\tau\dot{\delta}$, $\tau a\dot{v}\tau\dot{\delta}$, $\tau a\dot{v}\tau\dot{\delta}$, etc.

§ 61. III. Relative Pronoun.

Γ	8	inzular.			Plura	l.	1	Dual	
N. G. D.	ီင္, qui ov မိ ov	ກຸ້, quae ກຸ່ງ ກຸ່ມ ກຸ່ມ	ర్, quod లు భ 8	ol	ai iv alç åç	å åv olç å	ű olv olv ű	ů alv alv ů	ద olv olv ది.

§ 62. IV. Indefinite and Interrogative Pronouns.

The indefinite and interrogative pronouns have the same form, but are distinguished by the accent and position, the indefinite being enclitic [§ 14, (c)], and placed after some word or words, whilst the interrogative is accented and placed before.

REM. 1. When the interrogative pronouns stand in an indirect question, they place before their stem the relative δ , which, however, (except in the case of $\delta \zeta \tau \iota \zeta$) is not inflected; e. g. $\delta \pi o \delta o \zeta$, $\delta \pi \delta \sigma o \zeta$, $\delta \pi \delta \tau e \rho o \zeta$, etc.

Declension of ric, ric and ocric.

Sing. N. G.	τινός οτ τοῦ	Ν. τὶ,	some thing	τίς; quis? τίνος or τοῦ τίνι or τῷ	ri; quid!
Plur. N.		Ν. τὶ Ν. τιν	ú and ἄττα	τίνα τίνες τινῶν	τί τίν α
D. A. Dual. N. A. G. and D.	τινάς ΄ τινέ	Ν. τιν	á and årra	τίσι(ν) τίνας τίνε τίνοιν.	tiva
G. outive	wheever ήτις ος οτ ότου ήςτινο οτ ότφ ήτινι ι ήντινο	- •	οίςτισι(ν)	alτινες åτ (rarer δτων) (rarer δτοισι) alς άςτινας åτ	
	Dual. N. A. Δτ	νε, ἄτιν	e, G. D. olvt	τινοιν, αίντινοιν.	

REM. 2. The negative compounds of τὶς, viz. οὐτις, οὐτι, μήτις, μήτι, no one, nothing, are inflected like the simple τἰς; e. g. οὐτινος, οὐτινος, etc.

XXXIV. Vocabulary.

Βασιλεύς, -εως, δ, king. ημέρα, -ας, ή, a day. τηλικοῦτος, -αύτη, -οῦτο, olog, -a, -ov, qualis. ξκαστος, -η, -ου, each. so large, so old. δσος, -η, -ον, quantus. Tolog, -a, -ov, tales. exervos, -n, -o, that. δστις, ήτις, δ τι, whoever, τόσος, -η, -ον, tantus. Eviet, -ai, -a, some. έξετάζω, to examine. whatever. τρόπος, -ου, δ, a way, or ἐπιστολή, -ης, ή, epistola, ρόδον, -ου, τό, a rose. manner, the mode of life, the character, a letter. στρατηγός,-οῦ,ό,a general.

'Ο ἀνὴρ οὐτος οι οὐτος ὁ ἀνὴρ ἀγαθός ἐστιν. Ἡ γνώμη αὐτη οι αὐτη ἡ γνώμη ἀκαία ἐστίν. Ἡ γνυὴ ἡδε οι ἡδε ἡ γυνὴ καλή ἐστιν. Ὁ ἀνὴρ ἐκεῖνος οι ἐκεῖνος ὁ ἀνὴρ βασιλεύς ἐστιν. Ὁ βασιλεὺς αὐτός οι αὐτὸς ὁ βασιλεὺς στρατηγές ἐστιν. Φέρε, ὡ παὶ, αὐτῷ τὴν κλεῖν. Ἐνιοι περὶ τῶν αὐτῶν τῆς αὐτῆς ἡμέρας οὐ ταὐτὰ γιγνώσκουσιν. Τὸ λέγειν καὶ τό πράττειν οὐ ταὐτὸν ἐστιν. Ταῦτα τὰ ῥόδα, ἃ ψάλλει ἐν τῷ κἡπψ, καλά ἐστιν. Σοφόν τι χρῆμα ὁ ἀνθρωπός ἐστιν. Εἰ φιλίαν του (τινὸς) διώκεις, αὐτοῦ τὸν τρόπον ἐξέταζε. Τίς γράφει τὴν ἐπιστολῆν; Ὠνὶ ἔχεις, τοῦτων ἄλλοις παρέχου. "Ολβιος, ῷ παῖδες φίλοι

¹ By attraction for å, see Syntax, § 182, 6.

² § 158, 3. (b).

εἰσίν. Εκεινος δλβιώτατος, δτ ω (ϕ τινι) μηδέν κακόν ἐστιν. Τί φροντίζεις; Οὐ λέγα, δ τι φροντίζω. Οἰον τὸ ἔθος ἐκάστου, τοῖος ὁ βίος. Λέγε μοι, ἡτις ἐπτὶν ἐκείνη ἡ γυνή.

These men are good. These opinions are just. The children of these women are beautiful. That rose is beautiful. The father himself is writing the letter. His (ejus) son is good. Her (ejus) daughter is beautiful. I admire the beautiful rose; bring it to me. The children of the same parents often differ. That rose which blooms in the garden is beautiful. Virtue is something beautiful. What are you thinking about? I am thinking what (fem.) friendship is. What is more beautiful than virtue?

§ 63. Correlative Pronouns.

Under correlative pronouns are included all those which express a mutual relation (correlation) to each other, and represent this relation by a corresponding form.

(a) Adjective Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relat. and De- pend. Interrog.
πόσος, -η, -ον;	ποσός, -ή, -όν,	τόσος, -η, -ον, so great, so	οσος, -η, -ον and
how great? how	of a certain size,	much, tantus	οπόσος, -η, -ον,
much? quan-	or number, ali-	τοσός δε, τοσήδε, τοσόνδε	as great as much,
tus?	quantus	τοσοῦτος, -αύτη, -οῦτο(ν)	quantus
ποῖος, -ā, -ov; of what kind? qualis?	ποιός, -ά, -όν, of a certain kind	τοῖος, -a, -oν, of such a kind, talis τοιόςδε, τοιάδε, τοιόνδε, τοιοῦτος, -αύτη, -οῦτο(ν)	oloς, -a, -ov and δποῖος, -a, -ov, of what kind, qualis
πηλίκος, -η, -ον;	wanting	τηλίκος, -ου, so great, so old	ήλίκος,-η,-ον and
how great? how		τηλικός δε, -ήδε, -όνδε	οπηλίκος, -η, -ον,
old?		τηλικοῦτος,-αύτη,-οῦτο(ν)	as great, as old

(b) Adverbial Correlatives.

Interrogative.	Indefinite.	Demonstrative.	Relative.	Indirect Interrog.
ποῦ; where? ubi? πόθεν; whence? unde? ποῦ; whither? quo?	alicubi modév, from some place, alicunde	wanting (hic, ibi) wanting (hinc, inde) wanting (so)	ubi	öπου,where, ubi όπόθεν, whence,unde όποι, whi- ther, quo
πότε; when? quando? πηνίκα; quo temporis pun- cto? quotà ho- rà?	aliquando	τήνι- κόδε ipso τηνι- καῦτα pore	δτε, when, quum ἡνίκα, when, quo ipso tempore	when, quando οπηνίκα,
πῶς; how? πῆ; whither? how?		ούτω(ς) ὧδε, so τῆδε { hither ταύτη { or here	n, where,	δπως, how δπη, where, whither

REMAEK. The forms which are wanting in the Common language to denote here, there (hic, ibi), are expressed by $\ell\nu\tau a\bar{\nu}\vartheta a$, and those to denote hence (hinc, tinde), by $\ell\nu\vartheta\ell\nu\delta\varepsilon$, $\ell\nu\tau\epsilon\bar{\nu}\vartheta\epsilon\nu$.

§ 64. Lengthening of the Pronouns.

- 1. The enclitic $\gamma \not\in$ is joined to the personal pronouns of the first and second person, in order to make the person emphatic. The pronoun $\dot{\epsilon}\gamma\dot{\omega}$ then draws back its accent in the Nom. and Dat.; e. g. $\dot{\epsilon}\gamma\omega\gamma\varepsilon$, $\dot{\epsilon}\mu\sigma\bar{\nu}\gamma\varepsilon$, $\dot{\epsilon}\mu\sigma\iota\gamma\varepsilon$, $\dot{\epsilon}\mu\sigma\iota\gamma\varepsilon$, $\dot{\epsilon}\mu\sigma\iota\gamma\varepsilon$. Moreover $\gamma\dot{\epsilon}$ can be joined with any other word, and also with any other pronoun, but does not form one word with it; e. g. $o\dot{v}\tau\dot{o}\varsigma$ $\gamma\varepsilon$.
- 2. The particles δ $\hat{\eta}$, most commonly $\delta\hat{\eta}\pi\sigma\tau\epsilon$, and δ \hat{v} ν , are appended to relatives compounded of interrogatives or indefinites, as well as to $\delta\sigma\sigma\varsigma$, in order to make the relative relation general, i. e. to extend it to everything embraced in the object denoted by the pronoun; e. g. $\delta\varsigma\tau\iota\varsigma\delta\hat{\eta}$, $\delta\varsigma\tau\iota\varsigma\delta\hat{\eta}\pi\sigma\tau\epsilon$, $\delta\varsigma\tau\iota\varsigma\sigma\hat{v}$, $\dot{\eta}\tau\iota\varsigma\sigma\hat{v}$, $\dot{\eta}\tau\iota\varsigma\sigma\hat{v}$, $\dot{\eta}\tau\iota\sigma\hat{v}$, quicunque (Gen. $\sigma\dot{v}\tau\iota\nu\sigma\varsigma\sigma\hat{v}$) or $\dot{\sigma}\tau\sigma\dot{v}$, $\dot{\eta}\tau\iota\nu\sigma\varsigma\sigma\hat{v}$; Dat. $\dot{\psi}\tau\iota\nu\iota\sigma\hat{v}$ or $\dot{\sigma}\tau\psi\sigma\hat{v}$, etc.);— $\dot{\sigma}\tau\sigma\sigma\sigma\varsigma\delta\hat{\eta}$, $\dot{\sigma}\pi\sigma\sigma\sigma\varsigma\sigma\hat{v}$, $\dot{\sigma}\sigma\sigma\varsigma\delta\hat{\eta}\pi\sigma\tau\epsilon$, quantuscunque;— $\dot{\sigma}\pi\eta\lambda\iota\kappa\sigma\varsigma\sigma\hat{v}$, however great, how old seever.
- 3. The suffix δε is appended to some demonstratives for the purpose of strengthening their demonstrative relation; e. g. δδε, ήδε, τόδε; τοιόςδε; τοσόςδε; τηλικόςδε, from τοιος, τύσος, τηλίκος, which change their accent after δε is appended.
- 4. The enclitic $\pi \in \rho$ is appended to all relatives, in order to make the relative relation still more emphatic; hence it denotes, even who, which; e. g. $\delta \varsigma \pi \epsilon \rho$, $\hbar \pi \epsilon \rho$, $\delta \pi \epsilon \rho$ (Gen. obre ρ , etc.); boosmap, olosmap, obsume ρ , oloume ρ , oloume ρ , otc.); boume ρ , $\delta \theta \epsilon \nu \pi \epsilon \rho$.
- 5. The inseparable demonstrative *t*, is appended to demonstrative pronouns and some demonstrative adverbs, always giving them a stronger demonstrative sense. It takes the acute accent and absorbs every short vowel immediately preceding it, and also shortens the long vowels and diphthongs.

υύτοσί, this here (hicce, celui-ci), αὐτῆί, τουτί,

Gen. τουτούί, ταντησί, Dat. τουτζί, ταντήί, Pl. οὐτοίί, αὐταίί, ταντί;

òdi, ἡdi, τοδί from òde; ἀδί from ἀδε; ούτωσί from ούτως;

έντευθενί from έντεθθεν; ένθαδί from ένθάδε; νυνί from νῦν; δευρί from δεθρο.

CHAPTER VII.

THE NUMERALS.

§ 65. Nature and Division of the Numerals.

The numerals express the relation of number and quantity. They are divided into the following classes, according to their signification:

- (a) Cardinals, which answer the question, "How many?" The first four numerals and the round numbers from 200 (δ taκόσιοι) to 10,000 (μ νριοι), as well as the compounds of μ νριοι, are declined; all the others are indeclinable. The thousands are expressed by adverbial numerals; e. g. τ ριςχίλιοι, 3000.
- (b) Ordinals, which answer the question, "Which one in the series ?" They all have the three endings of adjectives -ος, -η, -ον, except δεύτερος, which has -ος, -α, -ον.
- (c) Multiplicatives, which answer the question, "How many fold?" They are all compounded of $\pi\lambda o \bar{v}_{\varsigma}$, and are adjectives of three endings, $-\bar{v}_{\varsigma}$, $-\bar{v}_{\varsigma}$, $-\bar{v}_{\varsigma}$. For the declension of these, see § 29. Numeral adjectives in $-i\kappa \iota_{\varsigma}$, answer the question, "How many times?"
- (d) Proportionals, which answer the question, "How many times more?" They are all compounds of -πλάσιος, -ία, -ιον; e. g. διπλάσιος, two-fold, double.
- (e) Substantive-numerals, which express the abstract idea of the number; e. g.
 η δυάς, -άδος, duality.

§ 66. Numeral Signs.

- 1. The numeral signs are the twenty-four letters of the Greek alphabet, to which three obsolete letters are added, viz. after e, $Ba\bar{v}$ or the digamma F or $\Sigma\tau\bar{\iota}$, e, as the sign for 6;— $K\delta\pi\pi a$, 5, as the sign for 90;— $\Sigma a\mu\pi\bar{\iota}$, \mathfrak{N}_{\bullet} , as the sign for 900.
- 2. The first eight letters, i. e. from a to ϑ with the Ba $\bar{\nu}$ or $\Sigma \tau \bar{\iota}$, denote the units; the following eight, i. e. from ι to π with the K $\acute{o}\pi\pi a$, the tens; the last eight, i. e. from ρ to ω with the $\Sigma a\mu\pi \bar{\iota}$, the hundreds.
- 3. Up to 999, the letters, as numeral signs, are distinguished by a mark placed over them, and when two or more letters stand together, as numeral signs, only the last has this mark. With 1000, the alphabet begins again, but the letters are distinguished by a mark placed under them, thus, a'=1, a=1000, t'=10, a=1000, a'=10, a'=10,

§ 67. Summary of the Cardinals and Ordinals.

O---1:--1-

A-3:---1-

		Cardinals.	Ordinals.
1	α'	εlς, μία, εν, one	$\pi\rho\tilde{\omega}\tau o\varsigma$, - η , - $o\nu$, primus, -a, -um
2	ß	δύο or δύω, two	δεύτερος, -ā, -oν, secundus, -a, -um
3	γ	τρεῖς, τρία, three	τρίτος, -η, -ον, tertius, -a, -um
4	ď	τέτταρες, - α, οτ τέσσαρες	τέταρτος, -η, -ον
5	ε'	πέντε	πέμπτος, -η, -ον
6	۲	ēξ	ξκτος, -η, -ον
7	ζ	έπτά	ξβδομος, -η, -ον
8	η'	ὀκτώ	δγδοος, -η, -ον
9	ď	έννέα	ξνατος, -η, -ον
10	ľ	δέκα	δέκατος, -η, -ον
11	ια΄	ἔνδεκα	ένδέκατος, -η, -υν
12	ιβ΄	δώδεκα	δωδέκατος, -η, -ον
13	ıγ	τριςκαίδεκα	τριςκαιδέκατος, -η, -6>
14	18	теттарескайдена ок теогарескайдена	

	-			, -	
	15	ıe	πεντεκαίδεκα	πεντεκαιδέκατος, -η, -۱Ψ	
	16	i g	έκκαίδεκα	ἐκκαιδέκατος, -η, -υ ν	
	17	ιζ	έπτακαίδεκα -	έπτακαιδέκατος, -η, -ον	
•	18	LTY	ὀκτωκαίδε κα	όκτωκαιδέκατος, -η, -ον	
	19	w	ἐννεακαίδεκα	έννεακαιδέκατος, - η, -ον	
	20	ĸ	εἴκοσι(ν)	είκοστός, -ή, -όν	
	21	KŒ'	εϊκοσιν, εἰς, μία, ἔν	είκοστός, -ή, -όν, πρῶτος, 🛊,	-09
	3 0	λ′	τριἇκοντα	τριακοστός, -ή, -όν	
	40	u'	τετταράκοντα οχ τεσσαράκοντα	τετταρακοστός, -ή, -όν	
	50	״ע	πεντήκοντα	πεντηκοστός, -ή, -όν	
	60	<i>ξ</i> ′	έξήκοντα	έξηκοστός, -ή, -όν	
	70	o'	<i>ἐβδομήκοντα</i>	ἐ βδομηκοστές, -ή, -ό ν	
	80	π	δγδυήκοντα	δγδοηκοστός, -ή, -όν	
	90	5′	ενενήκοντ α	ἐνενηκοστός, -ή, -ύν	
	100	ρ´	έκατύν	έκατοστός, -ή, -όν	
	200	0	διακόσιοι, - αι, -α	δι ακοσιοστός, -ή, -όν	
	300	7	τριακ όσ ιο ι, -αι, -α	τριακοσιοστός, -ή, -όν	
	400	υ′	τετρακόσιοι, - αι, -α	τετρακοσιοστός, -ή, -όν	
	500	φ´	πεντακόσιοι, -αι, -α	πεντακοσιαστός, -ή, -ό ν	
	600	x	έξακόσιοι, -αι, -α	έξακοσιοστός, -ή, -όν	
	700	ψ'	έπτακόσιοι, -αι, -α	έπτακοσιοστός, -ή, -όν	
	800	ω′	ὀκτ α κόσιοι, -αι, - α	όκτακοσιοστός, -ή, -όν	
	900	T	έννακόσιοι, -αι, -α	έννακοσιοστός, -ή, -όν	
	1000	,a	· χίλιοι, -αι, -α	χιλιοστός, -ή, -όν	
	2000	β	διςχίλιοι, -aι, - a	διςχιλιοστός, -ή, -όν	
	3000	γ	τριςχίλιοι, -αι, -α	τριςχιλιοστύς, -ή, -όν	
	4000		τετρακιςχίλ ιοι, -αι, -α	τετρακιςχιλιοστός, -ή, -όν	
	5000	,ε	πεντακιςχίλιοι, - αι, -α	πεντακιςχιλιοστός, -ή, -ό>	
	6000	,5	ξξακιςχίλιοι, -aι, -a	έξακιςχιλιοστός, -ή, -ό ν	
	7000	ζ	έπτακιςχίλιο ι, -αι, -α	έπτακιςχιλιοστός, -ή, -όν	
	8000	η	δκτακιςχίλιοι, - αι, -α	δκτακιςχιλιοστός, -ή, -όν	
	9000	.9	έννακιςχίλιοι, -αι, -α	έννακιςχιλιοστός, -ή, -ό ν	
К	0,000	,,	μύριοι, -αι, -α	μυριοστός, -ή, -όν	
20	0,000		διςμύριοι, -αι, -α	διςμυριοστός, -ή, -όν	
100	0,000	· n	δεκακιςμύριοι, -αι -α,	δεκακιςμυριοστός, -ή, -άν.	

REMARK. In compound numerals, the smaller number with $\kappa a i$ is usually placed before the larger, often also the larger without $\kappa a i$ is placed first, sometimes with $\kappa a i$; e. g.

25: πέντε καὶ είκοσι, οτ είκοσι πέντε,

345. πέντε καὶ τετταράκοντα καὶ τριακόσιοι, ος τριακ. τετ πεντε.

The same holds of the ordinals; e. g.

πέμπτος και είκοστός, οτ είκοστός πέμπτος.

§ 68. Declension of the first four Numerals.

Nom.	elç	μία	ξυ	δύο and δύω	
Gen.	ėvóç	μιᾶς	ένός	δυοῖν, Attic also δυεῖν	
Dat.	ėví	μιᾳ	ένί	δυοῖν, more rarely δυσ	
Acc.	ěva	μίαν	ξυ	δύο	
Nom. Gen. Dat. Acc.	τρεῖς τριῶν τοισί(ν) τρεῖς		'e ut. τρία [eut. τρία	τέτταρες οτ τέσσαρες τεττάρων τέτταρσι(ν) τέτταρας	Neut. τέτταρα Neut. τέτταρα.

Rem. 1. The Gen. and Dat. of μia , viz. $\mu \iota \ddot{a}\varsigma$, $\mu \iota \ddot{a}$, have the accentuation of monosyllabic substantives of the third declension. See § 33, III. (b). Like elgare also declined $oio ei \varsigma$ and $\mu \eta o ei \varsigma$, no one, which have the same irregular accentuation, thus:

οὐδείς, οὐδεμία, οὐδέν, Gen. οὐδενός, οὐδεμιᾶς, Dat. οὐδενί, οὐδεμιᾶ, etc., but in Pl. οὐδένες (μηδένες) -ένων, -έσι, -ένας.

Rem. 2. $\Delta i o$ is often used indeclinably for all the Cases. The numeral $\dot{a}\mu\phi\omega$, both, like $\delta i o$, has -o i v in the Gen. and Dat. $(\dot{a}\mu\phio i v)$; the Acc. is like the Nom. Like $\delta i o$, it is also sometimes used indeclinably.

XXXV. Vocabulary.

Aμφί, about. scythes. ἀνά-βασις, -εως, ή, a going up, an expedition ἐνιαυτός, -οῦ, ὁ, a year. $\epsilon \tilde{v} \rho o \varsigma$, $-\epsilon o \varsigma = -o v \varsigma$, $\tau \acute{o}$, (from the sea inland). αριθμός, -οῦ, ὁ, number,breadth. κατά-βασις, -εως, ή, a goextent, length. ἄρμα, -ατος, τό, a chariot. ἀσύνετος, -ον, senseless, to the sea), retreat. stupid. βάρβαρος,-ου, δ, barbarian, armed man. (every one not a Greek). πάρειμι, to be present. $3\tilde{\eta}\mu a$, $-a\tau o c$, $\tau \dot{o}$, a step, a $\pi \epsilon \lambda \tau a \sigma \tau \dot{\eta} c$, $-o \tilde{v}$, \dot{o} , a shieldspace. man. δρεπανηφόρος, -ον, scythe-

bearing, furnished with scythes. The second of the seal of the se

intelligent.

Ελοράτης ποταμός έστι το εδρος τεττάρων σταδίων. Το δε στάδιον έχει πέντε και είκοσι και έκατον βήματα ή πέντε και είκοσι και έξακοσίινς πόδας. Κύρω παρήσαν αι έκ Πελοποννήσου νήες τριάκοντα πέντε. Τοῦ Σάρο και έκατον πόδας. Κύρω ποῦ το εδρος ήν τρία πλέθρα. Το δε πλέθρον έχει τέτταρας και έκατον πόδας. Κύδνος Κιλικίας ποταμός εδρός έστι δύο (δυείν) πλέθρων. Τοῦ Μαιάνδρον Φρυγίας ποταμοῦ το εδρός έστιν είκοσι πέντε ποδῶν. Ὁ παρασάγγης, Περσικον μέτρον, έχει τριάκοντα στάδια ή πεντήκοντα και έπτακοσίους και όκτακιςχιλίους και υνρίους πόδας. ᾿Αριθμός συμπάσης τῆς όδοῦ τῆς ἀναβάσεως καὶ καταβάσεως, ἡ ὑπο Ξενοφῶντος συγγιάφεται, σταθμοί διακόσιοι δέκα πέντε, παρασάγγαι χίλιοι έκατον πεντήκοντα πέντε, στάδια τριςμύρια τετρακιςχίλια έξακόσια πεντήκοντα. χρόνου πλήθος τῆς ἀναβάσεως και καταβάσεως ένιαντος και τρεῖς μῆνες.

Ενός φιλία συνετοί κρείττων έστιν άσυνέτων άπάντων. Τοῦ Κύρου στρατεύ ματος ἡν ἀριθμός τῶν μὲν Ἑλλήνων ὁπλῖται μύριοι καὶ τετρακόσιοι πελτασταὶ δὲ διςχίλιοι καὶ πεντακόσιοι, τῶν δὲ μετὰ Κύρου βαρβάρων δέκα μυριάδες καὶ ἀρματα δρεπανηφόρα ἀμφὶ τὰ εἰκονιν.

It is better to have one sensible friend, than all senseless ones. Seventy years afford about 25,555 days. The extent (number) of the way from the battle at $(\ell\nu)$ Babylon to $(\ell\ell_S)$ Cotyora on the retreat (gen.) which is described by Xenophon, amounts to (is) 122 days' journeys, 620 parasangs, 18,600 stadia; the length (multitude) of the time eight months. The number of the armament is 12,639,850. The generals of the armament are four, each of 300,000 (gen.). In the battle were present 96,650 soldiers and 150 scythe-bearing chariots.

§ 69. Numeral Adverbs.

	3 000 Zi W III		
1	äπαξ, once	18	δκτωκαιδεκάκις
2	δίς, twice	19	ἐννεακαιδεκάκις
3	τρίς	20	εἰκοσάκις
4	τετράκις	30	τριακοντάκις
5	πεντάκις	40	τετταρακοντάκις οτ τεσσαρ.
6	έξάκις	50	πεντηκοντάπις
7	έπτ άκι ς	60	έξηκοντάκις
8	δκτ άκις	70	έβδομηκοντάκις
9	εννεάκις, εννάκις	80	δγδοηκοντάκις
10	δεκάκις		ένενηκοντάκις
11	ένδεκάκις	100	έκατοντάκις
12	δωδεκάκις	200	διακοσιάκις
13	τριςκα ιδεκάκις	300	τρι ακοσ ιάκ ις
14	τετταρεςκαιδεκάκις οι τεσσας	1000	χιλιάκις
15	πεντεκαιδεκάκις	2000	διςχιλιάκις
16	έκκαιδεκάκις	10,000	μυριάκις
17	έ πτ ακ αιδεκάκις	20,000	διςμυριάχις

CHAPTER VIII.

THE VERB.

§ 70. Nature of the Verb.

The verb expresses something which is affirmed of a subject, e. . the father writes, the rose blooms, the boy sleeps, God is loved.

§ 71. Classes of Verbs.

Verbs are divided, in relation to their meaning and form, into the following classes:

- 1. Active verbs, i. e. such as express an a tion, that the subject itself performs or manifests; e. g. γράφω, I write, θάλλω, I bloom;
- 2. Middle or Reflexive verbs, i. e. such as express an action, that proceeds from the subject and again returns to it, i. e. an action which the subject performs on itself; e. g. βουλεύομαι, I advise myself, I deliberate;
- 8. Passive verbs, i. e. such as express an action that the subject receives from another subject; e. g. τύπτομαι ὑπό τινος, I am smitten by some one.

§ 72. The Tenses.

- 1. The Greek language has the following Tenses:
 - I. (1) Present, βουλεύω, I advise,
 - (2) Perfect, βεβούλευκα, I have advised;
- 11. (8) Imperfect, epoblevor, I was advising,
 - (4) Pluperfect, έβεβουλεύκειν, I had advised,
 - (5) Aorist, έβούλευσα, I advised, (indefinite);
- III. (6) Future, βουλεύσω, I shall or will advise,
 - (7) Future Perfect (only in the Middle form), βεβουλεύσομα, I shall have advised myself, or I shall have been advised.
- 2. All the Tenses may be divided into,
 - a. Principal tenses, viz. Present, Perfect and Future:
 - b. Historical tenses, viz. Imperfect, Pluperfect and Aorist.

REMARK. The Greek language has two forms for the Perf. and Pluperf. Act., two for the simple Fut. Pass., and two each for the Act., Pass. and Mid. Aor.; these two forms may be distinguished as Primary and Secondary tenses. Still, few verbs have both forms; most verbs construct the above tenses with one or the other form. No verb has all the tenses. Pure verbs form, with very few exceptions, only the primary tenses. Mute and liquid verbs may form both the primary and secondary tenses. The Fut. Perf., which is found in but few verbs, is almost entirely wanting in liquid verbs.

§ 73. The Modes.

The Greek has the following Modes:

- I. The Indicative, which expresses what is actual or real; e.g. the rose blooms, bloomed, will bloom.
- II. The Subjunctive, which denotes merely a representation or conception of the mind. The Subjunctive of the historical tenses, is called the Optative; comp. γράφοιμι, with scriberem.

REMARK. How the Aor. can have both forms of the Subjunctive (i. e. Snbj. and Opt.), and the Future an Optative, will be seen in the Syntax (4 152).

III. The Imperative, which denotes a direct expression of one's will; e. g βούλευε, advise.

§ 74 Participials .- Infinitive and Participle.

In addition to the modes, the verb has two forms, which, from their partaking both of the nature of the verb, and also of that of the substantive and adjective, are called Participials, namely,

- (a) The Infinitive, which is the substantive-participial; e. g. εθείω βουλεύει», I wish to advise, and τὸ βουλεύει», the advising.
- (b) The Participle, which is the adjective-participal; e. g. βουλεύ ων ἀνήρ, απ advising man, i. e. a counsellor.

REMARK. These two participials may be called verbum infinitum; the re maining forms of the verb, verbum finitum.

§ 75. Numbers and Persons of the Verb.

The personal-endings of the verb show whether the subject of the verb be the speaker himself (I, first person); or a person or thing addressed (thou, second person); or a person or thing spoken of (he, she, it, third person). They also show the relation of number, viz. Singular, Dual and Plural; e. g. βουλεύω, I, the speaker, advise; βουλεύεις, thou, the person addressed, advises; βουλεύειο, he, she, it, the person or thing spoken of, advises; βουλεύετον, ye two, the persons addressed, advise; βουλεύουσι, they, the persons spoken of, advise.

REMARK. There is no separate form for the first Pers. Dual in the active voice, and in the Pass. Aorists; hence it is expressed by the form of the first Pers. Plural.

§ 76. The Conjugation of the Verb.

The Greek has two forms for conjugation, that in -ω, which includes much the larger number of verbs, e. g. βουλεύ-ω, to advise, and the older conjugation in -μ, e. g. ἴστη-μ, to station.

§ 77. Stem, Augment and Reduplication.—Verbcharacteristic.

1. Every verb is divided into the stem, which contains the groundform of the verb, and into the syllable of formation, by which the relations of the action expressed by the verb, are denoted. See §§ 71—75. The stem is found in most verbs in -ω by cutting off the ending of the first Pers. Ind. Pres.; e. g. βουλεύ-ω, λέγ-ω, τρίβ-ω.

- 2. The syllables of formation are either annexed as endings to the stem, and are then called inflection-endings, e. g. βουλεύ-ω, βου λεύ-ω, βουλεύ-ω, βουλεύ-ω, βουλεύ-ω, γου ατε prefixed to the stem, and are then called Augment and Reduplication, e. g. ἐ-βούλευον, I was advising, βε-βούλευνα, I have advised.
- 3. The Augment, which belongs to the Indicative of all the historical tenses, i. e. the Imperfect, the Aorist and the Pluperfect, is ε prefixed to the stem of verbs which begin with a consonant; e. g. $\dot{\varepsilon}$ - $\beta o \dot{\nu} \lambda \varepsilon v \sigma \alpha$, I advised; but in verbs, which begin with a vowel, it consists in lengthening the first stem-vowel, α and ε being changed into η (and in some cases ε into ε), $\check{\epsilon}$ and \check{v} into $\check{\epsilon}$ and o into ω
- 4. Reduplication, which belongs to the Perfect, Pluperfect and Future Perfect, consists in repeating the first stem-consonant together with ε, in those verbs whose stem begins with a consonant; but in verbs whose stem begins with a vowel, it is the same as the Augment; e. g. βε-βούλευκα, I have advised, ἴκέτευκα, I have supplicated, from ἴκετεύ-ω. For a more full definition of the Augment and Reduplication, see § 85.
- 5. The last letter of the stem, after the ending -ω is cut off, is called the verb-characteristic, or merely the characteristic, because according to this, verbs in -ω are divided into different classes; according as the characteristic is a vowel, or a mute, or a liquid, verbs are divided into pure, mute and liquid verbs; e. g. βουλεύ-ω, to advise, τιμά-ω, to honor, τρίβ-ω, to rub, φαίν-ω, to show.

§ 78. Inflection-endings.

In the inflection-endings, so far as they denote the relation of tense, mode and person, there are three different elements, namely, the tense-characteristic, the mode-vowel, and the personal-ending; e. g. βουλεύ-σ-ο-μαι. According to the three classes of verbs, they are divided into the Active, Middle and Pássive endings.

§79. (a) Tense-characteristic and Tense-endings.

1. The tense-characteristic is that consonant which stands next after the stem of the verb, and is the characteristic mark of the tense. In pure verbs, x is the tense-characteristic of the Perf. and Plup Ind. Act.; e. g.

 $\beta ε-\beta ούλευ-κ-α$ $\dot ε-\beta ε-\beta ουλεύ-κ-ειν$;

that of the Fut. and first Aor Act. and Mid. and the Fut. Perf. is σ ; e. g.

βουλεύ-σ- ω βουλεύ-σ- ω βε-βουλεύ-σ- ω δ -βουλεύ-σ- ω δ -βουλευ-σ- δ

that of the first Aor. Pass. is θ ; in addition to the tense-characteristic σ , the first Fut. Pass. has the ending $-\partial \eta$ of the first Aor. Pass, thus,

έ-βουλεύ-θ-ην βουλευ-θήσ-ομαι.

The primary tenses only, see § 72, Rem., have a tense-characteristic.

2. The tense-characteristic, together with the ending following, is called the tense-ending. Thus, e. g. in the form $\beta ov \lambda \epsilon v \sigma \omega$, σ is the tense-characteristic of the Fut., and the syllable $\sigma \omega$, the tense-ending of the Future. The stem of the verb, together with the tense-characteristic and the augment or reduplication, is called the tense-stem. Thus, e. g. in $i\beta ov \lambda \epsilon v \sigma - \alpha$, $i\beta ov \lambda \epsilon v \sigma$ is the tense-stem of the first Aor. Active.

§ 79 (b) Personal-endings and Mode-vowels.

The personal-ending takes a different form according to the different persons and numbers; and the mode-vowel takes a different form according to the different modes; e. g.

1 Pers. Sing. Ind. Pres. M. βουλεύ-ο-μαι Subj. βουλεύ-ω-μαι βουλεύ-σ-ε-ται 3 Fut. Opt. βουλεύ-σ-οι-το Pres. " βουλευ-ό-μεθα 1 Subj. βουλευ-ώ-μεθα ££ βουλεύ-ε-σθε 2 " βουλεύ-η-σθε " βουλεύ-σ-ω-μαι A.L " έβουλευ-σ-ά-μην 1 έβουλεύ-σ-α-το Opt. βουλεύ-σ-αι-το.

REMARK. In the above forms, $\beta ov\lambda ev$ is the verb-stem, and $\beta ov\lambda ev$, $\beta ov\lambda ev\sigma$ and $\xi \beta ov\lambda ev\sigma$ are the tense-stems, namely, of the Pres., Fut. and first Aor. Mid., the endings $-\mu a\iota$, $-\tau a\iota$, etc., are the personal-endings, and the vowels o, ω , ε , $o\iota$, η , a, $a\iota$, are the mode-vowels.

§ 80. Remarks on the Personal-endings and Modevowels.

- 1. The personal-endings are appended directly to the mode-vowel, and are often so closely united with it, that the two do not appear as separate parts, but are united in one; e. g. $\beta ov \lambda e \acute{\nu} \sigma \eta s$, instead of $\beta ov \lambda e \acute{\nu} \sigma \eta s$, $\beta ov \lambda e \acute{\nu} \sigma \eta s$, instead of $\beta ov \lambda e \acute{\nu} s \alpha s$,—the s and α coalescing and forming η , and s being subscribed.
- 2. The difference between the principal and historical tenses is here important. The principal tenses, viz. Pres., Perf. and Fut., form the second and third person Dual with the same ending, -or; e. g. βουλεύ-ε-τον βουλεύ-ε-τον, βουλεύ-ε-σθον; but

the historical tenses form the second person Dual with the ending -0 ν , the third with the ending - $\eta \nu$; e. g.

```
έβουλεύ-ε-τον έβουλευ-έ-την, έβουλεύ-ε-σθον έβουλευ-έ-σθην.
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3. The principal tenses form the third person plural active with the ending $-\sigma \iota$ (ν) [arising from $-\nu \tau \iota$, $-\nu \sigma \iota$], the third person plural middle with $-\nu \tau \alpha \iota$, the historical active with $-\nu$, and the middle with $-\nu \tau \sigma$; e. g.

```
βουλεύ-ο-νσι = βουλεύ-ουσι(ν) \stackrel{\dot{\epsilon}}{\epsilon}βούλευ-ο-ν \stackrel{\dot{\epsilon}}{\epsilon}-βουλεύ-ο-ντοι
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4. The principal tenses in the singular middle end in -μαι, -σαι, ται; the historical, in -μην, -σο, -το; e. g.

```
βουλεύ-ο-\mu α ι 
βουλεύ-ε-\sigma α ι = βουλεύ-\eta . Εβουλεύ-ε-\sigma ο = Εβουλεύ-ου 
βουλεύ-ε-\tau α ι Εβουλεύ-ε-\tau ο.
```

5. The personal endings of the subjunctive of the principal tenses, are the same as those of the indicative of the same tenses; and the endings of the optative are the same as those of the indicative of the historical tenses; e. g.

```
2 and 3 Du. Ind. Pr. βουλεύε-τον
                                              Subj. βουλεύη-το ν
                     βουλεύε-σ θ ο ν
                                                   βουλεύη-σ θον
      3 Pl.
                     βουλεύου-σι(ν)
                                                   βουλεύω-σι(ν)
                     βουλεύο-ν ται
                                                   βουλεύω-ν τα ί
             Œ
                                               "
                     βουλεύο-μαι
                                                   βουλεύω-μαι
      1 S.
                                               "
      2
                     βουλεύ-η
                                                   βουλεύ-η
      3 "
                 "
                                               "
                     βουλεύε-ται
                                                   βουλεύη-ται
             " Impf. έβουλεύε-τον, -έ-την
                                             Ορτ. βουλεύοι-τον, -εί-την
2 and 3 Du.
                                                   βουλεύοι-σ θον, -οί-σ θην
                     έβουλεύε-σθον, -έ-σθην 🤲
      8 Pl.
                     έβούλευο-ν
                                                   βουλεύοι-ε ν
                     έβουλεύο-ν το
                                               "
                                                   βουλεύοι-ν τ ο
      1 S.
                     ἐβουλευό-μην
                                               "
                                                   βουλευοί-μην
                     (ἐβουλεύε-σ ο) ἐβουλεύ-ο υ "
ἐβουλεύε-τ ο "
                                                   (βουλεύοι-σ ο) βουλεύοι-ο
      3 "
                                                   βουλεύοι-το.
```

REMARK. Οη ν έφελκυστικόν, see § 7, 1. (b).

6. The mode-vowel of the subjunctive of the principal tenses differs from that of the indicative, merely in being lengthened, viz. o into ω , s and α into η , and ε into η ; e. g.

```
Tnd. βουλεύ-ο-μεν Subj. βουλεύ-ω-μεν ; Ind. βουλεύ-ε-σθε Subj. βουλευ-η-σθε. nd. βουλεύ-εις Subj. βουλεύ-ης.
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7. The mode-vowel of the optative is in connection with the preceding mode-vowel of the first person singular indicative. (The pluperfect is an exception, the optative of this taking the mode-vowel of the present). Thus:

```
1. Sing. Ind. Imperf. Act. ο Ορτ. οι έβούλευ-ο-ν βουλεύ-οι-μι

" Plur. " Acr. I. Act. α " αι έβουλεύσ-α-μεν βουλεύσ-αι-μεν.
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§ 81. Conjugation of the Regular Verb in -ω, exhibited in the Pure Verb (§ 77, 5) βουλεύω.

PRELIMINARY REMARKS. As pure verbs do not form the secondary tenses (§ 72, Rem.), these tenses are supplied in the Paradigm from two mute verbs and a liquid verb (τρίβ-ω, λείπ-ω, stem ΔΙΙΙ, φαίν-ω, stem ΦΑΝ), so as to exhibit a full conjugation.

In learning the table of conjugation, it is to be noted:

- (1) That the meaning in English is opposite the Greek forms. All the particular shades of meaning, however, which belong to the different Modes and Tennes in connected discourse, cannot be given in the table.
- (2) That the Greek forms may always be resolved into their constituent parts, viz. (a) Personal-ending, (b) Mode-vowel, (c) Tense-characteristic, (d) Tense-stem, (e) Verb-stem, (f) Augment or Reduplication.
- (3) The spaced forms, e. g. βουλεύ-ετον, βουλεύ-ητον, 3d Pers. Du. Ind. and Subj. Pres., may call the attention of the learner to the difference between the historical tenses in the Ind. and Opt. and the principal tenses.
- (4) Similar forms, as well as those that differ only in accentuation, are distinguished by a star (*). The learner should search these out and compare them together; e. g. βουλεύσω, 1. S. Ind. Fut. Act. or 1. S. Subj. Aor. I. Act.; βούλευσαι, 2. S. Imp. Aor. I. Mid., βουλεύσαι, 3. S. Opt. Aor. I. Act., βουλευσαι, Inf. Aor. I. Act.
- (5) The accentuation should be learned with the form. The following general rule will suffice for beginners: The accent of the verb is as fur from the end as the final syllable will permit. Those forms, whose accentuation deviates from this rule, are indicated by a cross (†).
- (6) When the following paradigm has been thoroughly learned in this way, the pupil may first resolve the veros occurring in the Greek exercises into their elements, i. e. into the personal ending, mode-vowel, etc., observing the following order, viz. βουλεύσω, is (1) of the first Pers., (2) Sing., (3) Ind., (4) Fut., (5) Act., (6) from the verb βουλείω, to advise; then he may so translate into Greek the verbs in the English exercises. as to exhibit the elements of which the form of the Greek verb must be composed; these elements may be arranged in the following order: (1) Verb-stem, (2) Augment or Reduplication, (3) Tense-characteristic, (4) Tense-stem, (5) Mode-vowel, (6) Tense-stem with Mode-vowel, (7) Personal-ending, (8) Tense-stem with Mode-vowel and Perso nal-ending. E. g. What would be the form in Greek of the phrase, he advised himself, using the Aor. of the Pres., βουλεύ-ω, to advise? Answer: The verbstem is $\beta ov \lambda ev$, augment $\dot{\epsilon}$, thus $\dot{\epsilon}\beta ov \lambda \dot{\epsilon}v$; the tense-characteristic of the first Aor. Mid. is σ_i thus tense-stem is $\dot{\epsilon}$ - $\beta ov\lambda \epsilon v - \sigma$; the mode-vowel of the first Aor. Ind. Mid. is α, thus ε-βουλευ-σ-α; the personal-ending of the third Pers. Sing. of an historical tense of the Mid. is to, thus \(\extstyle \beta \corrected \textstyle \sigma \corrected \textstyle \corrected \corrected \textstyle \corrected \corrected \textstyle \corrected \textstyle \corrected \corrected \textstyle \textstyle \corrected \textstyle \corrected \textstyle \corrected \textstyle \corrected \textstyle \textstyle \corrected \textstyle \corrected \textstyle \textstyle \textstyle \corrected \textstyle \tex
- (7) In order that the memory of the pupil may not be tasked by too many forms at once, it is best to commit the verb in parts, and in the order in which the exercises in § 84 follow each other. He may at the same time translate the exercises from Greek into English, and from English into Greek. After all the forms have been thoroughly committed in this way, he may turn back to the tables and repeat all the forms together.

		····	ACT
	ers		THE
Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
Present. Tensestem: βουλευ-	8. 1. 2. 3. D. 2. 3. P. 1. 2.	βουλεύ-ω,* I advise βουλεύ-εις, thou advisest, βουλεύ-εις, the, she, it advises, βουλεύ-ετου, ye two advise, βουλεύ-ετ ο ν, they two advise, βουλεύ-ομεν, we advise, βουλεύ-ομεν, you advise, βουλεύ-ου σ ι (ν), they advise,	βουλεύ-ω,* I may advise, βουλεύ-ης, thou mayest advise, βουλεύ-η, * he, she, it may adv. βουλεύ-η τ ο ν, ye two may ad. βουλεύ-η τ ο ν, they two may a. βουλεύ-ωιεν, we may advise, βουλεύ-ωτι, you may advise, βουλεύ-ωτι(ν), they may adv. βουλεύ-ωτι(ν), they may adv.
Imperfect. Tense- stem: ἐ-βουλευ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	k-βούλευ-ον," I was advising, ξβούλευ-ες, thou wast advising, ἐ-βούλευ-ε(ν), he, she, it was ad. ἐ-βουλεύ-ετον, ye two were ado. ἐ-βουλεύ-έτ η ν, they two were a- ἐ-βουλεύ-ομεν, we were advising, ἐ-βουλεύ-ετε, you were advising, ἐ-βούλευ-ον, "they were advising, ἐ-βούλευ-ον, "they were advising,	
Perfect I. Tense- stem: βε- βουλευ-κ	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	βε-βούλευ-κ-a, I have advised, βε-βούλευ-κ-aς, thou hast adv'd, βε-βούλευ-κ-ε(ν), "he,ke,it has a βε-βουλεύ-κ-aτον, ye two have a βε-βουλεύ-κ-a τον, they two have advised, βε-βουλεύ-κ-aμεν, we have adv. βε-βουλεύ-κ-aτε, you have adv. βε-βουλεύ-κ-a τα (ν), they have a	have advised, etc., declined
Pluper- fect I. Tense- stem: έ-βε- βουλευ-κ-	2.	had advised, ἐ-βε-βουλεύ-κ-ειμεν, we had ad. ἐ-βε-βουλεύ-κ-ειτε, you had ad.	
Perf. II. Plpf. II.	3.	 ξ-βε-βουλεύ-κ-ε σ a v,they had a. πέ-φην-a,¹ I appear, ξ-πε-φήν-ειν,² I appeared, 	πε-φήν-ω, I may appear,
Aor. I. Tense- stem : ξ- βουλευ-σ-	S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	$\dot{\varepsilon}$ -βούλευ-σ- ε (ν), he, she, it adv. $\dot{\varepsilon}$ -βουλεύ-σ-ατον, ye two adv'd,	βουλεύ-σ-ω,* I may advise, βουλεύ-σ-ης, thou mayest ad- vise, etc., declined like the Subj. Pres.
Aor. Π. ἐ-λιπ-	8. 1. 2.	ξ - $\lambda i\pi$ -ov, I left, ξ - $\lambda i\pi$ -ες, etc., declined like Impf. Ind.	λίπ-ω, etc., declined like the Sulij. Pres.
Future. βουλευ-σ-	•	βουλεύ-σ-ω,* I shall advise, declined like the Indic. Pres f the 2d Perf. in all the Modes and Pa	•

Hodes.		Par	rticipials.
Optative i. e. Subj. of Historical tenses.	Imperative.	Infin.	Particip.
	βούλευ-ε, advise thou, βουλευ-έτω, let him a. βουλεύ-έτου, ye two a. βουλευ-έτων, let them both advise, βουλεύ-ετε,* do ye ad.	βουλεύ- ειν, to advise,	βουλεύ-ων βουλεύ-ουσα βουλεύ-ου† G. βουλεύ-ουτος βουλευ-ούσης, advising,
	βουλευ-έτωσαν, usuall	νβουλευ	-όντων*. let them a
βουλεύ-οιμι, I might advise, βουλεύ-οις, thou mightest advise βουλεύ-οι, he, she, it might adv. βουλεύ-οιτου, ye two might ad. βουλεύ-οιτεν, we might advise, βουλεύ-οιτε, you might advise, βουλεύ-οιτε, you might advise, βουλεύ-οι εν, they might advise,			
	[βε-βούλευ-κ-ε,*] etc. declined like the Imp. Pres.; yet only a few Perfects, and such as have the meaning of the Pres., form an Imperative.	λευ- κ-έναι,† to have advised,	βε-βουλευ-κ-ός† Gκ-ότος, -κ- υίας, having
βε-βουλεύ-κ-οιμι, I mig. have a. βε-βουλεύ-κ-οις, thou mightest have advised, etc., declined like the Opt. Impf.	•		
πε-φήν-οιμι, I might appear,	πέ-φην-ε, appear thou,	πε-φη- νέ-ναι,†	πε-φην-ώς†
βουλεύ-σ-αιμι, I might advise, βουλεύ-σ-αις or -ειας βουλεύ-σ-αι ⁻¹ or -ειε(ν) βουλεύ-σ-αιτου βουλεύ-σ-αιμευ βουλεύ-σ-αιτε	βούλευ-σ-ου, advise, βουλευ-σ-άτω βουλεύ-σ-ατου βουλευ-σ-άτων Βουλευ-σ-ατε	βου- λεῦ- σαι,*† to advise,	βουλεύ-σ-ας βουλεύ-σ-ασα βουλεύ-σ-αν† G.βουλεύ-σ-αντο βουλευ-σ-άσης, having advised,
βουλεύ-σ-αιεν ος -ειαν	βουλευ-σ-άτωσαν, us		΄ ίντων* λιπ-ών, οῦσα, όν
λίπ-οιμι, etc., declined like the Opt. Impf.	$\lambda i\pi$ - ε , etc., declined like the Imp. Pres.	eīv,†	G. όντος, ούσης,
Βουλεί-σ-οιμι, I would advise, declined like the Opt. Impf.			βουλεύ-σ-ων, etc., like Pr. Pt

			MID
	bers d ms.	-18	THE
Tenses.	Numbers and Persons.	Indicative.	Subjunctive of the Principal tenses.
Present.	S. 1. 2. 3. D. 1. 2.	βουλεύ-ο μ a ι, I deliberate, or βουλεύ-φ* [am advised, βουλεύ-ε τ a ι βουλευ-όμεθου βουλεύ-εσθου	βουλεύ-η τ α ι βουλευ-ώμεθου βουλεύ-ησθου
Tense-stem : βουλευ-	3. P. 1. 2. 3.	βουλεύ-ε σ θ ο ν βουλευ-όμεθα βουλεύ-εσθε* βουλεύ-ο ν τ α ι	βουλεύ-η σ θ ο ν βουλευ-ώμεθα βουλεύ-ησθε βουλεύ-ω ν τ α ι
Imperfect.	S. 1. 2. 3. D. 1.	ξ-βουλευ-ό μη ν, I was delibe- δ-βουλεύ-ο υ [rating, δ-βουλεύ-ε τ ο δ-βουλευ-όμεθου	
Tense-stem : ἐ-βουλευ-	2. 3. P. l. 2. 3.	έ-βουλεύ-εσθον ἐ-βουλευ-έ σ ϑ η ν ἐ-βουλευ-όμεθα ἐ-βουλεύ-εσθε ἐ-βουλεύ-ο ν τ ο	
Perfect.	8. 1. 2. 3. D. 1.	βε-βούλευ-u a s, I have delibe- βε-βούλευ-σ a ι [rated, βε-βούλευ-τ a ι βε-βουλεύ-μεθου	βε-βουλευ-μένος &, I may have deliberated,
Tense-stem : βε-βουλευ-	2. 3. P. 1. 2. 3.	βε-βούλευ-σθον βε-βούλευ-σ θ ο ν βε-βουλεύ-μεθα βε-βουλευ-σθε* βε-βούλευ-ν τ α ι	*
Pluperfect. Tense-stem:	S. 1. 2. 3. D. 1. 2. 3.	\$\\ \epsilon \\ \\ \epsilon \	
έ-βε-βουλευ- 	P. 1. 2. 8.	& βε-βουλεύ-μεθα & βε-βούλευ-σθε & βε-βούλευ-ν τ ο	
Aorist I.	S. 1. 2. 3. D. 1. 2.	ξ-βουλευ-σ-ά μη ν, Ι delibera- ξ-βουλεύ-σ-ω [ted.(indefinite) ξ-βουλεύ-σ-α τ ο ξ-βουλευ-σ-άμεθου ξ-βουλεύ-σ-ασθου	βουλεύ-σ-ω μαι, I may βουλεύ-σ-η* [deliberate, etc., declined like Pres. Subj.
Tense-stem : ἐ-βουλευ-σ-	9. 1. 2. 3.	έ-βουλευ-σ-ά σ θ η ν έ-βουλευ-σ-άμεθα έ-βουλεύ-σ-ασθε έ-βυυλεύ-σ-α ν τ ο	
Aorist II.	S. 1.	 ἐ-λιπ-όμην, I remained, declined like Ind. Imperf. 	λίπ-ωμαι, I may remain, declined like Pres. Subj.
Future.	S. 1.	βουλεύ-σ-ομαι, I shall delibe- rate, declined like Pres. Ind.	
Fut. Perf.	8. 1.	βε-βουλεύ-σ-ομαι, I shall delib- erate, declined like Pres. Ind.	

lodes.		Part	icipials.
Optative .e.Suhj. of the Hist. tenses.	Imperative.	Infiu.	Particip.
	βουλεύ-ου, deliberate (hau, βουλευ-έσθω βουλεύ-εσθου βουλεύ-έσθων"	βουλεύ- εσθαι, to delibe- rate,	βουλευ-όμενος βουλευ-ομένη βουλευ-όμενου deliberating,
	βουλεύ-εσθε* βουλευ-έσθωσαν, usually β	ουλευ-έσθι))V*
βουλευ-ο ί μ η ν, I might βουλεύ-ο ι ο [deliberate, βουλεύ-ο ι το βουλευ-οίμε θου βουλεύ-οισθου βουλευ-οίμε θα βουλευ-οίμε θα βουλεύ-οισθε βουλεύ-οι ν τ ο		·	
	βε-βούλεν-σο deliberate thou βε-βουλεύ-σθω βε βούλευ-σθον βε-βουλεύ-σθων*	σθαι,† το	βεβουλευμένο βεβουλευ-μένι βεβουλευ-μέ- νου,† havin deliberated,
	βε-βουλεύ-σθε* βε-βουλεύ-σθωσαν, usuall	γ βε-βουλεί	ນ- ວຽພນ *
βε-βουλευ-μένος είην, Ι wight have deliberated,			
βουλεύ-σ-α ι τ ο [rate. βου λευ-σ-αίμεθου βουλεύ-σ-αισθου βουλευ-σ-α ί σ θ η υ βουλευ-σ-αίμεθα	βούλευ-σ-αι* deliberate thou, βουλευ-σ-άσθω βουλεύ-σ-ασθον βουλευ-σ-άσθων*	βουλεύ- σ-ασ-θαι, to deliber- ale,	Boirλευσ-άμεν Borλευ-σ-αμέι Borλευσ-άμεν having delil erated,
Βουλεύ-σ-αισθε βουλεύ-σ-α ι ν τ φ	βουλεύ-σ-ασθε βουλευ-σ-άσθωσαν, manall	γ βουλευ-σ-	ίσθων*
λιπ-οίμην ,I mig't remain, like Opt. Impf.	λιπ-οῦ,† -έσθω, declined like Pres. Imp.		μένη, -ομενο
βουλευ-σ-οίμην, I m. have deliberated, like Opt. Impf		βουλεύ- σ-εσθαι	βουλευ-σ-όμε νος, -4, -υν
βε-βουλευ-σ-οίμην, I sh' α		βε-βουλεύ-	

Aorist I. Tensestem: $ \begin{array}{c} 2. & \frac{1}{\epsilon} \cdot \beta ov \lambda \epsilon \dot{v} \cdot \vartheta - \eta \varsigma \\ 5. & \frac{1}{\epsilon} \cdot \beta ov \lambda \epsilon \dot{v} \cdot \vartheta - \eta \end{cases} $ B. 2. $\frac{1}{\epsilon} \cdot \beta ov \lambda \epsilon \dot{v} \cdot \vartheta - \eta \varsigma $ S. 3. $\frac{1}{\epsilon} \cdot \beta ov \lambda \epsilon \dot{v} \cdot \vartheta - \eta \tau v v$ B. 1. $\frac{1}{\epsilon} \cdot \beta ov \lambda \epsilon \dot{v} \cdot \vartheta - \eta \tau e v$ B. 1. $\frac{1}{\epsilon} \cdot \beta ov \lambda \epsilon \dot{v} \cdot \vartheta - \eta \tau e v$ B. 1. $\frac{1}{\epsilon} \cdot \beta ov \lambda \epsilon \dot{v} \cdot \vartheta - \vartheta - \sigma u v$ Future I. $\frac{1}{\epsilon} \cdot \beta ov \lambda \epsilon \dot{v} \cdot \vartheta - \vartheta - \sigma u v$ B. 1. $\frac{1}{\epsilon} \cdot \beta ov \lambda \epsilon \dot{v} \cdot \vartheta - \vartheta - \sigma u v$ B. 1. $\frac{1}{\epsilon} \cdot \beta ov \lambda \epsilon \dot{v} \cdot \vartheta - \vartheta - \sigma u v$ B. 1. $\frac{1}{\epsilon} \cdot \beta ov \lambda \epsilon \dot{v} \cdot \vartheta - \vartheta - \sigma u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v v v$ B. 1. $\frac{1}{\epsilon} \cdot \gamma \dot{v} \cdot \vartheta - \upsilon u v v v v v v v v v v v v v v v v v v$		8 4		Тна
Aorist I. Tensestem: $ \begin{array}{c ccccccccccccccccccccccccccccccccccc$	Tenses.	Numb and Person	Indicative.	•
Future I. 2. βουλευ-θή-σ-η, etc., declined like the Ind. Pres. Mid. 5. 1. ε-τρίβ-ην, I was rubbed, τρίβ-ῦς, etc., declined like the τρίβ-ῆς, etc., declined like the τρίβ-ῦς etc., declined like the τρίβ-ῆς, etc., declined like the τρίβ-ῦς etc., declined like the the τρίβ-ῦς	Tense- stem : ¿-	2. 3. D. 2. 8. P. 1. 2.	ξ-βουλεύ-θ-ης ξ-βουλεύ-θ-η ξ-βουλεύ-θ-ητον ξ-βουλεύ-θ-ητην ξ-βουλεύ-θ-ημεν ξ-βουλεύ-θ-ητε	βουλευ-θ-ήτον βουλευ-θ-ή το » βουλευ-θ-ώμεν βουλευ-θ-ήτε*
Aorist II. 2. $\dot{\epsilon}\tau\rho\dot{i}\beta-\eta\varsigma$, etc., declined like the $\tau\rho\dot{i}\beta-\tilde{\eta}\varsigma$, etc., declined like	Future I.		βουλευ-θή-σ-η, etc., declined	
	Aorist II.	2.	$\dot{\epsilon}\tau\rho\dot{i}\beta$ - $\eta\varsigma$, etc., declined like the first Aor. Ind. Pass.	first Aor. Suoj. Pass.
Fut. II. S. 1. τριβ-ή-σ-ομαι, I shall be rubbed, τριβ-ή-σ-η, etc., declined like the first Fut. Ind. Pass.	Fut. II.	S. 1. 2.	$\tau \rho \iota \beta - \dot{\eta} - \sigma - \eta$, etc., declined like	

§ 82. Remarks on the Paradigm.

- 1. In the first person Sing. Plup. Act., Attic writers use besides the form in $-\epsilon\nu$, a form in $-\eta$; e. g. $\epsilon\beta\epsilon\beta\sigma\nu\lambda\epsilon\nu\kappa-\eta$, instead of $-\kappa-\epsilon\nu\nu$. The mode-vowel $\epsilon\nu$ in the third Pers. Pl. is commonly shortened into ϵ ; $\epsilon\beta\epsilon\beta\sigma\nu\lambda\epsilon\nu-\kappa-\epsilon-\sigma\alpha\nu$, instead of $\epsilon\beta\epsilon\beta\sigma\nu\lambda\epsilon\nu-\kappa-\epsilon-\sigma\alpha\nu$.
- 2. In the second Pers. Sing. Pres. and Fut. Mid. and Pass., the Attic writers besides the form in -η, use another in -ει; e. g. βουλεύ-η and βουλεύ-ει, βουλεύσ-η and -ει, βεβουλεύσ-η and -ει, βουλευθήσ-η and -ει, Γριβήσ-η and -ει. This last form in -ει is exclusively used in the following forms of the three verbs, viz.

βούλομαι, I wish, οἰομαι, I think, οψομαι, I shall see βούλει, thou wishest (but Subj. <math>ροίλη) ο!ει, thou thinkest (but Subj. oig) δψει, thou wilt see

3. The abbreviated forms of the third Pers. Pl. Imp. Act. have in all tenses except the Perf., the same form as the Gen. Pl. of participles of the respective tenses. The pupil should seek out these forms.

§ 83. Remarks on the Formation of the Attic Future.

1. When in the Fut. Act. and Mid. of verbs in $-\sigma\omega$, $-\sigma\omega\mu a\iota$, from stems of two or more syllables, the short vowels \tilde{a} , ε , l, precede σ , certain verbs, instead of the regular form, have another, which, after dropping σ , takes the circumflexed ending $-\tilde{\omega}$, $-o\tilde{\nu}\mu a\iota$, and because it was frequently used by the Attic writers, it is called the Attic Future; e. g. $\tilde{\epsilon}\lambda \acute{a}\omega$ (usually $\tilde{\epsilon}\lambda a\acute{\nu}\nu\omega$), to drive, $\tilde{\epsilon}\lambda \acute{a}-\sigma\omega$, Fut. Att. $\tilde{\epsilon}\lambda \ddot{\omega}$, $-\tilde{\epsilon}\varepsilon$, $-\tilde{\epsilon}$, $-\tilde{\epsilon}\tau\sigma\nu$, $-\tilde{\omega}\mu\varepsilon\nu$, $-\tilde{\alpha}\tau\varepsilon$, $-\tilde{\omega}\sigma\iota(\nu)$; $\tau\varepsilon\lambda \acute{\epsilon}\omega$, to finisl, $\tau\varepsilon\lambda \acute{\epsilon}-\sigma\omega$, Fut. Att.

SIVE.

Modes.		Par	ticipials.
Optative i. e. Subj. of the Hist. tenses.	Imperative.	Infin.	Participle.
Βουλευ-θ-είην, I might be Βουλευ-θ-είης [advised, βουλευ-θ-είη Βουλευ-θ-είη τη ν βουλευ-θ-είημεν and -είμεν βουλευ-θ-είητε and -είτε βουλευ-θ-εί εν βουλευ-θ-εί εν βουλευ-θ-ε	βουλεύ-θ-ητι, be thou ad- βουλευ-θ-ήτω [vised, βουλεύ-θ-ητου βουλευ-θ-ήτων βουλεύ-θ-ητε* βουλευ-θ-ήτωσαν	θ-ηναι,	βουλευ-θ-είς† βουλευ-θ-είσα† βουλευ-θ-έν† Genitive: βουλευ-θ-έντος βουλευ-θ-είσης, having been advised,
βουλευ-θη-σ-οίμην, I should be advised, etc., declined like the Impf. Opt. Mid.	•	³ ουλευ- θή-σε- σθαι	βουλευ-θη-σ-ό- μενος, -η, -ον
τριβ-είην, I might be rubbed, τριβ-είης, etc., declined like the first Aor. Opt. Pass.		τριβ- ηναι	τριβ-είς,† etc., declined like I. Aor.Part.Pass.
τριβ-η-σ-οίμην, I should be rubbed, etc., declined like the first Fut. Opt. Pass.		τριβή- σεσθαι	τριβ-η-σ-όμενος -η, -ον

- τελώ, -εῖς, -εῖ, -εῖτον, -οὖμεν, -εῖτε, -οὖσι(v); τελέ-σ-ομαι (τελέομαι), τελοθμαι, -εῖ, -εἰται, etc.; κομίζω, to carry, Fut. κομίσω, Fut. Att. κομιώ, -ιεῖς, -ιεῖ, -ιεῖτον, -ιοὖμεν, -ιεῖτε, -ιοὖσι(v); κομιοὖμαι, -ιεῖ, -ιεῖται, -ιοὑμεθον, etc.
- 2. This form of the Fut is found only in the Ind., Inf. and Part., never in the Opt., thus $\tau \epsilon \lambda \tilde{\omega}$, $\tau \epsilon \lambda \epsilon \tilde{\omega}$; but $\tau \epsilon \lambda \tilde{\omega} \omega \iota \iota \iota$. The verbs which have this form are the following: (a) $\dot{\epsilon} \lambda \dot{\alpha} \omega$ ($\dot{\epsilon} \lambda \dot{\alpha} \upsilon \iota \iota \iota \iota \iota \iota$), to drive, $\tau \epsilon \lambda \dot{\epsilon} \omega$, to finish, $\kappa \alpha \lambda \dot{\epsilon} \omega$, to call, and, though seldom, $\dot{\alpha} \lambda \dot{\epsilon} \omega$, to grind;—(b) all polysyllables in $-\dot{\iota} \zeta \omega$;—(c) a few verbs in $-\dot{\alpha} \zeta \omega$, very generally $\beta \iota \beta \dot{\alpha} \zeta \omega$;—(d) of verbs in $-\mu \iota$, all in $-\dot{\alpha} \nu \nu \upsilon \mu \iota$ and $\dot{\alpha} \mu \phi \iota \dot{\epsilon} \nu \nu \upsilon \mu \iota$, to clothe ($\dot{\alpha} \mu \phi \iota \dot{\epsilon} \omega \omega$, $\dot{\alpha} \mu \phi \iota \dot{\omega}$, $-\iota \epsilon \dot{\iota} \zeta$, etc.). Exceptions to this form of the Fut. are found but seldom in the Attic dialect.

§ 84. Accentuation of the Verv.

- 1. PRIMARY LAW. The accent is drawn back from the end of the word towards the beginning, as far as the nature of the final syllable permits; e. g. βούλευε, βουλεύουαι, παῦε, τύπτε, βούλευσον, παῦσον, τύψον, but βουλεύεις, βουλεύειν.
- Rem. 1. The diphthong -aι at the end of a word, is considered short in respect to accent; e. g. βουλεύομαι. The Opt. ending -aι, however, is considered long; e. g. βουλεύσαι, third Pers. Sing. Opt. first Aor. Active. The Opt. ending -oι is also long; e. g. ἐκλείποι.
- 2. The same law holds good in composition, yet with this limitation, that the accent cannot go back beyond that syllable of the word prefixed, which before composition had the accent; nor beyond the first two words forming the compound, neither be word an existing augment; e. g.

φέρ•	πρόςφερε	λεῖ∙πε	<u>ἀπόλειπε</u>	δῶμεν	ἔνδωμ εν
⊕ εῦ~ε	ξκφευγε	olð 2	σύνοιδα	ήμαι	κάθημαι:

but πι ετείχου like είχου, παρέσχου like έσχου, έξηγου like ήγου, προςήκου like ήκου, άπειργου like είργου (not πρόςειχου, πάρεσχου, etc.), but Imp. άπειργε.

Exceptions to the Primary Law.

- 3. The accent is on the ultimate in the following forms:
- (a) In the Inf. second Aor. Act. as circumflex, and in the Masc. and Neut. Sing of the Part. of the same tense as acute; e. g. λιπεῖν, λιπών, -όν, and in the second Pers. Sing. Imp. second Aor. Act. of the five verbs, εἰπέ, ἐλθέ, εἰρέ, λαβέ and ἰδέ (but in composition, ἀπειπε, ἀπόλαβε, ἀπελθε, εἰςιδε).
- (b) Also in the Imp. second Aor. Mid. as circumflex; e. g. λαβοῦ, ϑοῦ, from rίθημι.
- Rem. 2. In compounds, the Imp. (not Participials) of the second Aor. Act. draws back the accent in all verbs according to the primary law; e. g. εκβαλε, εξελθε, εκδος, εκδοτε, ἀπόδος, ἀπόδοτε, μετάδος, μετάδοτε (but not ἀποδος, μέ ταδος, see No. 2), but ἐκβαλεῖν, ἑκβαλλών, ἐκλιπεῖν, ἑξελθών, etc. But in the Imp. Sing. second Aor. Mid. of verbs in -ω, the circumflex remains on the ultimate in compounds also; e. g. ἐκβαλοῦ, ἀφικοῦ, ἐκλιποῦ, ἐπιλαθοῦ, ἀφελοῦ, ἐνενεγκοῦ; so in verbs in -μ, when the verb is compounded with a monosyllabic preposition; e. g. προδοῦ, ἐνθοῦ, ἀφοῦ; yet the accent is drawn back whet the verb is compounded with a dissyllabic preposition; e. g. ἀπόδου, κατάθου, ἀπόθου; but in the Dual and Pl. of the second Aor. Mid., the accent is in all eases drawn back; e. g. ἐκβάλεοθε, ἀπολάβεσθε, πρόδοοθε, ἔνθεσθε, ἄφεσθε, κατάθεσθε.
- (c) The acute stands on the ultimate in all participles in -ς (Gen. -τος), consequently in all active participles of verbs in -μι, as well as in those of the first and second Perf. Act. and first and second Aor. Pass. of all verbs; e. g. βεβουλευκώς, Gen. -ότος, πεφηνώς, Gen. -ότος, βουλευθείς, Gen. -έντος, τυπείς, Gen. -έντος, ἱστάς, Gen. -άντος, τιπείς, Gen. -έντος, ἐκθείς, προδούς, Gen. -δυτος, ἐκθείς, προδούτος. Gen. διαστάντος, ἐκθείτος, προδόντος.
- REM. 3. The first Aor. Act. Part., which is always paroxytone, is an exception; e. g. παιδεύσας, Gen. παιδεύσαντος.
- (d) In the Sing. of the first and second Aor. Subj. Pass. as circumflex; e. g. βουλευθῶ, τριβῶ.
 - 4. The accent is on the penult in the following forms:
- (a) In the Inf. Perf. Mid. or Pass, first Aor. Act. and second Aor. Mid.; also in all infinitives in -ναι, hence in all active infinitives of verbs in -ναι, as well as in the Inf. of first and second Aor. Pass. and of the Perf. Act. of all verbs; e. g. τετύφθαι, βεβουλεῦσθαι, τετιμῆσθαι, πεφιλῆσθαι, μεμισθῶσθαι;—φυλάξαι, βουλεῦσαι, τιμῆσαι, φιλῆσαι, μισθῶσαι;—λιπέσθαι, ἐκθέσθαι, διαδόσθαι;—ίστάναι, τιθέναι, διδόναι, δεικυῦναι, στῆναι, ἐκστῆναι, ἐκθεῖναι, ἐκθεῖναι, δυῦναι, μεταδοῦναι;—βουλευθῆναι, τριβῆναι;—βεβουλευκέναι, λελοιπέναι.
 - (b) In all Optatives in -o and -a a, see Rem. 1.
- REM. 4. The three similar forms, viz. the Inf. first Aor. Act., Imp. first Aor. Mid. and the third Pers. Sing. Opt. first Aor. Act., when they consist of three or more syllables, whose penult is long by nature, are distinguished from one another by the accent, in the following manuer:

Inf. first Aor. Act. βουλεύσαι, ποιῆσαι Opt. first Aor. Act. βουλεύσαι ποιησαι. Imp. first Aor. Mid. βούλευσαι, ποίησαι

But when the penult is short by nature or long only by position, the Inf. first Aor. Act. corresponds with the third Pers. Sing. Opt. first Aor. Act.; e. g φ¹ λάξαι; but Imp. first Aor. Mid. φύλαξαι.

(c) In the Part. Perf. Mid. or Pass.; e. g. βεβουλευμένος, -μένη, -μένον, -τετιμημένος, πεφιλημένος.

XXXVI. Vocabulary.

(a) Present and Imperfect Active

Αγορεύω, to say. έτερος, $-\bar{a}$, $-o\nu$, alter, the $\delta \tau \varepsilon$, when. &πειρος, -ον, (adv. ἀπείother (of two), opposite, ούτως, (bef. cons. ούτω,) so, ρως), w. gen., unacdifferent. thus. quainted with, unskill- lva, in order that. παιδεία, -ας, ή, education, ed in. $\kappa \dot{\alpha} \lambda \lambda o \varsigma$, $-\epsilon o \varsigma = -o v \varsigma$, $\tau \dot{o}$, instruction. $\dot{a}\pi o$ - $\tau \rho \dot{\epsilon}\pi \omega$, to turn away, beauty. πλησιάζω, to approach. πρόνοια, -aç, ή, foresight. avert. κεύθω, to conceal. άπο-φεύγω, to fiee away. μουσική (τέχνη understood) precaution. -ης, η, every art under προς-πίπτω, (in third pers. άροτρον, -ου, τό, a plough. yevvaíuc, nobly, bravely. the patronage of the sing.), it falls out, it ocδεινός, -ή, -όν, fearful, ter-Muses, especially music. curs, it presents itself. rible, dangerous; τὸ ὁταν, w. subj., when, when- στασιμίζω, to live at va riance with. δεινόν, the danger.

Δύο όδοι πρός τὴν πόλιν ἀγετον. Βόε τὸ ἄροτρον ἀγετον. Χαίρωμεν, ὡ παι δες. 'Δς ἡδὺ κάλλος, ὁταν ἔχη νοῦν σώφρονα. ΟΙ πολίται τοὺς νόμους φυλαττόντων. 'Εταῖρος ἐταίρου φροντιζέτω. Πατήρ τε καὶ μήτηρ πρόνοιαν ἐχέτων τῆς τῶν τέκνων παιδείας. 'Ο γραμμάτων ἀπειρος οὐ βλέπει βλέπων. Τὰς προςπιπτούσας τύχας γενναίως φέρε. 'Ο παῖς τῷ πατρὶ ῥόδον φέρει, ἰνα χαίρη. 'Ο παῖς τῷ πατρὶ ῥόδον ἔφερεν, ἰνα χαίροι. Σωκράτης ὡςπερ ἐγίγνωσκεν, οὕτως ἔλεγεν. "Ότε οὶ Ἑλληνες ἐπλησίαζον, οὶ βάρβαροι ἀπέφευγον. Θεμιστοκλῆς καὶ 'Αριστείδης ποτὲ ἐστασιαζέτην. Λακεδαιμόνιοι μουσικῆς ἀπείρως εἰχον. Απαιρέποιτε, ὡ θεοί, τὸ δεινὸν ἀφ' ἡμῶν. Μὴ ἔτερον κεύθοις καρδία νοῦν, ἄλλα ἀγυρεύων.

Two horses drawing (driving) the chariot, hasten. Two women sing. Let us flee from vice. The boys study literature diligently, that their parents may rejoice. The boys studied literature very diligently, that their parents might rejoice. Let the citizen defend the laws. Let friends care for friends. Two horses, drawing the chariot, hastened. Two women sang. Those who are unacquainted with literature do not see, when they see. Bear nobly the danger which presents itself (part.), O citizens! You speak (so) as you think. We were unacquainted with music. May the gods avert the danger from us!

XXXVII. Vocabulary.

(b) First Perfect and Pluperfect Active.

Γυναικείος, -ā, -ον, be- κατα-λύω, to loosen, deabout to do, delay; 70 stroy, dissolve. μέλλον, the future. longing to women, womanly. κυριεύω, w. gen., to be or πολέμιος, -a, -ov, hostile, δ έν-δύω, to go into, put on. become master of, conπολέμιος, the enemy. προφητεύω, to prophesy. $k\pi i$ -διώκω, to pursue. quer, obtain. κατα-δύω, to dip, go down, μάντις, -εως, δ , a seer, a φύω, to bring forth. Perf. set, conceal oneself. prophet. to have become, be. μέλλω, to intend or be

ΟΙ πολέμιοι έκατον πολίτας πεφονεύκασιν. Φερεκδόης έλεγε, μηδενί θεῷ τεθυκέναι. Νέος πεφυκώς πολλά χρηστὰ μάνθανε. 'Ο μάντις τὰ μέλλοντα καλῶς πεπροφήτευκεν. Τὰ τέκνα εὐ πεπαίδευκας. Μήδεια τὰ τέκνα πεφονευκυῖα
ἔχαιρεν. Οἱ Λακεδαιμόνιοι Πλαταιὰς κατελελύκεσαν. Σαρδανάπαλος στολὴν
γυναικείαν ἐνεδεδύκει. 'Ότε ἡλιος κατεδεδύκει, οἱ πολέμιοι ἐπλησίαζον. 'Αλέξανδρος ἐπιξιώκων Δαρεῖον, τὸν τῶν Περσῶν βασιλέα, πολλῶν χρημάτων ἐκεκυριεύκει.

The sun has gone down (is set). The Lacedaemonians have destroyed Plataea. We admired the woman, who had put on (having put on) a purple robe Diodorus ($\Delta\iota\delta\delta\omega\rho\rho\varsigma$) says that Alexander (acc. w. inf.), pursuing Darius, obtained many treasures. The enemies had killed 400 soldiers. Thy friend had brought up his (the) children well.

XXXVIII. Vocabulary.

(c) First Future and Aorist Active.

'Αβλάβεια, -ας, ή, inno- ξκγονος, -ον, descendant, κινδυνεύω, to incur dancence. descended from. ger, run a risk. \mathring{a} μ ϕ ω, both, ambo. ελπίζω, to hope, expect. μετά, w. gen., with; w. acc., ἀνδω, to complete, finish. ἐπαγγέλλω, to announce. after. δάκρὔον, -ου, τό, a tear. έπι-βουλεύω, w. dat., to μηνίω, w. dat., to be angry δια-λύω, to dissolve, sepaplot against. with. $\xi\sigma\chi a\tau\sigma\varsigma$, $-\eta$, $-\sigma\nu$ (superl. of $\delta\tau\iota$, that, because. rate. δικάζω, to judge. $\dot{\epsilon}\ddot{\varsigma}$), outermost, utmost, $\pi\rho i\nu$ $\ddot{a}\nu$, w. subj., before, δικαστής, -οῦ, ὁ, a judge, ere, until. a magistrate. ίκετεύω, to ask, suppli- φυτεύω, to plant. eive, w. opt., O that. cate, entreat.

Οι στρατιώται τὴν πόλιν ἀπό τῶν πολεμίων ἀπολύσουσιν. Ὁ χρηστός τη θρωπος καὶ τοῖς ἐκγόνοις φυτεύσει. Ἐλπίζομεν πάντα εὐ ἀνύσειν. Ὁ ἄγγελος ἐπήγγελλε τοῖς πολίταις, ὅτι οι πολέμιοι τῷ στρατεύματι ἐπιβουλεύσοιεν. ᾿Αχιλλεὸς ᾿Αγαμέμνονι ἐμήνισεν. Οἱ Ἑλληνες ἀνδρεία πολλὰ ἴσχυσαν. Ὁ Σωκοίτης οἰχ ἰκέτευσε τοὸς δικαστὰς μετὰ πολλῶν δακρύων, ἀλλὰ πιστεύσας τὴ ἐαυτοῦ ἀβ λαβεία ἐκινούνευσε τὸν ἔσχατον κίνδυνον. Τὰς τών φαυλων στ νηθείας

¹ also.

δλίγος χρόνος διέλυσεν. Πρὶν ἀν ἀμφοῖν μῦθον ἀκούσης, μὴ δίκαζε. Οἱ Λακεδαιμόνιοι Πλιταιὰς κατέλυσαν. Τίς ὰν πιστεύσαι (πιστεύσειε) ψεύστη; Εἰθε
πάντα καλῶς ἀνύσαιμι. ᾿Ακούσαις (ἀκούσειάς) μου, ᾿ ἄ φίλε. Ὁ ἄγγελος ἐπηγγελλεν, ὅτι οἱ πολέμιοι τῷ στρατιῷ ἐπιβουλεύσαιεν (ἐπιβουλεύσειαν). Ἦκουσόν μου, ὡ φίλε. Ἑταῖρος ἐταίρω πιστευσάτω. Τὴν πόλιν λέγουσι μέγαν κίνδυνον κινδυνεῦσαι.

RULE OF SYNTAX. The particle as denotes a condition either expressed or to be supplied.

You will free the town from the enemies. Good men will plant also for their descendants. He said, that the town would incur great danger. Achilles and Agamemnon were angry with (dual) one another. We entreated the magistrates with many tears. Achilles killed Hector (Extup, $-o\rho o c$). Judge not (pl.) before you have heard the account of both. Thou canst not trust (opt.) w. $\dot{a}v$) a liar. May we complete (merely the opt.) everything well. O that you would hear me, O friends! May the soldiers free us from the enemies. Hear me, O friends! Friends should trust (imp.) friends. To command (aor.) is easier than to do. Medea rejoiced in having murdered (aor. part.) her children.

XXXIX. Vocabulary.

(d) Present and Imperfect Middle or Passive.

'Αδελφός, -οῦ, ὁ, a brother. ἐργάζομαι, to work. πένομαι, to be poor. άπο-δέχομαι, to receive, έρχομαι, to go, come. πράττω, to do, to act; ω. admit, approve of. houxoc, quiet, quietly. adv., to fare. αὐλός, -οῦ, ὁ, a flute. λανθάνω, w. acc., to be στρατεύω, to make an ex- $\dot{t}\dot{a}v = \dot{\eta}v$, or $\dot{a}v$, if, \dot{w} subj. concealed from, escape pedition; Mid. to make έγχώριος, -ον, and έγχώthe notice of; lateo, Mid., war, march (in a hos dle. $\rho \iota o \varsigma$, -a, $-o \nu$, native, of to forget. tile manner). the country. μέσος, middle, in the mid- ψεύδομαι, to lie.

Δύο ἄνδρε μάχεσθον. Γενναίως μαχώμεθα περὶ τῆς πατρίδος. 'Αναγκαίον ἐστι τὸν υἰον πείθεσθαι τῷ πατρί. Πολλοὶ ἀγαθοὶ πένονται. Νόμοις τοῖς ἐγχωρίοις ἔπεσθαι καλόν ἐστιν. Μὴ ἀποδέχου τῶν φίλων τοὺς πρὸς τὰ φαῦλά σοι χαριζομένους. 'Έκαστος ἡσυχος μέσην τὴν ὁδὸν ἐρχέσθω. Οἱ πολῖται τοῖς νόμοις πειθέσθων. Τὰ ἀδελφώ μοι ἔπεσθον. Εἰ βούλει καλῶς πράττειν, ἐργάζου. 'Έὰν βούλη καλῶς πράττειν, ἐργάζου. Υευδόμενος οὐδεὶς λανθώνει πολὸν χρόνον. Οἱ Δακεδαιμόνιοι μετ' αὐλῶν ἐστρατεύοντο. Εἰθε πάντες ἄνευ ὀργῆς βουλεύοιντο. Δύο καλὰ ἰππω εἰς τὴν πόλιν ἡλαυνέσθην. 'Εὰν πένη, δλίγοι φίλοι.

The magistrate should consult without anger. He who goes (part.) the mid die path, goes safest. Two beautiful horses are driven to the town. If $(k \dot{a} v)$ warriors fight courageously, they are admired. We will not lie, but always speak the truth. Sons should obey their fathers. With God and fate $(al\sigma a)$ it is terrible to contend. Two men contended. The soldiers fought courageously. O that every one would consult without anger! O that thou wouldst always worship the Deity!

² § 153, (a), (1).

XL. Vocabulary.

(e) Perfect and Pluperfect Middle or Passive.

Appa, $-a_{\zeta}$, $\dot{\eta}$, a summit, $\dot{\ell}\mu\phi\nu\tau\epsilon\dot{\nu}\omega$, to implant. Appraised $\dot{\ell}\delta\rho\dot{\nu}\omega$, to build, found. Appraised $\dot{\ell}\lambda\eta\sigma\tau\dot{\eta}\zeta$, $-o\bar{v}$, $\dot{\phi}$, a robber. Appraised $\dot{\ell}\lambda\eta\sigma\tau\dot{\eta}\zeta$, $-o\bar{v}$, $\dot{\phi}$, a reaty independent legislation. up.

Οἱ λησταὶ πεφόνευνται. Δύο άδελφὰ ὑπὸ τοῦ αὐτοῦ διδασκάλου πεπαίδευσου. Ἡ βασιλεία ὑπὸ τοῦ δήμου λέλυται. Τοῖς θεοῖς ὑπὸ τῶν ᾿Αθηναίων πολλοὶ νεὰ ἰδρυνται. Ἡ θύρα κεκλείσθω. Πρὸ τοῦ ἐργου εὐ βεβούλευσο. Πᾶσιν ἀνθρώποις ἐμπεφυτευμένη ἐστὰν ἐπιθυμία τῆς αὐτονομίας. Οἱ λησταὶ πεφονεύσθων. Οἱ πολέμιοι εἰς τὴν ἀκραν κατακεκλεῖσθαι λέγονται. Σενοφῶντος υἰώ, Γρύλλος καὶ Διόδωρος, ἐπεπαιδεύσθην ἐν Σπάρτη. Αἱ συνθῆκαι ὑπὸ τῶν βαρβάρων ἐλέλυντο.

The robber has been murdered. The children of the friend have been well brought up. The doors are said to have been shut. Before the work, you have deliberated well. Good and bad desires have been implanted in men. The treaties are said to have been violated by the barbarians. The two children have been brought up by the same teacher. The royal authority had been abolished by the people.

XLI. Vocabulary.

(f) Future and first Aor. Mid., and Fut. Perf. Mid. or Pass

'Ara-παύω, to cause to ἐπιτηθεύω, to manage, πορεύω to lead forward; rest; Mid. to rest, recover oneself.

γ τω (τινά τινος), to give πολιτεία, -ας, ή, the state, any one a taste of anything; mid. w. gen, to taste, enjoy.

'Ανα-παύω, to cause to ἐπιτηθεύω, to manage, πορεύω to lead forward; Mid. to go, march, set out (w. pass. aorist).

πύλη, -ης, ή, a gate (usually in the plural).

Οἱ πολέμιοι ἐπὶ τὴν ἡμετέραν πόλιν στρατεύσονται. Περὶ τῆς τῶν πολιτῶν σωτηρίας βουλευσόμεθα. 'Ο πατήρ μοι ἐλεγεν, ὅτι πορεύσοιτο. Οἱ Ἑλληνες ἐπὶ τοὺς Πέρσας ἐστρατεύσαντο. 'Αναπαυσώμεθα,' ὡ φίλοι. Πρὸ τοῦ ἔργου εὐ βούλευσαι. Πάντες τιμῆς² γεύσασθαι βούλονται. 'Ο πατὴρ ἀναπαυσώμενος πορεύσεται. Αἱ πύλαι τῆς νυκτὸς² κεκλείσονται. 'Εὰν τοιοῦτος ἀνὴρ τὴν πολιτείαν ἐπιτηδεύη, αὐτὴ εὐ βεβουλεύσεται.

You will deliberate about the sefety of the citizens. The messenger anounced $(\ell\pi\alpha\gamma\gamma\ell\lambda\lambda\omega)$, that the enemies would march against our town. The general enjoyed a great honor. If $(\ell\omega\nu, w. subj.)$ the enemies shall have been led $(\pi\alpha\rho\epsilon\nu\omega, subj. aor.)$ against us, the gates of the town will remain (have been) closed. Before the work, deliberate well (pl.). In $(\ell\nu)$ such a danger it is not easy to deliberate (aor.). If you have deliberated, (aor. particip.) begin the work.

h

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^{1 6 153, (}a), (1).

² § 158, 5. (a).

XLIL Vocabulary.

(g) First Aorist and first Future Passive.

Assumptatia, -aς, ή, the μή after verbs of fear, w. in ne, to be translated by 'that' or 'lest' morracy.

**πι-φέρω, to bring upon; πάλεμών τινι, bellum infero.

**πι-φέρω, to bring upon; if an historical tense of the enemy.

**goes before; as the Lat
**τύραννος -ου, ό, a sove
**reign, a tyrant.

'Ο Έκτωρ ύπο τοῦ 'Αχιλλέως έφονεύθη. Τὰ άδελφὰ ὑπο τοῦ αὐτοῦ διδασκάλου ἐπαιδευθήτην. Πολλαὶ δημοκρατίαι ὑπο τῶν τυρώννων κατελύθησαν. Μέγας φάβος τοὺς πολίτας ἐχει, μὴ αὶ συνθῆκαι ὑπο τῶν πολεμίων λυθῶσιν. Εἰθε
πάντες νεανίαι καλῶς παιδευθεῖεν. Φονεύθητι, ὁ κακοῦργε. Οὶ στρατιῶται
εἰς τὴν πολεμίαν γῆν πορευθῆναι λέγουται. Οὶ πολέμιοι, τῶν συνθηκῶν λυθεισῶν, ἡμῖν πόλεμον ἐπιφέρουσιν. 'Ο ληστὴς φονευθήσεται.

You were both educated by the same teacher. We were freed (àmoléw) from a great danger. I fear much (a great fear holds me), that the friend, who set off (particip.) six days ago, has been murdered by robbers. I feared much, that you had been murdered by robbers. The two robbers are said to be killed. The youth is said to be well brought up. The treaties are said to have been violated by the enemies. Well brought up youths are esteemed by all. The robbers will be killed.

§ 85. A more particular view of the Augment and Reduplication.

After the general view of the Augment and Reduplication (§ 77, 3 and 4), it is necessary to treat them more particularly.

As has been already seen, all the historical tenses, viz. the Impf., Plup. and Aor., take the augment, but retain it only in the Indicative. There are two augments, the syllabic and temporal.

(a) Syllabic Augment.

- 1. The syllabic augment belongs to those verbs whose stem begins with a consonant, and consists in prefixing s to the stem, in the Impf. and Aorists, but to the reduplication, in the Pluperfect. In this way, the verb is increased by one syllable; e. g. βουλεύω, Impf. ἐ-βούλευστ, Aor. ἐ-βούλευσα, Plup. ἐ-βε-βουλεύκευν.
- 2. If the stem begins with ϱ , this letter is doubled when the augment is prefixed (§ 8, 12); e. g. ψίπτω, to throw, Impf. ἔψψιπτον, Αστ, ἔψψινα.

¹ Gen. absolute, like the Abl. absolute in Latin.

Rem. 1. The three verbs $\beta \circ \delta \lambda \circ \mu \alpha \iota$, to will, $\delta \circ \nu \alpha \mu \alpha \iota$, to be able, and $\mu \in \lambda \lambda \omega$, to be about to do, among the Attic writers take η , instead of ε , for the augment; still this is found more with the later Attic writers, than with the earlier; e. g. Aor. $\epsilon \beta \circ \nu \lambda \gamma \partial \eta \nu$ and $\delta \beta \circ \nu \lambda \gamma \partial \eta \nu$; Impf. $\delta \delta \nu \nu \lambda \omega \mu \gamma \nu$ and $\delta \nu \lambda \nu \lambda \omega \nu$ and $\delta \nu \lambda \nu \lambda \nu \nu$ and $\delta \nu \lambda \nu \lambda \nu \nu$ and $\delta \nu \lambda \nu \nu$ and $\delta \nu \lambda \nu \nu$ and $\delta \nu \nu \lambda \nu \nu$ and $\delta \nu \nu \lambda \nu \nu$ (the Aor. is very seldom $\delta \nu \nu \lambda \nu \nu$); Impf. $\delta \nu \nu \nu \nu \nu \nu$

Rem. 2. Among the Attic writers the augment ε is often omitted in the Plup. of compounds, for example, when the preposition ends with a vowel; in simples, when a vowel which is not to be elided, precedes; e. g. $\dot{a}va\beta e\beta \dot{\eta}\kappa e$;, $\kappa a\tau a-\dot{a}ed\rho a\mu \dot{\eta}\kappa e\sigma a\nu$.

§ 86. (b) Temporal Augment.

The temporal augment belongs to verbs, whose stem begins with a vowel, and consists in lengthening the first stem-vowel; in this way the quantity of the syllable is increased;

a	becomes	η,	e. g.	"ἄγω	Impf.	ηγου	Perf.	ηχα	Plup.	ήχειν.
ε	"	7,	"	έλπίζω	"	ήλπιζον	"	ήλπικα	"	<i>ηλπίκει</i> ν
Z	"	ī,	"	Ίκετεύω	66	'Ικέτευον	"	'Ικέτευκο	z "	'Ικετεύκε ι»
0	66	ω,	"	δμιλέω	"	ώμίλουν	66	ώμίληκα	"	ὼμίλήκε ιν
ð	66	Ð,	"	'δβρίζω	66	*υβριζον	66	*υβρικα	"	'ΰβρίκειν
q	66	7,	"	αίρέω	"	ສົດດບນ	**	δρηκα	66	ກ ່ວກໍ່ແ ຍ ເນ
æ	, "		. "	αὐλέω	46	πύλουν	66	ηύληκα	"	ηὐλήκειν
Of	66	φ,	"	οἰκτίζω	66	ά κτιζον	"	φκτικα	"	ώκτίκειν.

Remark. Verbs which begin with η , l, ϑ , ω , ov and $\varepsilon\iota$, do not admit the augment; e. g. $\dot{\eta}$ $\tau \tau$ $\dot{\alpha}$ o μ α ι , to be overcome, Impl. $\dot{\eta}\tau\tau\dot{\omega}\mu\eta\eta$, Perf. $\dot{\eta}\tau\tau\eta\mu\alpha\iota$, Plup. $\dot{\eta}\tau\tau\dot{\eta}$ $\mu\eta\nu$; 'l π $\dot{\sigma}$ ω , to press, Aor. $'l\pi\omega\sigma\alpha$; $'\vartheta$ π ν $\dot{\sigma}$ ω , to lull to sleep, Aor. $'\vartheta\pi\nu\omega\sigma\alpha$; $\dot{\omega}$ $\dot{\varphi}$ ε - λ $\dot{\varepsilon}$ ω , to benefit, Impl. $\dot{\omega}\dot{\varphi}\dot{\varepsilon}\lambda\upsilon\nu\nu$; o $\dot{\vartheta}$ τ $\dot{\alpha}$ ζ ω , to wound, Impl. $\dot{\upsilon}\tau\alpha\zeta\upsilon\nu$; ε l κ ω , to yield, Impl. $\varepsilon l\kappa\omega\nu$, Aor. $\varepsilon l\xi\alpha$; ε l κ $\dot{\alpha}$ ζ ω , to liken, is an exception, which among the Attic writers, though seldom, is augmented; e. g. $\varepsilon l\kappa\alpha\zeta\upsilon\nu$, seldom $\dot{\eta}\kappa\alpha\zeta\upsilon\nu$, $\varepsilon l\kappa\alpha\sigma\alpha$, seldom $\dot{\eta}\kappa\alpha\sigma\alpha$, $\varepsilon l\kappa\alpha\sigma\mu\alpha\iota$, seldom $\dot{\eta}\kappa\alpha\sigma\mu\alpha\iota$. Also those verbs whose stem begins with $\varepsilon\nu$, usually take no augment; e. g. $\varepsilon l\nu\chi\omega\mu\alpha\iota$, to supplicate, $\varepsilon l\nu\chi\omega\mu\nu$, more rarely $\eta l\nu\chi\omega\mu\nu$, but Perf. $\eta \dot{\nu}\gamma\mu\alpha\iota$, not $\varepsilon l\nu\mu\alpha\iota$; $\varepsilon l\nu\omega\kappa\omega$, to find, in good prose, always omits the augment.

§ 87. Remarks on the Augment.

- 1. Verbs beginning with α followed by a vowel, have a instead of η; but those beginning with a, av and oι followed by a vowel, do not admit the augment; e. g. 'at ω, to perceive (poetic), Impf. 'āτον; 'a η δίζο μ αι, to be disgusted with, Impf. 'αηδιζόμην; α υ αίν ω, to dry, Impf. αυαινον; ο l ακίζω, to steer, Impf. οἰάκιζον; also ἀναλίσκω, to destroy, although no vowel follows a, has ἀνάλωσα, ἀνάλωκα, as well as ἀνήλωσα, ἀνήλωκα. But οἰομαι, to believe, always takes the augment; e. g. ψόμην.
- 2. Some verbs, also, beginning with $o\iota$ followed by a consonant, do not take the augment; e. g. $o \ l \ \kappa o \ v \ \rho \ \epsilon \omega$, to guard the house, Aor. $olkov \rho \eta \sigma a$.
- 3. The eleven following verbs, beginning with ϵ , have $\epsilon\iota$ instead of η , for the augment, viz. $\dot{\epsilon}\dot{a}\omega$, to permit, Impf. $\epsilon\dot{\iota}\omega\nu$, Aor. $\epsilon\dot{\iota}a\sigma a$; $\dot{\epsilon}\vartheta\dot{\iota}\zeta\omega$, to accustom, (to which belongs also $\epsilon\dot{\iota}\omega\vartheta a$, to be accustomed); $\epsilon\dot{\iota}\sigma\dot{a}\mu\eta\nu$ Aor. (stem 'EA), I es-

tablished, founded; $\&\lambda$ i $\sigma\sigma\omega$, to wind; $\&\lambda\kappa\omega$, to draw; Aor. el $\lambda\kappa$ i σ a (stem 'EAKY); &l λ o v, to take, Aor. (stem 'EA) of alp $\&\omega$; $\&\pi$ o μ a ι , to follow; &pe pa &pa pa, to work; &pe pa pa, &pe pa pa, to creep, to go; &ge pa pa, to entertain; &ge, to have.

4. The following verbs take the syllabic, instead of the temporal, augment:

åγνθμι, to break, Aor. έαξα, etc.

άλίσκομαι, capior, Perf. ἐάλωκα and ήλωκα.

¿θέω, to push, ἐώθουν, etc.

ών έο μ α ι, to buy, Impf. ἐωνούμην, Perf. ἐώνημαι.

5. The verb $\dot{\epsilon} o \rho \tau \dot{\alpha} \zeta \omega$, to celebrate a feast, takes the augment in the second syllable, Impf. $\dot{\epsilon} \dot{\omega} \rho \tau \alpha \zeta \sigma v$. The same is true of the following forms of the Pluperfect:

EIKΩ, second Perf. έοικα, I am like, Plup. έ φκειν.

έλπομαι, to hope, second Perf. έολπα, I hope, Plup. έ ώ λ π ε ι ν.

EPΓΩ, to do, second Perf. ξοργα, Plup. ἐ ώργειν.

6. The three following verbs take the temporal and syllabic augment at the same time:

δράω, to see, Impf. έώρων, Perf. έώρακα, έώραμαι.

άνοί γω, to open, Impf. ἀνέψγον, Aor. ἀνέψξα (Inf. ἀνοίξαι), etc.

άλίσκομαι, to be taken, Aor. έάλων (Inf. άλῶναι, α) and ήλων.

§ 88. Reduplication.

- 1. Reduplication consists in repeating the first consonant of the stem with ε. It denotes a completed action, and hence is prefixed to the Perf., e. g. λέ-λνκα, I have loosed; to the Fut. Perf., e. g. κε-κοσμήσομαι, I shall be adorned, from κοσμέω; and to the Plup., which as a historical tense, takes also the augment ε before the reduplication; e. g. έ-βε-βονλεύκειν. It remains in all the modes, as well as in the Inf. and Part.
- 2. Those verbs only admit the reduplication, whose stem begins with a single consonant or with a mute and liquid; verbs beginning with ρ, γτ, γλ, βλ,* (except βέβλαφα, βέβλαμμαι from βλάπτω, to injure, βεβλασφήμηκα from βλασφημέω, to blaspheme, βεβλάστηκα and έβλάστηκα from βλαστάνω, to sprout,) are exceptions, inasmuch as they take only the simple augment; e. g.

λύω, to loose,	Perf. λέ-λυκα	Plup. έ-λε-λύκειν
θύω, to sacrifice,	" τέ-θυκα (§ 8, 10.)	" ė-те-дикес »
φυτεύω, to plant,	" πε-φύτευκα (§ 8, 10.)	" ἐ-πε-φυτεύκειν
χορεύω, to dance,	" κε-χόρευκα (§ 8, 10.)	" έ-κε-χορεύκειν
γράφω, to write,	" γέ-γραφα	" ἐ-γε-γράφειν
τλίνω, to bend,	" κέ-κλικα	" ἐ-κε-κλίκειν
κρίνω, to judge,	" к е́-крік а	" ἐ-κε-κρίκειν

^{*} Such verbs are excepted on account of the difficulty of repeating these letters.—Tr.

πνέω, to breathe, θλάω, to hruise, δίπτω, to throw, γνωρίζω, to nake known, βλακεύω, to be slothful, γλύφω, to carve,	Perf. πέ-πνευκα	Plup. ἐ-πε-πινεύκειν
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3. The reduplication is not used (beside the above cases of verbs beginning with ϱ , $\gamma \nu$, $\beta \lambda$, $\gamma \lambda$), when the stem of the verb begins with a double consonant or two single consonants, which are not a mute and liquid; e. g.

ζηλόω, to emulate,	Perf. ε-ζήλωκα	Plup. έ-ζηλώκειν
ξενόω, to entertain,	" ἐ-ξένωκα	" ἐ-ξενώκειν
ψάλλω, to sing,	" Ё-фахка	" ἐ-ψάλκειν
σπείρω, το sow,	" ξ-σπαρκα	" ἐ-σπάρκειν
κτίζω, to build,	" ἔ-κτικα	" è-ктікегу
πτύσσω, to fold,	" ἔ-πτυχα	" έ-πτύχειν.

Rem. 1. The two verbs $\mu \iota \mu \nu \dot{\eta} \sigma \kappa \omega$ (stem MNA), to remind, and $\kappa \tau \dot{\alpha} \circ \mu \alpha \iota$, to acquire, take the reduplication, although their stem begins with two consonants, which are not a mute and a liquid: $\mu \dot{\epsilon} - \mu \nu \eta \mu \alpha \iota$, $\kappa \dot{\epsilon} - \kappa \tau \eta \mu \alpha \iota$, $\dot{\epsilon} - \mu \epsilon - \mu \nu \dot{\eta} \mu \eta \nu$, $\dot{\epsilon} - \kappa \epsilon - \kappa \tau \dot{\eta} \mu \eta \nu$.

4. Five verbs beginning with a liquid do not repeat this letter, but take $\epsilon \iota$ for the augment:

λαμβάνω, to take,	Perf.	είληφα .	Plup.	είλήφειν
λαγχάνω, to obtain,	"	είληχα		είληχειν
λέγω, συλλέγω, to collec	t, "	συνείλοχα	46	συνειλόχειν
$PE\Omega$, to say,	- 44	εἰρηκα	46	εἰρήκειν
μείρομαι, to obtain,	44	είμαρται (with 1	ough Breath	ing), it is fated

Rem. 2. $\Delta \iota \alpha \lambda \acute{e} \gamma \circ \mu \alpha \iota$, to converse, has Perf. $\delta \iota e \acute{\iota} \lambda e \gamma \mu \alpha \iota$, though the simple $\lambda \acute{e} \gamma \omega$ in the sense of to say, always takes the regular reduplication, $\lambda \acute{e} \lambda e \gamma \mu \alpha \iota$, dictus sum (Perf. Act. wanting).

§ 89. Attic Reduplication.

Several verbs, beginning with α , s or o, repeat, in the Perf. and Plup. before the temporal augment, the first two letters of the stem. This augmentation is called the Attic Reduplication. The Plup. then very rarely takes an additional augment; $\eta \times \eta \times \delta \in \mathcal{F}$ has the regular Attic reduplication.

(a) Verbs whose second stem-syllable is short by nature:

άρόω, -ῶ, to pl	lough,	έλάω (έλαύι	ω), to drive,
άρ-ήροκα	άρ-ήρομαι	έλ-ήλακα	έλ-ήλαμαι
άρ-ηρόκειν	άρ-ηρόμην	έλ-ηλάκειν	έλ-ηλάμην
έλέγχω, to con	vince,	δρύττω, to d	
έλ-ήλεγχα	έλ-ήλεγ μαι	δρ-ώρυχα	δρ-ώρυγμαι
έλ-ηλέγχειν	έλ-ηλέγμην	δρ-ωρύχειν	δρ-ωρύγμ η ι

(b) Verbs which in the second stem-syllable have a vowel long

by nature, and shorten this after prefixing the reduplication (except ἐρείδω, to prop, ἐρήρεικα, ἐρήρεικμαι):

άλείφω, to anoint,		άκούω, to he a	er,
άλ-ήλιφα	άλ-ήλιμμαι	ак-укоа	้ ก็หลงชนลเ
άλ-ηλίφειν	άλ-ηλίμμην	ήκ-ηκόειν	ηκούσμη ν
αγείρω, to collect,		έγείρω, to απο	
άγ-ήγερκα	άγ-ήγερμαι	έγ-ήγερκα	έγ-ήγερμαι
άγ-ηγέρεειν	άγ-ηγέρμην	έγ-ηγέρκειν	έγ-ηγέρμην.

REMARK. The verb $\dot{a}\gamma\omega$, to lead, forms the second Aor. Act. and Mid., and $\dot{a}\epsilon\rho\omega$, to carry, forms all the Aorists with this reduplication, with this difference, however, that the vowel of the reduplication takes the temporal augment only in the Ind., and the vowel of the stem remains pure:

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ἄ γ ω, to lead, Aor. II. ήγ-αγον, Inf. άγαγείν, Aor. II. Mid. ήγαγόμην.
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§ 90. Augment and Reduplication in Compound Words.

1. First rule. Verbs compounded with prepositions take the augment and reduplication between the preposition and the verb; then prepositions which end with a vowel, except $\pi\epsilon\varrho i$ and $\pi\varrho \delta$, suffer Elision (§ 6, 3); $\pi\varrho \delta$ frequently combines with the augment by means of Crasis (§ 6, 2), and becomes $\pi\varrho o i$, and ϵr and $\sigma i r$ resume their r which had been assimilated, or dropped, or changed; e. g.

```
άπο-βάλλω, to throw from, Im. άπ-έβαλλον Pf. άπο-βέβληκα Plp. άπ-εβεβλήκειν
περι-βάλλω, to throw around, περι-έβαλλον περι-βέβληκα
                                                               περι-εβεβλήκειν
                             προ-έβαλλον
                                             προ-βέβληκα
προ-βάλλω, to throw before,
                                                               προ-εβεβλήκειν
                             προύβαλλον
                                                               προυβεβλήκειν
έμ-βάλλω, to throw in,
                             έν-έβαλλον
                                             ἐμ-βέβληκα
                                                               έν-εβεβλήκειν
ly-γίγνομαι, to be in,
                             έν-εγιγνόμην έγ-γέγονα
                                                               έν-εγεγόνειν
συ-σκευάζω, to pack up, συβ-βίπτω, to throw to ether,
                             συν-εσκεύαζον συν-εσκεύακα
                                                               συν-εσκευάκειν
                             συν-έρριπτον
                                             συν-έββιφα
                                                               συν-εββίφειν
συλ-λέγω, to collect together,
                             συν-έλεγον
                                             συν-είλοχα
                                                               συν-ειλόχειν
```

2. Second rule. Verbs compounded with δvs take the augment and reduplication, (a) at the beginning, when the stem of the simple verb begins with a consonant or a vowel which does not admit the temporal augment; (b) but in the middle, when the stem of the simple verb begins with a vowel which admits the temporal augment; e. g.

```
δυς-τυχέω, to be unfortunate, ε-δυςτύχουν δε-δυςτύχηκα ε-δε-δυςτυχήκειν δυς-ωπέω, to make ashamed, ε-δυςώπουν δυς-αρεστέω, to be displeased, δυς-ηρέστουν δυς-ηρέστηκα.
```

Verbs compounded with sv^2 may take the augment and reduplication at the beginning or in the middle, yet they commonly omit them at the beginning, and $sv^2spyszz'sv$ usually in the middle; e. g.

φ έρω, to carry (stem ΈΓΚ), Aor. II. ἡν-εγκον, Inf. ἐν-εγκείν, Aor. I. ἡνεγκα, Inf. ἐν-έγκαι, Aor. Pass. ἡν-έχθην, Inf. ἐν-εχθῆναι.

εὐ-τυχέω, to be fortunate, εὐ-ωχέομαι, to feast well, εὐ-εργετέω, to do good, ηθ-τύχουν, commonly εθ-τύχουν εθ-ωχούμην εὐ-ηργέτουν, Perf. εδ-ηργέτηκα, commonly εδεργέτουν, εὐ-εργέτηκα.

3. Third rule. All other compounds take the augment and reduplication at the beginning; e. g.

μυθολογέω, to relate, οἰκοδομέω, to build,

ἐμυθολόγουν ἐκοδόμουν μεμυθολόγηκα Ακοδόμηκα.

§ 91. Remarks.

1. The six following words compounded with prepositions, take the augment in both places, viz. at the beginning of the simple verb and before the preposition:

 $\dot{u}\mu\pi\dot{\epsilon}\chi o\mu a\iota$, to clothe oneself, Impf. ημπειχόμην οτ άμπειχ. Aor. ημπεσχόμην ανέχομαι, to endure. ηνειχόμην ηνεσχόμην .. ημφεγνόουν and ημφιγν. αμφιγνοέω, to be uncertain, 46 άνορθόω, to raise up, ηνώρθουν Perf. ηνώρθωκα " ηνώρθωσα " " ἡνώχληκα ενοχλέω, to molest, ηνώχλουν ήνώχλησα 66 " πεπαρώνηκα" ἐπαρώνησα. έπαρψυουν παροινέω, to riot,

The analogy of these verbs is followed by three others, which are not compounded with prepositions, but are derived from other compound words, viz.

διαιτάω (from δίαιτα, food), (a) to feed, (b) to be a judge, Impf. εδιήτων and διήτων, Perf. δεδιήτηκα. διακονέω, to serve (from διάκονος, servant), Impf. εδιηκόνουν and διηκόνουν, Perf. δεδιηκόνηκα. Διακονόμηκου (from ΑΜΦΙΣΒΗΤΗΣ, to dispute), Impf. ημφεσβήτουν and ημφισβήτουν.

3. Exceptions to the first rule (§ 90, 1). There are several verbs compound ed with prepositions, which take the augment before the preposition, since they have nearly the same signification as the simple verbs; e. g.

αμφιγνοέω (νοέω), to be uncertain, μριγνόουν οτ ήμφεγνόουν (No. 1) Ασι. ήμφιεννημι, to clothe, επίσταμαι, to know, Impl. ήπιστάμην καθίζω, to cause to sit, καθίζομαι, to sit, εκαθίζομαι, to sit, καθημαι, to sit, εκαθημαι, to sit, εκαθημαι, to sit, εκαθημαι, to sit, εκαθημαν and καθημην (without Aug.) εκαθεύδω, to sleep, έκαθευδον, seldom καθημην (without Aug.)

4. Those verbs form an apparent exception to the first rule (§ 90, 1), which are not formed by the composition of a simple verb with a preposition, but by derivation from a word already compounded (Comp. No. 2); e. g.

Εναντιοῦμαι, to oppose oneself to, from ἐναντίος Impl. ἡναντιούμην ἀντιδικέω, to defend at law, " ἀντίδικος " ἡντιδίκουν ἐμπεδόω, to establish, " ἔμπεδος " ἡμπέδουν.

§ 92. Division of Verbs in -w according to the Characteristic, together with Remarks on the Formation of the Tenses.

Verbs in $-\omega$ are divided into two principal classes, according to the different nature of the characteristic (§ 77, 5):

- I. Pure verbs, whose characteristic is a vowel; these are again divided into two classes:
 - A. Uncontracted verbs, whose characteristic is a vowel, except α, ε, ο; e. g. παιδεύ-ω, to educate, λύ-ω, to loose;
 - B. Contract verbs, whose characteristic is either α, ε or ο; e. g. τιμά-ω, to honor, φιλέ-ω, to love, μισθό-ω, to let.
- II. Impure verbs, whose characteristic is a consonant; these are again divided into two classes:
 - A. Mute verbs, whose characteristic is one of the nine mutes;
 e. g. λείπ-ω, to leave, πλέκ-ω, to twine, πείθ-ω, to persuade;
 - B. Liquid verbs, whose characteristic is one of the four liquids, λ, μ, ν, ρ; e. g. ἀγγέλλ-ω, to announce, νέμ-ω, to divide, φαίν-ω, to show, φθείρ-ω, to destroy.

REMARK. According to the accentuation of the first Pers. Pres. Ind. Act., all verbs are divided into,

- (a) Barytones, whose final syllable in the first Pers. Pres. Ind. Act. is not accented; e. g. λύ-ω, πλέκ-ω, etc.;
- (b) Perispomena, whose final syllable is circumflexed in the first Pers.; these are consequently contract verbs; e. g. τιμῶ, φιλῶ, μισθῶ.

§ 93. I. Formation of the Tenses of Pure Verbs.

- 1. In pure verbs, both Barytones and Perispomena, the tense-endings are commonly appended to the unchanged characteristic; e. g. βουλεύ-σω, βεβούλευ-κα. Pure verbs do not form the Secondary tenses, but only the Primary tenses; the Perf. with κ (κα), the Fut. and Aor. with σ (σω, σα). Pure verbs, however, are subject to the following regular change in the stem:
- 2. The short characteristic-vowel of the Pres. and Impf., both in Barytones and Perispomena, is lengthened in the other tenses. The Barytones will first be considered, thus:
 - i into l, e. g. μην-ίω, μηνί-σω, έ-μήνι-σα; etc.;
 i into l, e. g. κωλύ-ω, κωλύ-σω, κε-κώλι-μαι.

κωλί	ω, to hinder. ACTIVE.
Pres. Impf.	Ind. κωλύ-ω Subj. κωλύ-ω Imp. κώλυ-ε Inf. κωλύ-ειν Part. κωλύ-ων Ind. ε-κώλυ-ον Opt. κωλύ-οιμι
	Ind. κε-κώλυ-κα Inf. κε-κωλυ-κέναι Part. κε-κωλυ-κώς Ind. ε-κε-κωλύ-κειν
	Ind. κωλύ-σω Opt. κωλύ-σοιμι Inf. κωλύ-σειν Part. κωλύ-σων Ind. ἐ-κώλυ-σα Subj. κωλύ-σω Opt. κωλύ-σαιμι Imp. κώλυ-σον Inf. κωλυ-σαι Part. κωλύ-σας.

		MII	DLE.	
Pres.		ωλδ-ομαι Subj. κωλδ-	ωμαι Imp. κωλδ-	ου Inf. κωλύ-εσθαι
		ert kwhi-operos	,	·
Impf.		-κωλυ-όμην Opt. κωλυ		
Perf.	8. 1.	Ind. κε-κώλυ-μαι	Imperative	Infinitive
	2.	κε-κώλυ-σαι	κε-κώλυ-σο	κε-κωλύ-σθαι
	_ 3.	κε-κώλ0-ται	κε-κωλύ-σθω	P urticiple
	D. 1.	κε-κωλύ-μεθον .		κε-κωλύ-μένος
l	2.	κε-κώλυ-σθου	κε-κώλυ-σθον	
	_ 3.	κε-κώλυ-σθον	κε-κωλύ-σθων	Subjunctive
	P. 1.	πε-κωλύ-μεθα		πε-κωλυ-μένος &
	2.	κε-κώλυ-σθε	κε-κώλυ-σθε	
	3.	κε-κώλυ-νται	<u> </u>	οτ κε-κωλύ-σθων]
Plup.		-κε-κωλδ-μην D. ε-κε-κ		
Ind.				ε-κώλυ-σθε κωλυ-μέ
	3. 6		ωλύ-σθην ε-κι	
Fut.		εω λό -σομαι Ο ρι κωλθι τόμενος	σοίμην Ιπέκωλδ	-σεσθαι Part. κωλύ-
Aor.	Ind.	-κωλυ-σάμην Subj. κ ιώλυ-σαι Inf. κωλύ-σαι	ωλδ-σωμαι Opt. σθαι Part. κωλυ-ο	κωλθ-σ αίμην Imp. τάμενος.
			SIVE.	
Aor.	Ind.	-κωλύ-θην Subj. κωλί)-ဗီယံ Opt. κωλυ-ဗီ	είην
		imp. κωλύ-θητι Inf. κα		
Fut.		ιωλυ-θήσομαι Opt. κωί	λο-θησοίμην Inf.	κωλυ-θήσεσθαι
		Part. κωλυ-θησόμενος.		

§ 94. Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

- 1. Several pure verbs, contrary to the rule (§ 93, 2), retain the short characteristic-vowel, either in all the tenses, or at least in some tenses. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass. This is indicated by the phrase, Pass. with σ (see § 95). Thus:
- **X** ρ t ω, to prick, Fut. χρίσω, Aor. έχρίσα, Inf. χρίσαι. Pass. with σ; (but χρίω, to anoint, Fut. χρίσω. Aor. έχρίσα, Inf. χρίσαι, Aor. Mid. έχρισώμην; Petl. Mid. or Pass. κέχρισμαι, κεχρίσθαι; Aor. Pass. έχρίσθην).
- 'A ν t ω, to complete, Fut. ἀνέσω; Aor. ἡνύσα. Pass. with σ.
- åρδω, to draw water, Fut. ἀρδσω; Aor. ήρδσα. Pass. with σ.
- u θ ω, to close, e. g. the eyes, Fut. μύσω, Aor. έμυσα; but Perf. μέμθκα, I am shul, am silent.
- πτοω, to spit, Fut. πτόσω; Aor. Επτύσα. Pass. with σ.
- l δρ θ ω, to cause to sit, Fut. Ιδρύσω; Aor. Ιδρύσα (later Ιδρύσω, Ιδρύσα); Aor. Pass. Ιδρύθην.
- 2. The following dissyllables in $-\delta\omega$ lengthen the short characteristic-vowel in the Fut. and Aor. Act. and Mid., and $\delta\omega\omega$ also in the Perf. and Plup. Act., but they resume the short vowel in the Perf. and Plup. Act. (except $\delta\omega\omega$), also in the Mid. or Pass., and in the Aor. and Fut. Pass.:
- δύω, to wrap up, Fut. δύσω Aor. Εδυσα Perf. δέδυκα δέδυμαι, Aor. Pass. Εδύθην θύω, to sacrifice, " θύσω " Εθυσα " τέθυκα τέθυμαι " " Ετύθην λύω, to loose, " λόνω " Ελυσα " λέλυκα λέλυμαι " " Ελόθην

REMARK. When the vowel in the Fut. Act is long, and short in the Perf. Mid. or Pass, the Fut. Perf. resumes the long vowel, both in uncontracted verbs and in contract pure verbs; e. g. λύω, λελύσομαι.

§ 95. Formation of the Aor. and Fut. Pass., and Perf. and Plup. Mid. or Pass. with s.

1. Pure verbs which retain the short characteristic-vowel of the stem in forming the tenses, insert σ (Comp. § 94) before the tense-ending $-\vartheta\eta\nu$, $-\mu\alpha\iota$, etc. in the Aor. and Fut. Pass., and in the Perf. and Plup. Mid. or Pass.; this σ connects the endings to the tense-stem; e. g.

τελέ-ω ξ -τελέ-σ-θην τε-τέλε-σ-μαι ξ -τελε-σ-θήσομαι ξ -τε-τελέ-σ-μην.

2. Besides these verbs, several others also, which either have a long characteristic-vowel in the stem, or lengthen it in forming the tenses, take the same formation; e. g. ἀκούω, to hear, Αοτ. ἡκού-σ-θην, Fut. ἀκου-σ-θήσομαι, Perf. ἤκου-σ-μαι, Plup. ἡκού-σ-μην; ἐναύω, to kindle; κελεύω, to command; κυλίω, to roll; λεύω, to stone; ξύω, to scrape; πρίω, to saw; σείω, to shake; χρίω, to anoint (§ 94); ψαύω, to touch, etc.

κελεύω, τ	o command.	ACT	IVE.		,
		Perf. Ke-Ke Plup. è-Ke-Ke			κελέύ-σω ἐ-κέλευ-σα.
		MID	DLE.		
Present	κελεύ-ομα	i	Impf. ἐ-κε	λευ-όμ	ιην
Perf. S. 1. Ind. 2.	κε-κέλευ-σ-μα κε-κέλευ-σαι	ι	Imperative-σο	ve .	Infinitive κε-κελεῦ-σθαι
D. 1. 2.	κε-κέλευ-σ-τα κε-κελεύ-σ-με κε-κέλευ-σθοι	θου	κε-κελεύ-σθ κε-κέλευ-σθ		Participle κε-κελευ-σ-μένος
2. P. 1.	κε-κέλευ-σθοι κε-κελεύ-σ-με	,	κε-κελεύ-σθ	ພນ	Subjunctive κε-κελευ-σ-μένος δ
2. 3.	κε-κελευ-σ-μέ			υσαν (or κε-κελεύ-σθων]
Plup. S. 1. Ind. 2. 3.	è-κε-κελεύ-σ- è-κε-κέλευ-σο è-κε-κέλευ-σ-1	è-ке-	κελεύ-σ-μεθο ·κέλευ-σθον ·κελεύ-σθην		έ-κε-κελεύ-σ-μεθ α έ-κε-κέλευ-σθ ε ε-κελευ-σ-μένοι ήσαν
Opt.	κε-κελευ-σ-μέ	νος είην			
Future	κελεύσομαι	Fut. Perf.	κε-κελεύ-σομο	u .	Αοτ. ε-κελευ-σάμην.
		PAS	SIVE.		
Aorist	έ-κελεύ-	σ-θην	Future kedev	σ-θήσ	тоµаг.

Rem. 1. Some vary between the regular formation and that with σ .

θραίω, to break in pieces, τέθραυσμαι and τέθραυμαι, έθραύσθην λείω, to shut, κέκλεισμαι and Att. κέκλημαι; Αοτ. εκλείσθην. λρούω, to strike upon, κέκρουμαι and κέκρουσμαι; Αοτ. εκρούσθην.

Rem. 2. Some contrary to the rule, do not take σ , although they retain the short characteristic-vowel; thus, e. g. $\delta \psi \omega$, $\delta \psi \omega$, $\lambda \psi \omega$, mentioned § 94, 2.

XLIII. Vocabulary.

Alσθανομαι, w. gen. or acc., δρόμος, -ov, ὁ, a course, κατα-παύω, to put a stop to perceive, observe.

ασκίς, -ίδος, ἡ, a shield.

δεινῶς, terribly, violently, power, might.

εκταοrdinarily.

δραίω, to break, shatter, quake.

σειω, ίς, το shake.

ΟΙ στρατιώται πρός τοὺς πολεμίους πορεύεσθαι ἐκελεύσθησαν. Σπάρτη ποτὶ
ἐπὸ σεισμοῦ δεινῶς ἐσείσθη. Ἡ τῶν Περσῶν δύναμις ὑπὸ τῶν Ἑλλήνων τέθραυσται. ΟΙ πολέμιοι εἰς τὴν ἄκραν κατεκλείσθησαν. *Ότε οἱ βάρβαροι τῶν
ἀσπίδων πρὸς τὰ δόρατα ὑπὸ τῶν Ἑλλήνων κεκρουσμένων ϶σθάνοντο, δρόμφ
ἔψευγον. *Ο πόλεμος κατεπαύσθη.

The soldiers are ordered to march against the enemies. Our town has been violently shaken by an earthquake. The might of the Persians was crushed by the Hellenes. The enemies have been shut up in (into) the castle. The shields were beaten by the enemies against their spears. The war is ended, i. e. has been put a stop to.

§ 96. Contract Pure Verbs.

- 1. Contract pure verbs, as has been seen § 92, are such as have for their characteristic α , ϵ or o, which are contracted with the modewowel following. Contraction takes place only in the Pres. and Impf. Act. and Mid. or Pass., because, in these two tenses only, is the characteristic-vowel followed by another vowel.
 - 2. The following are the contractions which occur here:

```
a + \varepsilon becomes \bar{a}
                      ā
                                                                        0 + 7
    <u>+ 7</u>
                                      \varepsilon + \eta = \eta
                                                                                    = 0
              =
                                          + 7
    + 7
                                                 = y
                                                                        0+0
                                                                                     == 01
      . 0
                      ω
                                            - 0
                                                 = ov
                                                                                     == 00
                                                                        0 + w
     - ω
                       ω
                                      E
                                          +ω
                                                 =\omega
                                                                                    = W
                                                                        o + \varepsilon \iota = o \iota (o v \text{ in Inf.})
o + o \iota = o \iota
       દા
     - oi
                                      \varepsilon + o\iota = o\iota
                                      \varepsilon + ov = ov
```

- 3. The tenses of contract verbs, as has been seen § 93, are formed like those of uncontracted pure verbs, i. e. the short characteristic-vowel is usually lengthened, in forming the tenses, viz.
 - ε into η , e. g. $\varphi(\lambda) = \omega$, to love, $\varphi(\lambda) = \omega$, $\pi \varepsilon \varphi(\lambda) = \omega$, etc.
 - o into ω, e. g. μισθό-ω, to let out, μισθο σω, με-μίσθω-κα, etc.
 - $\ddot{\alpha}$ into η, e. g. τιμά-ω, to honor, τιμή-σω, τε-τίμη-κα, etc.
- α into $\bar{\alpha}$, e. g. εά-ω, to permit, Fut. εά-σω. This lengthening into $\bar{\alpha}$ occurs, when ε, ι or ϱ precedes (Comp. § 26, 1); e. g.

έα-ω, έά-σω; μειδιά-ω, to laugh, μειδιά-σομαι; φωρά-ω, to catch

ἀλοά-ω, to thresh, ἀλοά-σω, ἀκροά-ομαι, to hear, ἀκροά-σομαι.

REMARK. The verbs $\chi \rho \dot{a} \omega$, to give an oracle, $\chi \rho \dot{a} \circ \mu a \iota$, to use, and $\tau \iota \tau \rho \dot{a} \omega$, to bore, although a ρ precedes, lengthen \ddot{a} into η ; e. g. $\chi \rho \dot{\eta} \sigma \sigma \mu a \iota$, $\tau \rho \dot{\eta} \sigma \omega$. The exceptions to rule No. 3. will be stated in § 98.

PARADIGMS OF

		ACT	IVE.			
piels.	thers	Present.				
Modes and Participial	Numbers and Persons.	Characteristic a.	Characteristic e.	Characteristic o.		
Indic- ative,	8. 1. 2. 3. D. 1. 2. 8. P. 1. 2.	τιμ(ά-ω) $\ddot{\alpha}$, to honor, τιμ-(ά-εις) \ddot{q} ς τιμ(ά-ει) \ddot{q} τιμ(ά-ε) \ddot{a} -τον τιμ(ά-ε) \ddot{a} -τον τιμ(ά-ο) $\ddot{\alpha}$ -μεν τιμ(ά-ο) $\ddot{\alpha}$ -ει τιμ(ά-ον) $\ddot{\alpha}$ -σι(ν)	φιλ(έ-ω)ῶ, to love, φιλ(έ-εις)εῖτ φιλ(έ-ει)εῖ φιλ(έ-ε)εῖ-τον φιλ(έ-ε)εῖ-τον φιλ(έ-ο)οῦ-μεν φιλ(έ-ο)οῦ-σι(ν)	μισθ (ό-ω) ῶ, το let, μισθ (ό-εις) οῖς μισθ (ό-εις) οῖ μισθ (ό-ει) οῦ-τον μισθ (ό-ε) οῦ-τον μισθ (ό-ε) οῦ-τε μισθ (ό-ο) οῦ-τε μισθ (ό-ον) οῦ-σι(ν)		
Sub- junc- tive,	S. 1. 2. 3. D. 1. 2. 8. P. 1. 2.	$\begin{array}{c} \text{Tim}(\hat{a} - \omega)\hat{\omega} \\ \text{Tim}(\hat{a} - \eta)\hat{a} \\ \text{Tim}(\hat{a} - \eta)\hat{a} \\ \text{Tim}(\hat{a} - \eta)\hat{a} - \tau ov \\ \text{Tim}(\hat{a} - \eta)\hat{a} - \tau ov \\ \text{Tim}(\hat{a} - \omega)\hat{a} - \tau ov \\ \text{Tim}(\hat{a} - \omega)\hat{a}$	φιλ(έ-ω)ῶ φιλ(έ-ης)ῆς φιλ(έ-ης)ῆς φιλ(έ-η)ῆ-τον φιλ(έ-η)ῆ-τον φιλ(έ-η)ῆ-τον φιλ(έ-η)ῆ-τε φιλ(έ-η)ῆ-τε	μισθ(ό-ω)ῶ μισθ(ό-ης)οῖς μισθ(ό-η)ῶ-τον μισθ(ό-η)ῶ-τον μισθ(ό-ω)ῶ-μεν μισθ(ό-ω)ῶ-τε μισθ(ό-ω)ῶ-σι(ν)		
Imper- ative,	8. 2. 3. D. 2. 8. P. 2. 8.	$\tau i\mu(a-\epsilon)a$ $\tau i\mu(a-\epsilon)\dot{a}-\tau \omega$ $\tau i\mu(\dot{a}-\dot{\epsilon})\dot{a}-\tau \omega$ $\tau i\mu(\dot{a}-\dot{\epsilon})\dot{a}-\tau \omega \nu$ $\tau i\mu(\dot{a}-\dot{\epsilon})\dot{a}-\tau \omega \nu$ $\tau i\mu(\dot{a}-\dot{\epsilon})\dot{a}-\tau \omega$ $\tau i\mu(\dot{a}-\dot{\epsilon})\dot{a}-\tau \omega \sigma a \nu$ $\sigma i\mu(\dot{a}-\dot{a})\dot{a}-\dot{a}-\dot{a}-\dot{a}-\dot{a}-\dot{a}-\dot{a}-\dot{a}-$	φίλ(ε-σ)ει φιλ(ε-έ)εί-τω φιλ(έ-ε)εί-του φιλ(έ-έ)εί-των φιλ(έ-ε)εί-τε φιλ(ε-έ)εί-τωσαν οπ φιλ(ε-ό)ού-ντων	μίσθ (ο-ε)ου μισθ (ο-έ)ού-τω μισθ (ο-ε)ού-των μισθ (ο-έ)ού-τε μισθ (ο-έ)ού-τε μισθ (ο-έ)ού-τωσαν Οτ μισθ (ο-ό)ού-ντων		
Infin.		τιμ(ά-ειν)ᾶν	φιλ(έ-ειν)εῖν	μισθ (ό-ειν)οῦν		
Parti- ciple,	Nom.	τιμ(ά-ων)ῶν τιμ(ά-ου)ῶ-σα τιμ(ά-ου)ῶν τιμ(ά-ο)ῶ-ντος τιμ(α-ού)ώ-σης	φιλ(έ-ων)ῶν φιλ(έ-ου)οῦ-σα φιλ(έ-ου)οῦν φιλ(έ-ο)οῦ-ντος φιλ(ε-ού)ού-σης	μισθ(ό-ων)ῶν μισθ(ό-ον)οῦ-σα μισθ(ό-ον)οῦν μισθ(ό-ο)οῦ-ντος μισθ(ο-ού)ού-σης.		
		Imp	erfect.	,		
Indic-	S. 1. 2. 3. D. 1. 2.	ἐτίμ(α-ον)ων ἐτίμ(α-ες)ας ἐτίμ(α-ε)α ἐτιμ(ά-ε)ᾶ-τον	ἐφίλ(ε-ον)ουν ἐφίλ(ε-ες)εις ἐφίλ(ε-ε)ει ἐφιλ(έ-ε)εῖ-τον	ἐμίσθ(ο-ον)ουν ἐμίσθ(ο-ες)ους ἐμίσθ(ο-ε)ου ἐμισθ(ό-ε)οῦ-τον		
ative.	3. P. 1. 2. 8.	έτιμ(α-έ)ά-την έτιμ(ά-ο)ῶ-μεν έτιμ(ά-ο)ᾶ-τε έτ ιμ(α-ον) ων	έφιλ(ε-έ)εί-την ἐφιλ(έ-ό)οῦ-μεν ἐφιλ(έ-ό)οῦ-τε ἐφιλ(έ-ό)οῦν	εμισθ(ο-έ)ού-την έμισθ(ο-έ)ού-την έμισθ(ό-ο)οθ-μεν έμισθ(ό-ε)οῦ-τε έμίσθ(ο-ον)ουν		

CONTRACT VERBS.

	MIDDLE.				
Present.					
Characterístic a.	Characteristic e.	Characteristic o.			
ιμ(ú-0) ù-μαι	φιλ(έ-ο)οῦ-μαι	μισθ(ό-ο)οῦ-μαι			
μ(ú-ŋ)ὰ	φιλ(έ-η)η	μισθ (ό-η)οί			
μ(ά-ι)ά-ται	φιλ(έ-ε)εί-ται	μισθ (ό-ε)ου-ται			
μ(α-ό)ώ-μεθον	φιλ(ε-ό)ού-μεθον	μισθ (ο-ό)ού-μεθον			
μ(ά-ε)ὰ-σθον	$\phi i \lambda(\epsilon - \epsilon) \epsilon i - \sigma \vartheta o \nu$	μισθ (ό-ε)οῦ-σθον			
μ(ά-ε)ὰ-σϑον μ(α-ό)ώ-μεθ α	φιλ(έ-ε)εί-σθον	μισθ (ό-ε)οῦ-σθον μισθ (ο-ό)οῦ-μεθα			
μ(α-0)ω-με υα μ(ά-ε)ά-σθε	φιλ(ε-ύ)ού-μεθα φιλ(έ-ε)εὶ-σθε	μισθ (ό-ε)οῦ-σθε			
μ(ά-ε)ά-ουε μ(ά-ο)ὰ-νται	φιλ(έ-ο)οῦ-νται	μισθ (ό-ο)οῦ-νται			
		_			
μ(ά-ω) ὺ-μαι	φιλ(έ-ω) ω-μαι	μισθ (ό-ω) ώ-μαι			
$\mu(\dot{u}-\eta)\ddot{a}$	$ \begin{array}{ccc} & & & \downarrow \\ & \downarrow \\ & $	μισθ (ό-η)οί			
μ(ά-η)ὰ-ται μ(α-ή)ό-μοθου		μισθ (ό-η) ῶ-ται			
μ(α-ώ)ώ-μεθον μ(ú-η)ά-σθον	Ε φιλ(ε-ώ)ώ-μεθον Ε φιλ(έ-η)η-σθον	μισθ (n-ώ) ώ-μεθον μισθ (ό-η) ὼ-σθον			
μ(ά-η)ά-σθον μ(ά-η)ά-σθον	τη φιλ(ε-η)η-σθον α φιλ(ε-η)η-σθον α φιλ(ε-ώ)ώ-μεθα	μισθ (ό-η) ω-σθον			
μ(α-ή)α-6600 μ(α-ώ)ώ-μεθα	$\frac{\omega}{\omega} \phi i \lambda (\varepsilon - \omega) \omega - \mu \varepsilon \partial \alpha$	μισθ(α-ώ)ώ-μεθα			
μ(ά-η)ù-σθε	\$ φιλ(ε-η)η-σθε	μισθ (ύ-η) ù-σθε			
μ(ά-ω)ù-ντ αι	φιλ(έ-ω)ω-νται	μισθ (ό-ω) ω-νται			
μ(ά-ου)δ					
μ(α-έ)ά- σθω	φιλ(έ-ου)οῦ φιλ(ε-έ)εί-σθω	μισθ (ό-ου)οῦ μισθ (ο-έ)ού-σθω			
μ(ú-ε)ù-σθον	φιλ(έ-ε)εί-σθον	μισθ (ό-ε)οῦ-σθον			
.μ(n-έ)ά-σθων	φιλ(ε-ί)εί-σθων	μισθ (ο-έ)ού-σθων			
ιμ(ά-ε) ἀ-σθε	φιλ(έ-ε)εὶ-σθε	μισθ (ό-ε)οῦ-σθε			
μ(α-ε)ά-σθωσαν ος	φιλ(ε-έ)εί-σθωσαν or	μισθ (ο-έ) υύ-σθωσαν			
τιμ(α-έ)ά-σθων	φιλ(ε-έ)εί-σθων	μισθ (ο-έ)ού-σθων			
ιμ(ά-ε)ὰ-σθαι	φιλ(έ-ε)εὶ-σθαι	μισθ(ό-ε)οῦ-σθαι			
ιμ(α-ή)ώ-μενος	φιλ(ε-ά)ού-μενος	μισθ (ο-ύ)ού-μενος			
ιμ(α-υ)ω-μένη	φιλ(ε-ο)ου-μένη	μισθ(ο-υ)ου-μένη			
ιμ(α-ό)ώ-μενον	φιλ(ε-ό)ού-μενον	μισθ (ο-ό) ού-μενον			
ιμ(α-π)ω-μένου	φιλ(ε-ο)ου-μένου	μισθ (0-0)ου-μένου			
ιμ(α-ο)ω-μένης	φιλ(ε-ο)ου-μένης	μισθ(ο-ο)ου-μένης.			
1	Imperfect.				
Γιμ(α-ό) ώ-μην	έφιλ(ε-ό)ού-μην	έμισθ(ο-ό)ού-μην			
τιμ(ά-ου)ῶ	έφιλ(έ-ου)οῦ	έμισθ (ό-ου)οῦ			
τιμ(ά-ε)ᾶ-τυ	έφιλ(έ-ε)έῖ-το	έμισθ(ό-ε)ου-το			
τιμ(α-ά)ώ-με θον	έφιλ(ε-ό)ού-μεθον	έμισθ(α-ά)ού-μεθον			
τιμ(ά-ε)α-σθον	έφιλ (έ-ε)εί-σθον	έμισθ (ό-ε)οῦ-σθον			
τιμ(α-έ) ιι-σθην	έφιλ(ε-έ)εί-σθην	έμισθ (ο-έ) ού-σθην.			
τιμ(α-ό)ώ-μεθα	έφιλ(ε-ύ)ού-μεθα	έμισθ (ο-ό) οί-μεθα			
τιμ(ά-ε)ά-σθε	έφιλ(έ-ε)εῖ-σθε	έμισθ (ό-ε)ου-σθε			

Opta- tive,	S. 1. 2. 3. D. 1. 2. 3. P. 1.	Characteristic a. $\tau: \mu(\dot{u}\text{-}o\iota)\ddot{\varphi}\text{-}\mu\iota$ $\tau: \mu(\dot{u}\text{-}o\iota\varsigma)\ddot{\varphi}\varsigma$ $\tau: \mu(\dot{u}\text{-}o\iota)\ddot{\varphi}$ $\tau: \mu(\dot{u}\text{-}o\iota)\ddot{\varphi}\text{-}\tauov$	Characteristic e. $\phi\iota\lambda(\epsilon\cdot o\iota)o\iota\cdot \mu\iota$ $\phi\iota\lambda(\epsilon\cdot o\iota\varsigma)o\iota\varsigma$ $\phi\iota\lambda(\epsilon\cdot o\iota)o\iota$	Characteristic o. μισθ(ό-οι)οῖ-μι μισθ(ό-οις)οῖς μισθ(ό-οι)οῖ
Opta- tive,	2. 3. D. 1. 2. 3.	τιμ(ά-οις)ῷς τιμ(ά-οι)ῷ τιμ(ά-οι)ῷ-τον	φιλ(έ-οις)οῖς	μισθ ό-οις)οίς
	2.	τιμ(α-οί) ώ-την τιμ(ά-οι)ῷ-μεν τιμ(ά-οι)ῷ-τε	φιλ(έ-οι)οί-τον φιλ(ε-οί)οί-την φιλ(έ-οι)οί-μεν φιλ(έ-οι)οί-τε	μισθ (ό-οι)οῖ-τον μισθ (ο-οί)οί-την μισθ (ό-οι)οῖ-μεν μισθ (ό-οι)οῖ-τε
Attic Opta-	3. S. 1. 2. 3. D. 2. 3. P. 1. 2. 3.	$T \iota \mu (\acute{a} \cdot o \iota) \breve{\phi} \cdot e \nu$ $T \iota \mu (a \cdot o \iota) \acute{\psi} \cdot \eta \varsigma$ $T \iota \mu (a \cdot o \iota) \acute{\psi} \cdot \eta \varsigma$ $T \iota \mu (a \cdot o \iota) \acute{\psi} \cdot \eta \tau o \nu$ $T \iota \mu (a \cdot o \iota) \acute{\psi} \cdot \eta \tau \eta \nu$ $T \iota \mu (a \cdot o \iota) \acute{\psi} \cdot \eta \tau \eta \nu$ $T \iota \mu (a \cdot o \iota) \acute{\psi} \cdot \eta \tau e$ $T \iota \mu (a \cdot o \iota) \acute{\psi} \cdot \eta \tau e$ $T \iota \mu (a \cdot o \iota) \acute{\psi} \cdot \tau e$	φιλ(έ-οι)οῖ-εν φιλ(ε-οί)οί-ην φιλ(ε-οί)οί-ης φιλ(ε-οί)οί-ης φιλ(ε-οί)οί-ητον φιλ(ε-οί)οί-ήτην φιλ(ε-οί)οί-ήτην φιλ(ε-οί)οί-ήτην φιλ(ε-οί)οί-ητε φιλ(έ-οί)οί-στε	μισθόο-οι)οί-εν μισθ(ο-οί)οί-ην μισθ(ο-οί)οί-ης μισθ(ο-οί)οί-η μισθ(ο-οί)οί-η μισθ(ο-οί)οί-ητον μισθ(ο-οί)οί-ήτην μισθ(ο-οί)οί-ημεν μισθ(ο-οί)οί-ητεν μισθ(ό-οι)οί-ητεν
Indi- cative,	Perf. Plup. Fut. Aor. F.Pf.	τετίμηκα πεφώρακα ἐτετιμήκειν ἐπεφωράκειν τιμήσω φωράσω ἐτίμησα ἐφώρασα	πεφίληκα ἐπεφιλήκειν φιλήσω ἐφίλησα	μεμίσθωκα ξμεμισθώκειν μισθώσω ξμίσθωσα

§ 97. Remarks on the Conjugation of Contract Verbs.

Verbal adjectives: τιμη-τέος, -τέα, -τέον, φωρά-τέος, -τέα, -τέον,

1. Verbs in $-\epsilon\omega$ with a monosyllabic stem, e. g. $\pi\lambda\epsilon\omega$, to sail, $\pi\nu\epsilon\omega$, to breaths, $\delta\epsilon\omega$, to run, are contracted only in $\epsilon\iota$ (arising from $\epsilon\epsilon\iota$ or $\epsilon\epsilon$), but in all the other forms, they are uncontracted; e. g.

Act. Pr. Ind. πλέω, πλεῖς, πλεῖ, πλέομεν, πλεῖτε, πλέονσι (ν).
Subj. πλέω, πλέης, πλέη, πλέωμεν, πλέητε, πλέωσι (ν).
Imp. πλεῖ. Inf. πλεῖν. Part. πλέων, πλέονσα, πλέον.
Impf. Ind. ἐπλεον, ἔπλεις, ἐπλει, ἐπλέομεν, ἐπλεῖτε, ἔπλεον.

Ορτ. πλέοι μι, πλέοι ς, etc. Mid. Pr. Ind. πλέομαι, πλέη, πλείται, πλεόμε θον, πλείσθον, etc. Inf. πλείσθαι. Part. πλεόμενος. Impf. ℓ πλεόμην.

- The verb δ ε ω, to bind, is commonly contracted in all the forms, particularly in compounds; e. g. τὸ δοῦν, τοῦ δοῦντος, διαδυῦμαι, κατείουν.
 - 3. Several verbs deviate from the general rules of contraction, e. g.
 - (a) as and -asι are contracted into -η and -η, instead of into -a and -φ; e.g.

	Imperfect.	
Characteristic a.	Characteristic e.	Characteristic o.
τιμ(α-οί)ψ-μην τιμ(ά-οι)ῷ-το τιμ(α-οι)ῷ-πο τιμ(α-οί)ψ-μεθον τιμ(α-οί)ψ-σθην τιμ(α-οί)ψ-μεθα τιμ(ά-οι)ῷ-σθε τιμ(ά-οι)ῷ-υτο	φιλ(ε-οί)οί-μην φιλ(έ-οι)οῖ-ο φιλ(έ-οι)οῖ-το φιλ(ε-οι)οί-μεθον φιλ(έ-οι)οί-σθον φιλ(ε-οί)οί-σθην φιλ(ε-οί)οί-μεθα φιλ(ε-οί)οί-μεθα φιλ(έ-οι)οί-μεθα φιλ(έ-οι)οί-σθε	μισθ(ο-οί)οί-μην μισθ(ό-οι)οί-το μισθ(ό-οι)οί-το μισθ(ό-οι)οί-σθον μισθ(ό-οι)οί-σθον μισθ(ο-οί)οί-μεθα μισθ(ό-οι)οί-μεθα μισθ(ό-οι)οί-σθον μισθ(ό-οι)οί-σθον μισθ(ό-οι)οί-σθον
rετίμημαι πεφώραμαι	πεφίλημαι	μεμίσθωμαι
ἐτετιμήμην ἐπεφωράμην	έπεφιλήμην	έμεμισθώμην
τιμήσομαι φωράσομαι	φιλήσομαι	μισθώσομαι
ετιμησάμην εφωρασάμην	ἐφιλησάμην	έμισθωσάμην
ετιμήσομαι πεφωράσομαι	*πεφιλήσομαι	μεμισθώσομαι

SIVE.

| Future, | τιμηθήσομαι φωραθήσομαι | φιληθήσομαι | μισθωθήσομαι φιλη-τέος, -τέα, -τέον.

 ζ (ά - ω) $\tilde{\omega}$, to live, $\zeta\tilde{\eta}\varsigma$, $-\tilde{\eta}$, $-\tilde{\eta}\tau\sigma\nu$, $-\tilde{\eta}\tau\epsilon$, Inf. $\zeta\tilde{\eta}\nu$, Imp. $\zeta\tilde{\eta}$, Impf. $\xi\zeta\omega\nu$, $-\eta\varsigma$, $-\tilde{\eta}\tau\sigma\nu$, $-\tilde{\eta}\tau\eta\nu$, $-\tilde{\eta}\tau\epsilon$;— $\pi\epsilon\iota\nu$ (ά - ω) $\tilde{\omega}$, to hunger, Inf. $\pi\epsilon\iota\nu\tilde{\eta}\nu$, etc.;— διψ (ά - ω) $\tilde{\omega}$, to thirst, διψ $\tilde{\eta}\varsigma$, etc., Inf. διψ $\tilde{\eta}\nu$;— $\kappa\nu$ (ά - ω) $\tilde{\omega}$, to scrape, Inf. $\kappa\nu\tilde{\eta}\nu$;— $\sigma\mu$ (ά - ω) $\tilde{\omega}$, to smear, Inf. $\sigma\mu\tilde{\eta}\nu$;— ψ (ά - ω) $\tilde{\omega}$, to rub, Inf. $\psi\tilde{\eta}\nu$;— $\chi\rho$ (ά - ω) $\tilde{\omega}$ - μ a ι, to use, $\chi\rho\tilde{\eta}$, $\chi\rho\tilde{\eta}\tau\alpha\iota$, $\chi\rho\tilde{\eta}\sigma\vartheta\alpha\iota$; so $\tilde{\alpha}$ π ο χ ρ $\tilde{\omega}$ μ a ι, to have enough, to abuse, $\tilde{\alpha}\pi\circ\chi\rho\tilde{\eta}\sigma\vartheta\alpha\iota$;— $\tilde{\alpha}$ π $\tilde{\alpha}$ χ ρ η (abridged from $\tilde{\alpha}\pi\circ\chi\rho\tilde{\eta}\nu$, it suffices, Inf. $\tilde{\alpha}\pi\circ\chi\rho\tilde{\eta}\nu$, Impf. $\tilde{\alpha}\pi\acute{\epsilon}\chi\rho\eta$;— χ ρ ($\tilde{\alpha}$ - ω) $\tilde{\omega}$, to give an oracle, to prophesy, $\chi\rho\tilde{\eta}\varsigma$, $\chi\rho\tilde{\eta}$, Inf. $\chi\rho\tilde{\eta}\nu$.

- (b) -oo and -oe are contracted into -ω, instead of into -ov, and -óŋ into -ῷ, instead of into -oī, in ριγ (ο΄ ω) ῶ, to freeze, Inf. ριγῶν and ριγοῦν, Part. Gen. ριγῶντος and ριγοῦντος, Subj. ριγῷ, Opt. ριγῷην, etc.
- 4. The following things are to be noted on the use of the Attic forms of the Opt. in $-\eta \nu$, namely, in the Sing. of verbs in $-\epsilon \omega$ and $-\delta \omega$, the form in $-\epsilon \eta \nu$ is much more in use than the common form, and in verbs in $-\epsilon \omega$ it is used almost exclusively; but in the Dual and Pl. of all three, the common form is more in use; in the third person Pl., the Attic form is always the same as the common form; e. g. $\tau \iota \mu \bar{\omega} \epsilon \nu$.

5. The verb λ e 6 ω, to wash, though properly not a contract, admits contraction in all the forms of the Impf. Act. and of the Pres. and Impf. Mid., in the ending of which there is -e or -e; e. g. έλου instead of έλουε, έλουμεν instead of έλουεν, Mid. λουμαι, (λόει,) λουται, etc., Imp. λου, Inf. λουσθαι, Impf. έλουμεν, έλου, έλουτο, etc., as if from the stem ΛΟΕΩ.

REMARK. On the change of the accent in contraction, see §11, 2.

XLIV. Vocabulary.

(a) Contract Verbs in $-\dot{a}\omega$ in the Pres. and Impf. Act.

πρίν, w. inf., before. ζάω, to live. Aγαπάω, to love. άθάνατος, -ον, immortal. hλικία, -ας, h, age, especial-πῶς; how?άθλίως, miserably, unfor ly youth or manhood. σιωπάω, to be silent. θαβραλέως, boldly, cour- συγκυκάω, to move totunately. ageously. gether, bring into con ἀκμή, -ῆς,ἡ,a point, height, full power, bloom. lôéa, -ac, h, an appearfusion, confound. ἀστράπτω, to lighten. ance, an outward figure. σύμμαχος, -ον, fighting βροντάω, to thunder. νικάω, to conquer, overwith; subst., a fellow-Juyau, to thirst, or be come. combatant, or ally. thirsty. ολοφύρομαι, w. acc., to pity. τελευτάω, to finish, (βίον δράω, to see. understood) to die. opau, to do, act. ἐξ-απατάω, to completely ὁρμάω, to rush, advance. τολμάω, to dare, venture, prevail upon oneself. deceive, or mislead. πεινάω, to hunger, or be έράω, w. gen., to love (arhungry. dently).

Πολλάκις γνώμην εξαπατώσιν ιδέαι. Μή σε νικάτω κέρδος. Έρω τῆς ἀρετῆς. Πολλάκις νικὰ καὶ κακὸς ἀνδρα ἀγαθόν. Οι ἀγαθοι ἐρῶσι τῶν καλῶν. Πολλοι ἀνθρωποι ἐν τῆ τῆς ἡλικίας ἀκμῆ τελευτῶσιν. Ἡ σιώπα, ἡ λέγε ἀμείνονα. ἀνάγκη ἐστι πάντας ἀνθρώπους τελευτῶν. Νοῦς ὁρὰ καὶ νοῦς ἀκούει. Θαρραλέως, ὡ στρατιῶται, ὁρμῶμεν ἐπὶ τοὺς πολεμίους. Πρὶν μὲν πεινῆν, πολλοι ἐσθίουσι, πρὶν δὲ ἀιψῆν, πίνουσιν. Οὐκ ἔστι τοῖς μὴ ὁρῶσι σύμμαχος τύχη. Περικλῆς ἡστραπτεν, ἐρβόντα, συνεκύκα τὴν Ἑλλάδα. Είθε πάντες παίδες τοὸς γονέας ἀγαπῷεν. Πῶς ἀν τολμώην τὸν φίλον βλάπτειν; Τὸ μὲν σῶμα πολλάκις καὶ πεινῆ καὶ διψῆ ἡ δὲ ψυχὴ πῶς ἀν ἡ διψψη ἡ πεινώη; 'Υυχὴ ἀθάνατος καὶ ἄγηρως ζῆ διὰ παντός. Κρεῖττον τὸ μὴ ζῆν ἐστιν ἡ ζῆν ἀθλίως. 'Ολοφυρόμεθα τὸν ἐν τῆ τῆς ἡλικίας ἀκμῆ τελευτῶντα.

Children love their (the) parents. Either be silent (pl.) or speak better. With the mind (dat.) we see and hear. Youths should be silent (imp.). We will love virtue. All citizens fear (fear holds all citizens) that $(\mu \acute{\eta}, v. subj.)$ the enemies will advance against the town. It is well to love our parents. We pity those who die (part.) in the bloom of youth $(\dot{\eta}\lambda u \kappa \acute{a})$. The soldiers advanced courageously against the town. The army is often hungry and thirsty-All the citizens feared, that the enemies would rush against the town. May you always, O boy, love your parents!

XLV. Vocabulary.

(b) Contract Verbs in -έω in the Pres. and Impf. Act. Αθυμέω, to be dispirited, θέλω and έθέλω, to will, well to, to confer a fadespair. wish, be willing. vor on. άμελέω, w. gen., to neg- κάν, w. subj. = καί and πονέω, laboro, to take tronlect, not to care for. the modal adverb av, or ble, work, toil. καὶ ἐάν, even if, al- προσδοκάω, to expect, preάν (instead of έάν), w. subi.. if. though; or kai and the sume. ἀπορρέω, to flow away, or particle av. ρίψ, ριπός, δ, ή, a reed. κρατέω, ω. gen., to be mas- σιγάω, to be silent. ἀσκέω, to practise, adorn. ter of, have power over, συλλαμβάνω, w. dat., to δέω, w. gen. to want; del. command. take in common with. there is need, it is ne- λαλέω, to talk, prate. help, assist. cessary, one must; w. μάλιστα, (superlative of συμπονέω, w. dat., to work acc. and inf. μάλα, very) most, eswith, help, assist. δυστυχέω, to be unfortupecially. τελέω, to accomplish, fulfil. nate. [praise_ μέλι, -ιτος, τό, honey. ύπέρ, w. gen., instead or in έπαινέω, to approve of, μήτε-μήτε, neither-nor. behalf of, on account εύτυχέω, to be fortunate, οὐδέποτε, never. of; w. acc., above, be- $\pi\lambda\dot{\epsilon}\omega$, to sail. vond. εύχή, -ῆς, ἡ, a request, a ποιέω, to make, do; εὖ φρονέω, to think; μέγα φρονείν, to be haughty. ποιείν, w. acc., to do

'Ανὴρ πονηρός ἀυςτυχεί, κὰν εὐτυχῷ. Βίος κράτιστος, ὰν θυμοῦ¹ κρατῷς. Σιγῷν μᾶλλον, ἡ λαλεῖν πρέπει. 'Ο τι ὰν ποιῆτε, νομίζετε ὀρῷν θεόν. Φίλος
φίλφ συμπονῶν αὐτῷ² πονεῖ. Οἱ ἄνθρωποι θνητοὶ μὴ φρονούντων ὑπὰρ θεούς
'Ὁ μάλιστα εὐτυχῶν μὴ μέγα φρονείτω. Οὐδέποτ' ἀθυμεῖν τὸν κακῶς πράττοντα
δεῖ, τὰ βελτίω δὲ προςδοκῷν ἀεί. Τῷ πονοῦντι θεὸς συλλαμβάνει. Δικαισσύνην ἀσκεῖτε καὶ ἔργφ καὶ λόγφ. 'Απὸ τῆς Νέστορος γλώττης, ὡςπερ μέλι, ὁ λόγος ἀπέρρει. 'Ο Σωκράτης τοῦ σώματος οὐκ ἡμέλει, τοὺς δὲ ἀμελοῦντας οὐκ
ἐπήνει. Είθε, ὡ θεός, τελοίης (τελοῖς) μοι τὴν εὐχήν. Είθε εὐτυχοῖτε (εὐτυχοίητε), ὡ φίλοι. Θεοῦ θέλοντος,² κὰν (καὶ ὰν) ἐπὶ ριπὸς πλέοις.

Bad men are unfortunate, even if they are fortunate. If God were willing, we could sail even on a reed. Whatever thou doest, believe, God sees it. Friends, who work with friends, work for themselves. Practise justice in word and deed. The Greeks neglected neither the body nor the mind. O that ye, O gods, would fulfil my desire! O that thou wert happy, my (O) friend! Friends should work with friends! It is well to practize virtue.

XLVI. Vocabulary.

(2) Contract Verbs in -6ω in the Pres. and Impf. Acs Αμσυρόω, to darken, de- ἀμέλεια, -ας, ή, careless- ἀνθρώπενος, -η, -ον, hustroy, weaken, blunt. ness. man.

^{1 4 158, 7. (}a).

^{. 4 161, 5}

Genitive Absolute.

 $\delta \pi o \rho \rho o \eta$, $-\tilde{\eta} c$, $\tilde{\eta}$, a flowing $\zeta \eta \tau \epsilon \omega$, to seek, strive. ορεξις, -εως, ή, a strivingoff, a source. $\zeta \omega \dot{\eta}$, $-\tilde{\eta} \varsigma$, $\dot{\eta}$, life. after, a desire. δολόω, to outwit, trick, θείος, -a, -ov, godlike, δρθόω, to make straight, deceive. divine. erect, raise up. δουλόω, to enslave, sub- lva, in order that, that, ούτε—ούτε, neither—nor. (after a principal tense δοπερ, ήπερ, δπερ, whojugate. Łλευθερόω, to set free, to with the subj.; after a ever, whatever. historical tense with the συν-εξ-ομοιόω, to make efree. ἐξισόω, to make equal. opt.). qual. ζηλόω, to strive after, imi- κοινωνία, -ας, ή, commuτυφλόω, to make blind, to nion, intercourse. blind. tate, value, think hapλιμός, -οῦ, ὁ, hunger. py, admire. Τὸ άληθὲς κάλλος, ὅπερ ἐκ θείας κοινωνίας ἔχει τὴν ἀπορροήν, οὐτε πόνος ἡ

τατε, value, think hap
μος, -οῦ, ὁ, hunger.

Τὰ ἀληθὲς κάλλος, ὅπερ ἐκ θείας κοινωνὶας ἔχει τὴν ἀποβροήν, οὕτε πόνος ἡ

λιμὸς ἡ ἀμέλειά τις, οὕτε ὁ πολὸς χρόνος ἀμαυροῖ. Αἱ φιλίαι τὰ ἔθη ζητοῦσι

συνεξομοιοῦν. Χαλεπῶς ὰν ταῖς τῶν ἀγαθῶν ἀρεταῖς ἔξισοίς; τοὺς

ἐπαίνους. Εὐνομία ἀμαυροῖ ὕβριν. Ζήλου, ἀ παὶ, τοὺς ἐσθλοὺς καὶ σώφρονας

ἄνδρας. Πολλοὸς κακῶς πράττουτας ὀρθοῖ τύχη.

Πλῆθος κακῶν τὴν ἀνθρωπίνην ζωὴν ἀμαυροῖ. Αἱ περί τι σφοδραὶ ὀρέξεις τυφλοῦσιν εἰς τὰλλαὶ τὴν ψν

χήν. Τὴν ἀρετὴν καὶ τὴν σοφίαν ζηλῶμεν. Χρυσός ἐστιν ὁ δουλῶν θνητῶν

φρένας. Οἱ πολέμιοι τὸ στράτευμα ἡμῶν ἐδόλουν. Οἱ νεανίαι τὴν σοφίαν ζη-

The violent striving after anything makes the soul blind for everything else. The enemies approach, in order that they may free the prisoners. Imitate, O youths, noble and wise men! It is not easy to make praise equal to the virtues of the good. We love youths who strive (particip.) after wisdom. The enemies freed the prisoners. May violent desire not make your soul blind for everything else. Youths should strive after virtue.

λοίεν. Οι πολέμιοι ἐπλησίαζον, ΐνα τοὺς αίχμαλώτους ἐλευθεροίεν.

XLVII. Vocabulary.

(d) Contract Verbs in - άω in the Pres. and Impf. Mid. or Pass. 'Αδυνατέω, to be unable. set my mind or heart μηχανάομαι, māchinor, to άεικής, -ές, unseemly, disupon, desire. contrive. graceful. εὐεργετέω, w. acc., to do ὁμοίως, in like manner, ἀκροάομαι, w. gen., to hear, well to, benefit. alike. listen to. ήδομαι, w. pass. aor. and πειράομαι, w. pass. aor., to άξιόω (τινά τινος), to think fut., to rejoice. trv. deserving consider wor- ημεροδρόμος, -ου, δ, (run- τιμάω, to esteem, honor. ining through the day,) $\dot{v}\pi\dot{o}\delta\eta\mu a$, $-a\tau o\varsigma$, $\tau\dot{o}$, (bound thy, desire, wish. a courier. under) a sandal, a shoe. εἴτε — εἴτε, sive — sive; ἰώομαι, to heal. χράομαι, w. dat., to use; μακάριος, -a, -ov, blessed. whether - or. utor. ἐπιθυμέω, w. gen. or inf., to happy. ώφελέω, w. acc., to benefit. · Ομοίως αμφοίν ακροάσθαι δεί. "Όταν αδυνατής τῷ πλούτω χρήσθαι, τί δια-

¹ By Crasis instead of τὰ ἄλλα.

φέρεις τοῦ πένητος; Εὐνους λόγος λύπην ἰᾶται. Τιμώμενοι πάντες ἤδονται Βροτοί. Οἱ ἀνθρωποι πολλὰ μηχανῶνται. Μακάριος, δς οὐσίαν καὶ ντῦν ἔχει χρῆται γὰρ εἰς ἆὶ δεῖ καλῶς. Ὁ ἀγαθὸς ὑπὸ πάντων τιμᾶται. Γλώττης πειρῶ κοατεῖν. Περικλῆς ὑπὸ τῶν ᾿Αθηναίων ἡγαπᾶτο καὶ ἐτιμᾶτο. Οἱ ἡμεροδρόμοι οὐκ ἐχρῶντο ὑποδήμασιν ἐν ταῖς ὁδοῖς. Οὐκ ἀεικές, ἐάν τις ὑπ ἐχθρῶν ἐξαπατᾶται. Εἰθε πάντες γονεῖς ὑπὸ τῶν τέκνων ἀγαπῶνθτο. Οἱ ἀγαθοὶ ὑπὸ πάντων ἀγαπάσθων. Εἶτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργέτει, εἶτε ὑπό τινος πόλεως ἐπιθυμεῖς τιμᾶσθαι, τὴν πόλιν ἀφέλει, εἶτε ὑπὸ τῆς Ἑλλάδος πάσης ἀξιοῖς ἐπ ἀρετῷ θανμάζεσθαι, τὴν Ἑλλάδα πειρῶ εὐ ποιεῖν.

Listen to both, in tike manner, O judge! It is not disgraceful if we are deceived by enemies. Kind words heal sorrow. Man rejoices in being (part.) honored by others. We wish to be loved by our friends and honored by the citizens. Among ($\pi a \rho \dot{a}$, w. dat.) the Lacedaemonians old men were extraordinarily honored. Let the good man always be loved and honored by all. The judge should hear both.

XLVIII. Vocabulary.

(e) Contract Verbsin-έω in the Pres. and Impf. Mid. or Pass. ind. fut., after verbs of *Αδικέω, w. acc., to do έτος, -εος = -ους, τό, a wrong to, injure, do inyear. care. justice. $i\sigma\chi\bar{v}\rho\delta\varsigma$, $-\acute{a}$, $-\acute{o}v$, strong, $\pi\lambda\eta\sigma\acute{\iota}o\varsigma$, $-\ddot{a}$, -ov, near; olalδέομαι, w. acc., to be powerful. $\pi \lambda \eta \sigma i \sigma \nu$, those near. neighbors, fellow-men. ashamed before any one, κατα-φρονέω, w. gen., to despise; pass., καταφρο- πολιορκέω, to besiege. reverence, esteem, worship. νέομαι, to be despised. προς-ποιέω, to add; mid., **ἀπισ**τέω, w. dat., to disbe- λοιδορέω, to scold, abuse. to acquire, claim, or make for oneself. lieve; pass., ἀπιστέομαι, μισέω, to hate. to be disbelieved. $\delta\pi\omega\varsigma$, how; in order that; $\phi\circ\beta\epsilon\omega$, to frighten; mid. ἀπό-λυσις, -εως, ή, delivw. subj., after a princiw. pass. aor., to be frighterance, liberation. pal tense; w. opt., after ened, fear. δέομαι, w. pass. aor. and an historical tense; w. gen., to want, need.

Αἰδοῦ θεόν. Τὸν ἀγαθὸν ἄνδρα ποιοῦ ἐταῖρον. Φιλοῦντες φιλοῦνται, μεσοῦντες μισοῦνται. Τὸν ἰσχυρὸν δεῖ πρῶον² εἶναι, ὅπως οἱ πλησίον αἰδῶνται αλλον, ἡ φοβῶνται. Αἰδεῖσθαι δεῖ φίλους. ᾿Απιστοῦνται οἱ λάλοι, κὰν ἀληθεύωσιν. Οἱ Πέρσαι ὑπὸ τῶν Ἑλλήνων ἐμισοῦντο καὶ κατεφρονοῦντο. ὑ μηθὲν ἀδικῶν οὐδενὸς δεῖται³ νόμου. Τροία δέκα ἔτη ὑπὸ τῶν Ἑλλήνων ἐπολιορκεῖτα. Οἱ πολῖται ἐφοβοῦντο, μὴ ἡ πόλις πολιορκοῖτο. Λοιδορούμενος φέρε ὁ γὰρ λοιδορῶν, ἐὰν ὁ λοιδορούμενος μὴ προςποιῆται, λοιδορεῖται λοιδορῶν. Μηθεῖς φοβείσθω θάνατον, ἀπόλυσιν κακῶν.

Worship (pl.) God. One who loves (part.) is loved, one who hates (part.) is hated. Those who do no (not) injustice (part.) need no law. The king of the Persians was hated and despised by the Hellenes. The citizens fear, that

Instead of ele Tavta, ele a.

² See § 48. ³ § 158, 5. (a)

the town will be besieged by the enemies. May you make (pl.) good men your friends. Parents delight to be honored (part.) by their children. It is not disgraceful to be hated by the bad.

XLIX. Vocabulary.

(f) Contract Verbs in - 60 in the Pres. and Impf. Mid. or Pasa έξ-αμαυρόω, ἀμαυρόω μερίζω, to part, divide Aλκή, -ηζ, η, strength.γαυρόω, to make proud; strengthened by έξ, σύρξ, -ρκός, ή, flesh. ταπεινόω, to bring low, mid. w. pass. aor., to be page 107. proud, pride oneself in. ζημιόω, to punish. humble. δηλόω, to make known or $h\vartheta o\varsigma$, $-εο\varsigma = -ους$, τό, cus- iπερήφανος, -ον, haughty, tom, manner, the charproud. evident, show. χειρόομαι, to worst, subέναντιόομαι, w. dat., adacter. versor, to oppose, resist, $u\dot{\eta}\tau\varepsilon-\mu\dot{\eta}\tau\varepsilon$, neither—nor. due, subjugate. thwart.

Δουλούμεθα τῷ σαρκὶ καὶ τοῖς πάθεσιν. "Υπὸ τῆς ἀνάγκης πάντα δουλοῦται ταχύ. Ἡ φιλία εἰς πολλοὸς μεριζομένη ἐξαμαυροῦται. Τοὸς φίλους ἐλευθερῶμεν, τοὺς δὲ ἐχθροὺς χειρώμεθα. Μὴ γαυροῦ σοφία, * μήτ ἀλκῷ, μήτε πλούτω. Τὸ ἡθος μάλιστα ἐκ τῶν ἔργων δηλοῦται. Ὁ ὑπερήφανος ταπεινοῖτο. Οἱ καλὸν ἐστι, τῷ σοφία γαυροῦσθαι. Οἱ τοῖς ἀγκθοῖς ἐναντιούμενοι ἀξιοί εἰσι ζημιοῦσθαι. Οἱ στρατιῶται ὑπὸ τῶν βαρβάρων ἐδολοῦντο. Πάντες κακοὶ ζημιοῖντο.

The immoderate are enslaved to the flesh and the passions. Be (pl.) not proud of your wisdom (dat.). May the haughty be brought low. It is disgraceful to thwart the good. The citizens fear, that they may be subjugated by $(\nu\pi\delta, w. gen.)$ the enemies. Cowardly (bad) soldiers are punished by the general. One who prides himself in (part.) his (the) wisdom (dat.) is not wise.

§ 98. Contract Verbs which, contrary to the rule, retain the short Characteristic-vowel in forming the Tenses.

1. As in several uncontracted pure verbs, the short characteristic-vowel is retained (\uparrow 94) contrary to the rule in forming the tenses; so also in several contract verbs. Most of these verbs take a σ in the Perf. Mid. or Pass. and in the first Aor. Pass., and the tenses derived from both of these forms. This is indicated by the phrase, *Pass. with* σ (\S 95). They are the following:

(a) -άω.

γελάω, to laugh, Fut. γελάσομαι; Aor. ἐγέλᾶσα. Pass. with σ. ἐλάω (usually ἐλαύνω), to drive, Fut. ἐλάσω (Att. ἐλῶ, § 83), etc. δλάω, to bruise, δλάσω, etc. Pass. with σ. κλάω, to break, κλάσω, etc. Pass. with σ. χαλάω, to loosen, χαλάσω, etc. Pass. with σ.

¹ § 161, 2. (a), (δ).

 $\delta a \mu \acute{a} \omega$ (usually $\delta a \mu \acute{a} \zeta \omega$), to subdue, Aor. $\dot{c} \delta \acute{a} \mu \breve{a} \sigma a$. Page. with σ

περάω, to transport, to sell, Fut. περάσω; Aor. ἐπέρᾶσα; Perf. πειτέρᾶκα; but περάω, to pass over (Intrans.), Fut. περάσω; Aor. ἐπέρᾶσα. (These seven verbs have a liquid before the characteristic-vowel a).

 $\sigma \pi \acute{a} \omega$, to draw, $\sigma \pi \acute{a} \sigma \omega$, etc. Pass. with σ .

s χ ά ω, to loose, to open, σχάσω, etc.

(b) -έω.

ἀκέο μαι, to heal, ἀκέσομαι, ἡκεσάμην; Perf. Mid. or Pass. ἡκεσμαι; Aor. Pass. ἡκεσθην.

άλεω, to grind, to beat, Fut. άλῶ (§ 83); Perf. Mid. or Pass. άλήλεσμαι (§ 89). άρπεω, to suffice, etc. Pass. with σ (also to be sufficient).

εμεω, το τοπά, Fut. εμέσω, etc.; Perf. Act. εμήμεκα; Perf. Mid. or Pass. εμήμεσμαι (§ 89).

ζέω, to boil, usually intrans., and ζέννυμι, usually trans. Pass. with σ.

ξέω, to scrape. Pass. with σ.—τ ελέω, to accomplish, Fut. τελω (§ 83). Pass. with σ.

 $\tau \rho \in \omega$, to tremble.— $\chi \in \omega$, to pour.

REMARK. The following have in some tenses the long, in others, the short yowel:

al ν έ ω, to praise, Fut. alνέσω; Aor. ήνεσα; Perf. ήνεκα; Aor. Pass. ήνέθην, but Perf. Mid. or Pass. ήνημαι.

α Ι ρ έ ω, to take, Aor. Pass. ήρεθην; also η; e. g. αἰρήσω, ήρηκα, ήρημαι.

γαμέω, to marry, Fut. γαμῶ (§ 83); Aor. Εγημα; Perf. γεγάμηκα; Aor. Pass. Εγαμήθην (I was taken to wife).

δέω, to bind, δήσω, ξόησα, ξόησάμην; but δέδεκα, δέδεμαι, ξδέθην; Fut. Perf. δεδήσομαι, which takes the place of the Fut. Pass. δεθήσομαι not used by the Attic writers.

«αλέω, to call, Fut. καλῶ (§ 83); Aor. ἐκάλεσα; Perf. Act. κέκληκα; Perf. Mid. or Pass. κέκλημαι, I am called; Fut. Perf. κεκλήσομαι, I shall be called; Aor. Pass. ἐκλήθην; Fut. Pass. κληθήσομαι; Fut. Mid. καλοῦμαι; Aor. Mid. ἐκαλεσάμην.

πο θ έ ω, to desire, old Attic Fut. ποθέσομαι; Αοτ. ἐπόθεσα; elsewhere ποθήσω, ἐπόθησα; Perf. Αct. πεπόθηκα; πεπόθημαι; Αοτ. Pass. ἐποθέσθην.

πον έω, laboro, Fut. πονήσω, etc. (to work); πονέσω (to be in pain); Perf. πεπόνηκα in both senses.

(c) - οω.

φ 6 ω, to plough, Fut. ἀρόσω, Αοτ. ἤροσα: Perf. Mid. or. Pass. ἀσήρομα. (§ 89);
 Αοτ. Pass. ἡρόθην.

Aorist

§ 99. Para

ηρόθην

ACTIVE.			
Tenses.	Characteristic a.	Characteristic ε.	Characteristic o.
Present Imperfect Perfect Pluperfect Future Aorist	σπ(ú-ω)ῶ, to draw, ἐσπ(α-ον)ων ἐσπάκα ἐσπάκειν σπάσω ἔσπάσα	τελ(ε-ω)ῶ, to accom- ἐτέλ(ε-ον)ουν [plish, τετέλεκα ἐτετελέκειν τελῶ ἐτέλεσα	ἀρ(ό-ω)ῶ, to plough, ἦρ(ο-ον)ουν ἀρ-ήροκα ἀρ-ηρόκειν ἀρόσω ἦροσα
			PAS

Verbal adjectives: σπα-σ τέος, -τέα, -τέου	L
Rem. 1. On the formation of the Perf. and Aor. with σ, see § 95; and on the	11

έτελέ-σ-θην

έσπά-σ-θην

Attic reduplication in άρ-ήρομαι, § 89, (a).—The further inflection of ξοπα-σμαι, ἐσπά-σ-μην, τετέλε-σ-μαι, ἐτετελέ-σ-μην is like that of κεκέλευ-σ-μαι. ἐκεκελεύ-σ-μην (§ 95).

Rem. 2. On the Attic Fut. ($\tau \epsilon \lambda \epsilon \sigma \omega = \tau \epsilon \lambda \tilde{\omega}$, $\tau \epsilon \lambda \epsilon \tilde{\iota} \varsigma$, etc., $\tau \epsilon \lambda \epsilon \tilde{\sigma} \sigma \mu a \iota = \tau \epsilon \lambda \tilde{\sigma} \tilde{\iota}$. μαι, τελεί, etc.), see § 83.

Rem. 3. Two contract verbs assume σ in the Pass, although they lengthen the characteristic-vowel in forming the tenses, viz. χόω, to heap, Fut. χώσω, Perf. Mid. or Pass. κέχωσμαι, Aor. Pass. εχώσθην, and χράω, to give an oracle. Fut. χρήσω, Perf. Mid. or Pass. κέχρησμαι, Aor. έχρήσθην.—Χράομαι, to use, Fut. γρήσομαι, has in the Perf. κέχρημαι, but in the Aor. έχρήσθην. On the contrary, ἐλάω, αἰνέω, αἰρέω, δέω and ἀρόω, do not assume σ, although the characteristic-vowel in the Perf. Mid. or Pass. and in the Aor. Pass., remains short. Comp. § 98.

L. Vocabulary.

Formation of the Tenses of Contract Verbs.

άδαήμων, -ον, inexpeleave. rienced, ignorant. ἀκέομαι, to heal. low, go behind, imitate. καίριος, -ā, -ov, and καίάνελευθερία, -as, ή, illiberalitas, disgraceful avarice. άτυχέω, to be unhappy. fruits of. δήλος, -η, -ον, evident.

Αγρός, -οῦ, ὁ, ager, a field. ἐάω, to let, allow, permit, κτάομαι, to acquire, gain: perf., to possess, have. ξλκος, -εος = -ους, τό, ul- λογίζομαι, to think, concus, a sore, an ulcer. sider, reflect. άκολουθέω, w. dat., to fol- $la\tau \rho \dot{o}\varsigma$, $-o\ddot{v}$, \dot{o} , a physician. $\lambda \dot{o}\gamma \iota o\varsigma$, $-\ddot{a}$, -ov, elequent, intelligent. ριος, -ον, at the right μηδέποτε, w. imp. or subj time, opportune, fitting. in an imp. sense, never. καρτόομαι, to enjoy the οίκέω, to dwell, inhabit οlκοδομέω, to build εοσμέν, to adorn. house, build.

digms.

Characteristic a.	Characteristic e.	Characteristic o.
rπ(ά-o)ῶ-μαι	τελ(έ-ο)οῦ-μαι	ἀρ(ό-ο)οῦ-μαι
σπ(α-ό)ώ-μην	έτελ(ε-ό)ού-μην	ηρ(ο-ό)ού-μτν
σπα-σ-μαι	τετέλε-σ-μαι	άρ-ήρομ αι
σπά-σ-μην	έτετελέ-σ-μην	- ἀρ-ηρόμην
πάσομαι	τελούμαι	άρόσομαι
σπασάμην	έτελεσάμην	ηροσάμην

πενιχρός, -ά, -όν, poor. σιωπηλός, -ή, -όν, silent. bψ δω, to elevate. πλουτέω, to be or become σφάλλω, to shake, make χηρ δω, to deprive, rob, rich. fall, deceive. bereave.

ΟΙ περὶ τὸν Λεωνίδαν τριακόσιοι γενναίως μαχόμενοι ἐτελεύτησαν. Νίκησον δργὴν τῷ λογίζεσθαι καλῶς. Μακάριος, δςτις εὐτύχησεν εἰς τέκνα. Πολλοὸς κακῶς πράττοντας ὡρθωσε τύχη. Σφάλλει ἐκείνους, οὺς ὰν ὑψώση τύχη. Ράδια πάντα θεῷ τελέσαι. Μηδέποτε κρίνειν ἀδαήμονας ἀνδρας ἐάσης. Ἐν οἰς ὰν τόποις τις ἀτυχήση, τούτοις πλησιάζων οὐχ ἡδεται. Ὁ νεανίας ἀκολουθησάτω τἢ σοφία. Ὁ ποιητής τὸν λογιώτατον Ὁθυσσέα σιωπηλότατον πεποίηκεν. Οἱ ἀγαθοὶ πατρίδα κοσμήσουσιν. Πολλάκις πενιχρός ἀνὴρ αἰψα μάλ ἐπλούτησεν. Πολλοὶ κεκτημένοι μὲν πολλὰ οὐ χρῶνται ἀὲ ἀι ἀνελευθερίαν. Αὐσανδρος, ὁ Σπαρτιάτης, μεγάλων τιμῶν ἡξιώθη. Οἱ ἡμεροδρόμοι οἰν τχρήσαντο ὑποδήμασιν ἐν ταῖς ὁδοῖς. Ἡ πόλις πολλῶν ἀνδρῶν ἐχηρώθη. Οἱ ἰατροὶ τὰ ἐλκη ἀκέσονται. Ἡ γλῶττα σιγὴν καιρίαν κεκτημένη καὶ γέροντι καὶ νέψ τιμὴν φέρει. Οὐδεὶς ἔπαινον ἡδοναῖς ἐκτήσατο. Οὐτε τῷ καλῶς ἀγρὸν φυτευσαμένω δῆλον, ὁςτις καρπώσεται, οὐτε τῷ καλῶς οἰκίαν οἰκοδομησαμένω δῆλον, ὁςτις καρπώσεται, ούτε τῷ καλῶς οἰκίαν οἰκοδομησαμένω δῆλον, ὁςτις οἰκήσει.

The good will love $(\dot{\alpha}\gamma a\pi \dot{\alpha}\omega)$ and honor the good. Noble youths will follow virtue. The citizens will think the brave warriors deserving of great honor. Alexander, king of the Macedonians ($\dot{\delta}$ Make $\dot{\delta}\dot{\omega}\nu$, $-\dot{\delta}\nu o_{\delta}$), conquered Darius king of the Persians. Leonidas and his 300 warriors adorned their country by their bravery. The citizens thought the brave warriors deserving of great honors. Fulfil ($a\sigma$ r.) for me, O Zeus, my prayer! The soldiers have conquered the enemies. The war has robbed the town of many citizens. The enemies were conquered. The brave warriors will be thought by the citizens deserving of great honors. The physicians healed the ulcer. No one will gain praise by pleasures. The town has been robbed of many citizens. It has all (ptur.) been well fulfilled.

¹ i. e. Leonidas and his 300 warriors.
2 § 161, 3.
3 § 161 2. (a), (d).
5 § 158, 7. (γ).

§ 100. 2. Impure Verbs.

Pure and Impure Stem .- Theme.

- 1. Impure verbs, i. e. those whose characteristic is a consonant (§ 92), undergo several changes in the stem, a part of which take place in the formation of the tenses; these changes in the stem are as follows:
- (a) There is either a strengthening consonant added; e. g. τύπ-τ-ω,
 stem TTΠ; κράζ-ω, stem ΚΡΑΓ;
- (b) or the stem-vowel is lengthened; e. g. φεύγ-ω, stem ΦΥΓ;
 λήθ-ω, stem ΛΛΘ; τήκ-ω, stem Τ'ΛΚ;
- (c) or there is a change of the stem-vowel in the tenses; this change may be called variation, and the vowel subject to the change, the variable vowel; e. g. κλέπτ-ω, ἐ-κλάπ-ην, κέ-κλοφ-α; Comp. English fly, flew, flown,—sing, sang, sung.
- 2. In verbs, whose stem is thus changed in the formation of the tenses, the two different stems must be distinguished, viz. the original, simple one, and the full, strengthened one; the former is called the pure, the latter the impure, stem. The Pres. and Impf. of these verbs contain the impure stem, the secondary tenses (when such are formed), and especially the second Aor., the pure stem; but the other tenses either the pure or impure; e. g.

Pres. τύπ-τ-ω, to strike, Aor. II. Pass. $\dot{\epsilon}$ - τ \dot{v} τ - τ ν Fut. τύψω (τύπ-σω) λείπ-ω, to leave, Aor. II. Act. $\dot{\epsilon}$ - λ $\dot{\iota}$ τ - ν λείψω (λείπ-σω)

3. For every form of a verb which cannot be derived from the Pres. tense in use, another Pres. is assumed, mostly for the mere purpose of formation; this may be called the *Thems* ($\vartheta \acute{e}\mu\alpha$), and is printed in capitals, so as to distinguish it from the form of the Pres. in actual use; thus, e. g. $qe\acute{v}\gamma\omega$ is the Pres. form in use, $\Phi T\Gamma\Omega$ is the assumed Pres. form, or the *Theme*, in order to construct the second Aor., \mathring{s} - $q\mathring{v}\gamma$ -ov.

§ 101. Strengthening of the Stem.

1. The strengthening of the stem by consonants consists in merely strengthening the simple characteristic consonant of the stem by means of another consonant; e. g.

τύπτω, to strike, Aor. II. Pass. ε-τῦπ-ην τάττω, to arrange, " ε-τᾶγ-ην κράζω, to cry out, " Act. ε-κρᾶγ-ον.

2. Yet the stem, strengthened in this way, is found only in the

Pres. and Impf.; in the other tenses the strengthening letters are omitted and the simple stem appears; e. g.

Pres. τύπτω Impl. έτυπτον Αοτ. ΙΙ. Pass. έτθπην Fat. τύψω (τύπσω).

REMARK. The characteristic of the pure stem, e. g. π in TYII-Q, is called the pure characteristic; that of the impure stem, e. g. $\pi\tau$ in $\tau \nu \pi \tau - \omega$, the impure characteristic.

8. The short stem-vowel of many verbs is lengthened in the Pres and Impf.; this short vowel reappears in the second Aor., and in the Fut. of liquid verbs. Thus;

```
ë is changed into 7 in mute verbs,
                                        e. g. (ε-λαθ-ον)
                                                          λήθω
ă
               at " liquid "
                                            (φάν-ῶ)
                                                           φαίνω.
       66
               et "
                                        66
                                            ( $ 8 e p - 6)
                                                           φθείρυ
8
               et " mute "
                                             Ĕ-λľπ-ον)
                                                           λείπω
       "
               t " and liquid verbs,
                                        "
                                            (ξ-τρίβ-ην) τρίβω
ı
               9 " "
       "
                        **
                                        46
                                   66
                                             έ-φρύγ-ην) φρόγω
               en" mute verbs,
```

§ 102. Change or Variation of the Stem-vowel.

- 1. The change or variation of the stem-vowel, § 100, 1. (c), oc curs only in the Secondary tenses, except in a few first Perfects.
- 2. Most mute, as well as liquid, verbs, with a monosyllabic stem and with s as a stem-vowel, take the variable vowel, namely, short in the second Aor. instead of s; e. g.

```
	au 	au 	au 	au 	au Aor. II. Act. 	au 	au 	au 	au 	au 	au 	au 	au 	au 	au Pass. 	au 	au
```

But not aclysyllables; e. g. άγγέλλω, to announce, Aor. II. Pass. ἡγγέλην.

- Rem. 1. This change of the stem-vowel does not occur in the second Aor Pass. of some verbs of this class (the second Aor. Act. not being used), because the second Aor. Pass. cannot be mistaken for the Impf., see § 103, Rem. 2; e. g $\beta \lambda \ell \pi \omega$, to see, Impf. ℓ - $\beta \lambda \ell \pi$ - ν , second Aor. Pass. ℓ - $\beta \lambda \ell \pi$ - ν .
- 3. Liquid verbs with monosyllabic stems and with the stem-vowel ϵ , take the variable $\check{\alpha}$, not only in the second Aor., but also in the first Perf. and first Plup. Act. and the Perf. and Plup. Mid. or Pass. and the first Aor. Pass.; e. g.

στέλλω, to send, Fut. στελ-ῶ Perf. ξ-σταλ-κα ξ-σταλ-μαι Aor. ξ-στάλ-θην. But not polysyllables; e. g. ήγγελκα, ήγγελθην from ἀγγέλλω. Comp. No. 2.

4. Those mute verbs, which have ε in the final stem-syllable of the Pres., take the variable o in the second Perf.; but those which nave ε in the final stem-syllable, take $o\varepsilon$; liquid-verbs, which have ε or ε in this syllable, take o; ε . g.

τρέφω, to nourish, τέτροφα λείπω, to leave, λέλοιπα

δέρω, to flay, δέδορα σπείρω, to sow, έσπορα.

The following take the variable o, in the first Perf., contrary to the rule in No. 1.

κλέπτω, to steal, first Perf. κέκλοφα, but Perf. Mid. or Pass. κέκλεμμαι (κέκλαμμαι very rare and only poetic).

λέγω, to collect, first Perf. ξυνείλοχα, έξείλοχα; but Perf. Mid. or Pass. συνείλεγμαι.

πέμπω, to send, first Perf. πέπομφα; but Perf. Mid. or Pass. πέπεμμαι. τρέπω, to turn, first Perf. τέτροφα, (in form like the second Perf. of τρέφω, to nourish).

6. The following mute verbs with a monosyllabic stem and with the stem-vowel ϵ , like liquid verbs (No. 3), take the variable α in the Perf. Mid. or Pass.; still the α is not found in the first Aor. Pass., as is the case in liquid verbs; e. g.

στρέφω, to turn, Perf. Mid. or Pass. ℓ στραμμαι, but first Aor. Pass. ℓ στρέφθην τρέπω, to turn, " τέτραμμαι, " έτρέφθην τρέφω, to nowish, " τέθραμμαι " έθρέφθην.

§ 103. Remarks on the Secondary Tenses.

The Secondary tenses differ from the Primary, partly in wanting the tense-characteristic, and consequently in appending the personal-endings, -ov, -όμην, -ην, -ήσομαι, -α and -ειν, to the pure characteristic of the verb; e. g. second Aor. ε-λίπ-ον, but first Aor. ε-παίδεν-σ-α; partly in being formed throughout from the unchanged pure verb-stem, e. g. λείπω ε-λίπ-ον, φεύγω ε-φ ν γ-ον; and partly in having the variable vowel, e. g. στρέφω, ε-στράφ-ην, στράφ-ήσομαι; but ε-στρέφ-θην.

Rem. 1. The second Perf. does not always retain the short stem-vowel, but it either lengthens it in many verbs, viz. \ddot{a} into η , and after ρ and vowels into a;

κράζω, to cry out. $\phi \rho i \sigma \sigma \omega$, to shudder, $\phi \rho i \sigma \sigma \omega$, to bloom, $\phi \rho i \sigma \sigma \omega$, to bloom, $\phi \rho i \sigma \sigma \omega$, to bloom, $\phi \rho i \sigma \omega$, $\phi \rho i \sigma \omega$,

so, πέφηνα, λέληθα from ΦΑΝ-ω, ΛΑΘ-ω; or it retains the long vowel or diph thong of the Pres.; e. g. πέφευγα from φεύγω, but second Aor. Act. εφύγαν, τέτηκα from τήκω, but second Aor. Pass. ἐτὰκην.

REM. 2. Those verbs whose second Aor. Act. would not be distinguished from the Impf., at least, only by the quantity of the stem-vowel, have no second Aor. Act. and Mid., but only the second Aor. Pass., because this has a different ending from the Impf.; e. g.

γράφω Impf. εγράφου Aor. II. Act. wanting Aor. II. Pass. εγρίφην.

A. MUTE VERBS.

§ 104. Introduction

Mute verbs are divided, like mute letters, into three classes; in each of these classes, verbs with a pure characteristic in the Presand Impf. are distinguished from those with an impure characteristic (§ 100, 2).

- Verbs, whose characteristic is a Pi-mute (β, π, φ pure characteristic); ε. g.
- (a) pure characteristic, πέμπ-ω, to send, τρίβ-ω, to rub, γράφ-ω, to write;
- (b) impure characteristic, τύπτ-ω, to strike, (pure characteristic π, pure stem TΥΠ), βλάπτ-ω, to injure, (β, ΒΛΛΒ), δίπτ-ω, to hurl, (φ, 'ΡΙΦ).
- Verbs, whose characteristic is a Kappa-mute (x, γ, χ pure characteristic; σσ or Attic ττ, impure characteristic); e. g.
- (a) pure characteristic, πλέκ-ω, to weave, α

 [~]

 [~]
- (b) impure characteristic, φρίσσ-ω, Att. φρίττ-ω, to shudder, (pure characteristic x, pure stem ΦΡΙΚ), τάσσ-ω, Att. τάττ-ω, to arrange, (γ, ΤΑΓ), βήσσ-ω, Att. βήττ-ω, to cough, (χ, ΒΗΧ).
- 3. Verbs, whose characteristic is a Tau-mute $(\tau, \delta, \vartheta)$ pure characteristic; ζ impure characteristic); e. g.
- (a) pure characteristic, ἀνίντ-ω, to complete, ἄδ-ω, to sing, πείθ-ω, to persuade;
- (b) impure characteristic, φράζ-ω, to say, (pure characteristic δ, pure stem ΦΡΑΔ).

§ 105. Remarks on the Characteristic.

1. Some verbs in $-\sigma\sigma\omega$, $-\tau\tau\omega$, have a Tau-mute—not a Kappa-mute—for the pure characteristic: $\dot{a}\rho\mu\dot{o}\tau\tau\omega$ ($\dot{a}\rho\mu\dot{o}\zeta\omega$), to fit, Fut. $-\dot{c}\sigma\omega$;— $\dot{e}\rho\dot{e}\sigma\sigma\omega$, to row, Fut. $-\dot{e}\sigma\omega$;— $\pi\dot{a}\sigma\sigma\omega$, to scatter, Fut. $-\dot{a}\sigma\omega$;— $\pi\lambda\dot{a}\sigma\sigma\omega$, to form, Fut. $-\dot{a}\sigma\omega$;— $\pi\tau\dot{a}\sigma\omega$, to pound, Fut. $-\dot{a}\sigma\omega$.

The verb $v \dot{a} \sigma \sigma \omega$, to press together, varies between the two formations, Futνάξω, etc., Perf. Mid. or Pass. νένασμαι, verbal adjective ναστός.

 στηρίζω, to make firm; στίζω, to prick; συρίζω, to whistle; σφάζω (Att. σφάττω), to kill; σφύζω, to throb; τρίζω, to chirp (τέτριγα); φλύζω, to bubble.

- 3. The following verbs in $-\zeta \omega$ vary between the two modes of formation: $\theta = \sigma + \delta \zeta \omega$, to bear, Fut. $-\delta \sigma \omega$, etc., Aor. $\delta \theta = \delta \sigma + \delta \zeta \omega$, to $\sigma + \delta \zeta \omega$, to nod, to sleep, Fut. $-\delta \sigma \omega$ and $-\delta \delta \omega$; $-m = \delta \zeta \omega$, to sport, Fut. $m = \delta \delta \omega$ and $m = \delta \omega$. Evalua, Perf. Mid. or Pass. $m \in \delta \omega$.
- 4. The following verbs in $-\zeta \omega$ have for a pure characteristic $\gamma \gamma$: $\kappa \lambda \dot{\alpha} \zeta \omega$, to sound, to clang, Perf. $\kappa \dot{\epsilon} \kappa \lambda \dot{\alpha} \gamma \gamma \alpha$, Fut. $\kappa \dot{\lambda} \dot{\alpha} \gamma \xi \omega$, Aor. $\dot{\epsilon} \kappa \dot{\lambda} \dot{\alpha} \gamma \xi \dot{\alpha} ; -\pi \lambda \dot{\alpha} \zeta \omega$, to cause to wander, Fut. $\pi \lambda \dot{\alpha} \gamma \xi \omega$, etc., Aor. Pass. $\dot{\epsilon} \pi \lambda \dot{\alpha} \gamma \chi \partial \eta \nu ; -\sigma \alpha \lambda \pi i \zeta \omega$, to blow a trumpet, Fut. $-i\gamma \xi \omega$.

§ 106. Formation of the Tenses of Mute Verbs.

Mute verbs form the Fut. and the first Aor. Act. and Mid. with the tense-characteristic σ, and the first Perf. and first Plup. Act. with the aspirated endings -ά and -είν, when the characteristic is a Pi or Kappa-mute; but with the endings -κα, -κειν, when it is a Taumute. The Tau-mute, however, is omitted before κ; and before μ and τ in the Perf. Mid. or Pass. is changed into σ; but this σ is omitted before σ of the personal-endings; e. g. πείθω, to persuade, πέπεισμαι, -σται; φράζω, to speak, πέφρασμαι, -σται; still, the second Pers. is πέχει-σαι. The vowels α, ι, ν in the verbs which have a Tau-mute as a characteristic, are short before endings with the tense-characteristic σ and κ (-κα, -κειν); e. g. φράζω, φράσω, ἔφράσα, πέφράκα; πλάσσω, to form, πλάσω; νομίζω, to think, ἐνόμισα; κλύζω, to wash, κλύσω, etc.

- Rem. 1. On the changes which the Mutes undergo by the addition of the endings beginning with σ , ϑ , μ or τ , and before the aspirated endings $-\dot{a}$, $-\epsilon l \nu$, and also on the lengthening of ε into $\varepsilon \iota$ before σ of verbs in $-\dot{\epsilon}\nu\dot{\sigma}\omega$ or $-\dot{\epsilon}\nu\dot{\sigma}\omega$, e. g. $\sigma\pi\dot{\epsilon}\nu\dot{\sigma}-\omega$, to make a libation, Fut. $(\sigma\pi\dot{\epsilon}\nu\dot{\sigma}-\sigma\omega)$ $\sigma\pi\dot{\epsilon}\dot{\iota}\dot{\sigma}\dot{\omega}$, see § 8.
- Rem. 2. When μ precedes a Pi-mute, which serves as a characteristic, e. g. in $\pi \ell \mu \pi$ - ω , the μ is rejected in the Perf. Mid. or Pass. before endings beginning with μ ; thus $\pi \ell \mu \pi$ - ω , to send, $\pi \ell$ - $\pi \ell \mu$ - μ - μ (instead of $\pi \ell$ - $\pi \ell \mu$ - μ - μ μ ι), $\kappa \ell$ - μ - μ ι), to bend, $\kappa \ell$ - $\kappa \mu$ - μ - μ ι (instead of $\kappa \ell$ - $\kappa \mu$ μ - μ ι). So also when two γ 's stand before μ , one of them is omitted; e. g. $\sigma \phi \ell \gamma \gamma$ - ω , to bind, ℓ - $\sigma \phi \ell \gamma$ - μ {\alpha} (instead of ℓ - $\sigma \phi \ell \gamma$ - μ {\alpha} (instead of ℓ - $\sigma \phi \ell \gamma$ - μ {\alpha} (instead of ℓ - $\sigma \phi \ell \gamma$ - μ {\alpha} (instead of ℓ - $\sigma \phi \ell \gamma$ - μ {\alpha}).
- REM. 3. Verbs whose characteristic is a Tau-mute, do not form the second Aor., in the Common Language.
- Rem. 4. Endings beginning with $\sigma\vartheta$ drop the σ after a mute, and the mute is changed into an aspirate on account of the ϑ following; e. g. κεκρύφθαι instead of κεκρύψθαι, πεπλέχθαι instead of π επλέξθαι.
- Rem. 5. The third person Pl. Perf. and Plup. Mid. or Pass., which, in pure verbs, properly ends in $-\nu\tau a\iota$ and $-\nu\tau a\iota$, in impure verbs both mute and liquid, cannot have these endings, on account of the accumulation of so many consonants. Hence this person is usually expressed by a periphrasis consisting of

the plural of the Perf. Part., and the third person Pl. Pres. and Impf. of elvas, to be; sometimes however the ν is dropped, and its place supplied by an $\check{\alpha}$, which is aspirated after a Kappa and Pi-mute, but after a Tau-mute is unaspirated; e.g.

τρίβ-ω, το rub, τέ-τριμ-μαι third Pers. Pl τετρίφαται (instead of τέτριβνται)
Plup. έτετρίφατο

πλέκ-ω, to twist, πέ-πλεγ-μαι third Pers. Pl.πεπλέχαται (instead of πέπλεκνται)
τάττ-ω, to arrange, τέ-ταγ-μαι "τετάχαται (instead of τέταγνται)
σκενάζ-ω, to prepare, έ-σκεύασ-μαι "έσκενάδαται (instead of εσκεύαδνται)
χωρίζ-ω, to separate, κε-χώρισ-μαι "κεχωρίδαται (instead of κεχώριδνται).

PARADIGMS OF MUTE VERBS.

§ 107. A. Verbs, whose Characteristic is a Pi-muts (β, π, φ) .

(a) Pure Characteristic, β , π , ϕ (Fut - $\psi\omega$).

τρί β - ω , to rub.

	ACTIVE.				
Pres. Impf. Perf. Plup. Fut. Aor. I.	Ind. τρίβ-ω Subj. τρίβ-ω Imp. τρίβ-ε Inf. τρίβ-ειν Part. τρίβ-ων Ind-ε-τριβ-ον Opt. τρίβ-οιμι Ind. (τέ-τριβ-ά) τέ-τριφ-α Subj. τε-τρίφ-ω Imp. not used Inf. τε-τριφ-έναι Part. τε-τριφ-ώς Ind. (ε-τε-τρίβ-είν) ε-τε-τρίφ-ως Ind. (ε-τε-τρίβ-είν) ε-τε-τρίφ-ειν Opt. τε-τρίφ-οιμι Ind. (τρίβ-σω) τρίψω Opt. τρίψωιμι Inf. τρίψειν Part. τρίψων Ind. ε-τριψα Subj. τρίψω Opt. τρίψαιμι Imp. τρίψον Inf. τρίψαι Part. τρίψας.				
	MID	DLE.			
Pres.	Ind. τρίβ-ομαι Subj. τρίβ-ω	μαι Imp. τρίβ	l-ov Inf. τρίβ-εσθαι		
Impf.	Part. τρίβ-όμενος Ind ε-τρίβ-όμην Opt. τρίβ-ο	ίμην			
Perf.	<u> </u>	Imperative. (τέ-τριβ-σο) τέ-τριψο τε-τρίφ-θων τέ-τοιφ-θων τε-τρίφ-θων τέ-τριφ-θων σέ-τριφ-θων σέ-τριφ-θων	Infinitive. (τε-τριβ-θαι) τε-τριφ-θαι Participle. τε-τριμ-μένος, -η, ου Subjunctive. τε-τριμ-μένος ὧ		
Plup. Ind. Opt.	S. 1. ξ-τε-τρίμ-μην D ε-τε- 2 ξ-τέ-τριψο ξ-τέ- 3. ξ-τέ-τριπ-το ξ-τε- τε-τριμ-μένος εἶην	-τριφ-θον	έ-τε-τρίμ-με θα έ-τέ-τριφ-θε τε-τριμ-μένοι ήσαν .		
Fut. Aor. J. F. Pf.	Ind. τρίψομαι Ορτ. τριψοίμη Ind. ε-τριψύμην Suhj. τρίψω τρίψασθαι Part. τριψύμ Ind. τε-τρίψοιαι Ορτ. τε-τρις ψόμενος.	μαι Ο ρι τριψαί ενος	μην Imp. τρίψ αι Inf.		

	PASSIVE.
	Ind. (Ε-τρίβ-θην) Ε-τρίφ-θην Subj. τριφ-θῶ Opt. τριφ-θείην Infριφ-θηναι Imp. τρίφ-θητι Part. τριφ-θείς
Fut. L	Ind. τριφ-θήσομαι Ορι τριφ-θησοίμην Inf. τριφ-θήσεσθαι Part. τριφ-θησόμενος
•	Ind. ε-τρίβ-ην Subj. τρίβ-ω Opt. τρίβ-είην Imp. τρίβ-ηθι Inf. τοίβ-ηναι Part. τοίβ-είς
Fut.IL	Ind. τρίβ-ήσομαι Ορι. τρίβ-ησοίμην Inf. τρίβ-ήσεσθαι Part. τρίβ- ησόμενος.
V	rebal adjective: (τριβ-τός) τριπ-τός, -ή, -όν, τριπ-τέος, -έα, -έων.

§ 108. (b) Impure Characteristic, no in Pres. and Impf. (Fut. $-\psi \omega$).

κόπτω, to cut.

Pres.		MIDDLE.	PASSIVE.
Impf. Perf. I. Plup. I. Perf. II. Plup. II. Fut. Aor. I. Fut. Pf.	κόπτ-ω Ε-κοπτ-ου (κέ-κοπ-ά) κέ-κοφ-ειν έ-κε-κόφ-ειν κέ-κοπ-α (Hon ἐ-κε-κόπ-ειν (κόπ-σω) κόψω ἔ-κοψα	οπτ-ον ε-κοπτ-όμην οφ- ειν ε-κε-κόμμην, like τ-τ-τριμμαι ε-κε-κόμμην, like ε-τε-τρίμμην ε-κόπ-ειν Αοτ. Ι. ε-κόφ-θην όψω κόψομαι Fut. Ι. κοφ-θήσομ	
Verbal adjective: κοπ-τός, -η, -ον, κοπ-τέος, -τέα, Inflection of the Perf. Mid. or Pass. κάμπ-τ-ω to bend (κέκαμ-μαι for κέκαμμ-μαι f 106, R			88.
Ind. S. D.	1. κέκαμμαι 2. κέκαμψαι 3. κέκαμπται 1. κεκάμμεθον 2. κέκαμφθον 3. κέκαμφθον 1. κεκάμμεθα 2. κέκαμφθο 2. κέκαμφθο 3. κέκαμφθε 3. κεκαμμένοι εΙσί(ν)	Imperative. Infinitive. κεκαμφθαι	

LI. Vocabulary.

Δίων, -ωνος, δ, aevum, du- βυσσόθεν (fr. δ βυθός, the κάμπτω, to bend. ration of time, time, deep), from the depth, κατα-λείπω, to leave belifetime. or the bottom. hind, desert. άλείφω, to anoint. γυμνός, -ή, -όν, naked. κεχρημένος. (perf. part. of άνα-τρέπω, to turn up, ἐξ-αλείφω, to wipe or rub χράομαι, utor,) wanting, overturn, destroy. off, obliterate. w. gen. βίοτος, -ου, δ, life, liveli- ϑ άπτω, to bury. κλέπτω, to steal. hood, food. καλύπτω, to conceal. κόπτω, to cut, strike.

κρύπτω, to lide, conceal. πρεσβευτής, -οῦ, ὁ, an am- τάξις -εως, ἡ, order, a $\mu \dot{\epsilon} \lambda o \varsigma$, $-\epsilon o \varsigma = -o v \varsigma$, $\tau \dot{o}$, a bassador, pl.oi $\pi \rho \hat{\epsilon} \sigma \beta \epsilon i \varsigma$. rank. song, a melody. $\pi \rho o - \lambda \epsilon i \pi \omega$, to forsake, de- $\tau \rho i \beta \omega$, to rub. μύχατος, -η, -ον, inmost,τρόπαιον, -ου, τό, a trohidden. $\dot{\rho}i\pi\tau\omega$, to throw, throw out. $\phi aiv\omega$, to show; mid. to ναυμαχία, -ας, ή, a sea- σκληρός,-ά,-όν, dry, rough, appear. fight. hard. φθόνος, -ου, ό, envy. περι-τρέπω, to turn round, συν-θάπτω, to bury to- φώρ, -ωρός, δ, a thief. overturn. gether with. χορεύω, to dance.

'Ο παῖς τὴν ἐπιστολὴν ἐγεγράφει. Οἱ πολέμιοι πρέσβεις εἰς τὴν πόλιν ἔπεμψαν. Οἰνος καὶ¹ τὰ κεκρυμμένα φαίνει βυσσόθεν. Πὰν ὑψος ἐν θνητῷ γένει
περιέτρεψεν⁴ ἡ χρόνος, ἡ φθόνος. Τὰς τῶν σπουδαίων φιλίας οὐδ' ἀν ὁ πᾶς αἰὰν
ἐξαλείψειεν. Σοφοκλῆς μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν περὶ τρόπαιον γυμνὸς
ἀληλιμμένο・⁴ ἐχόρευσεν. Μύρμηκες γῆς μιχάτους οἰκους προλελοιπότες ἔρχονται βιότου π χρημένοι. Πολλάκις ὀργὴ ἀνθρώπων νοῦν ἐξεκάλυψεν. Τῷ 'Επαμεινώνδου σύματι συνέθαψε τὴν δύναιιν τῶν θηβαίων ὁ καιρός. Τῷ ἀρετῆς
τὸν πλοῦτον οὐ διαμειψόμεθα τοῖς χρήμασιν. Εὐριπίδης ἐν Μακεδονία τέθαπται. Θεὸς τοῖς ἀνθρώποις τὸ μέλλον κεκάλυφεν. Οἱ Λακεδαιμόνιοι ἐτράφησαν
ἐν σκληροῖς ἤθεσιν. 'Ακούσας καλὸν μέλος τερφθείης ἀν. 'Ρῆμα παρὰ καιοὸν
ὁιφθὲν ἀνέτ-εψε πολλάκις βίον. Οἱ φῶρες ἡμὶν τὰ χρήματα κεκλόφασιν.⁴ Οἱ
πολέμιοι τὴν πόλιν ἀνατετρόφασιν.⁴ Οἱ στρατιῶται τὰς τάξεις κατέλιπον.⁵

The letter is (i. e. has been) written by the boy. Ambassadors were sent (aor.) by enemiet into the town. Wine often discovers what the man has concealed (part. sing. in his heart. With the body of Epaminondas the power of the The bans was buried (aor. 2). The future has been concealed by God from men. The Lac taemonians brought up (aor.) their children in rough manners. A beautiful song delights (aor.) us. Many treasures have been stolen by the thieves. The enemies destroyed (aor.) (overturned) the town. By the soldiers the rank were deserted.

§ 109 B. Verbs, whose Characteristic is a Kappamute (γ, κ, γ).

(2) P re Characteristic, γ, κ, γ. (b) Impure Characteristic in the Pres. and Impt., σσ, Att. ττ, rarer ζ.

n hék-w, to weave.

Fut. -ξω.

τάσσω, Att. τάττω, to arrange.

	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres. Impf. Perf.	πλέκ-ω ἔ-πλεκ-ον (πέ-πλεκ-ά)	πλέκ-ομ αι ἐ-πλεκ-όμην (πέ-πλεκ-μαι)	τάσσ-ω ἔ-τασσ-ον (τέ-ταγ-ά)	τάσσ-ομαι ἐ-τασσ-όμην
Pinp.	πέ-πλεχ-α΄ ἐ-πε-πλέχ-ειν	πέ-πλεγ-μαι Ε-πε-πλέγ-μην	τέ-ταχ-α έ-τε-τάχ-ειν	τέ-ταγ-μαι ἐ-τε-τάγ-μην τάξομαι
Fut. Aor. F. Pf	(πλέκ-σω) πλέξω Ε-πλεξα	πλέξομαι ἐ-πλεξάμην πε-πλέξομαι	(τάγ-σω) τάξω ἔ-ταξα	ταςομαι ἐ-ταξάμην τε-τάξομαι

¹ E-en. ² The Aor. expresses a custom. ³ § 89. ⁴ § 102, 5. ⁵ § 101, 3.

		PASSIVE.		
Fut. I. Aor. II. Fut. II.	έ-πλίικ-ην ar.d πλακ-ήσομαι	πλεχ-θήσομαι		ταχ-θήσομαι -τάγ-ην ταγ-ήσομα:
	Inflecti	ion of the Perf. Mid. pe, and σφίγγω(§ 106	or Pass.	
Ind. S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	τέταξαι τέτακται τετώγμεθον τέταχθον τέταχθον τετώγμεθ α	έσφιγμαι έσφιγξαι έσφιγκται έσφιγκται έσφιγκθον έσφιγχθον έσφιγχθον έσφιγχθον έσφιγχθο έσφιγχθε ε έσφιγμένοι εἰσί(ν)	τέταξο τετάχθω τέταχθον τετάχθων τέταχθε τετάχθωσα	perative.
Inf	. τετάχθαι	έσφίγχθαι Part	. τεταγμένης	έσφιγμένος.

LII. Vocabulary.

'Αμαρτία, -ας, ή, an of θέλγω, to charm, soften, παρα-πλάζω, to lead from the right way, mislead. fence, a fault. soothe. άν-έλπιστος, -ον, unex- κατα-πλήττω, to strike πενητεύω, to be poor. pected. down, astonish, alarm. περι-άγω, to lead round. άνορύττω, to dig up again. κατα-φλέγω, to burn down, πλέκω, to knit, weave. 4πο-κηρύττω, to cause to or totally consume. συν-τάττω, to order, arbe proclaimed, disin- κλόπιμος, -η, -ον, thievish, range systematically. herit. ness. stolen. σφίγγω, to squeeze, or άσθένεια, -ας, ή, weak- κλώψ, -ωπός, ό, a thief. draw together. άστεγος, -ου, without a κράζω (§ 103, Rem. 1), to ταράττω, to throw into roof, houseless. cry, cry out. confusion, disturb, ren**ξ**φρων, -ον, foolish, brain- λίαν, very, violently, overder uncasy. less. range much. $\tau a \rho a \chi \dot{\eta}, -\dot{\eta} \varsigma, \dot{\eta}, \text{ confusion,}$ δια-τάσσω, to order, ar- μεταλλάττω, to change. disturbance. διχόμοθος, -ον, double- ξένος, -ου, ό, a stranger, τάσσω, to arrange, order. speaking, false. a guest. out. $\tau \psi \mu \beta o \varsigma$, -ov, δ , a tomb. ευ-τακτος, -ου, well-or- δρέγω, to stretch the hand φυλάττομαι, w. acc., to dered. παραθήκη, -ης, ή, deposiguard oneself from, be tum, that which is laid on one's guard agairst, -ov, mild. down by any one. take care.

Πολλάκις ήπιος μύθος καὶ ἄφρονα ἀνδρα ἔθελξεν. Μη τύμβον τεθαμμένου άνορύξης. 1 Αί φρενών ταραχαί παρέπλαγξαν καί σοφόν. Ο πλοῦτος πολλάκις περιήγαγεν⁸ είς άσθένειαν. Θεμιστοκλέω, τον 'Αθηναίον, ο πατήρ άπεκήρυξε δια τας εν τη νεότητι αμαρτίας. Θεός πάντα έν τη φύσει αριστα διατέταχεν. Πλούτον έχων σην χείρα πενητεύουσιν δρεξον. 'Εάν έχωμεν χρήματα, έξομεν

^{1 § 153,} Rem. 2. See § 89, Rem. 2 έχω has the rough b cathing in the Fut.

φίλους. ΟΙ πολέμιοι εἰς τὴν πόλιν πεφεύγασιν. Ξένον σιγὰν κρεῖττοι, ἢ κεκραγέναι. "Ελπίζε τιμῶν¹ τοὺς γονέας πράξειν καλῶς. Λίαν φιλῶν¹ σεαντὸν οὐχ ἔξεις φίλον. "Ων ὁ τρόπος ἐστὶν εὐτακτος, τούτοις καὶ ὁ βίος συντέτακται. ΟΙ πολέμιοι ἐδιώχθησαν. Πολλὰ μὲν ἀνέλπιστα πράττεται, πολλὰ δὲ πέπρακται, πολλὰ δὲ πραχθήσεται. Εἰ πολέμων καὶ πραγμάτων φροντίζεις, ὁ βίος σου ταραχθήσεται. Πεφύλαξο τοὺς ἀνθρώπους, οἱ γλῶτταν διχόμυθον ἔχοι σιν. "Αστεγον εἰς οἰκον δέξαι. Φωρῶν μὴ δέξη κλοπίμην ἀνδρῶν παραθήκην · ἀμφότεροι κλῶπες, καὶ ὁ δεξάμενος καὶ ὁ κλέψας. Πόνου μεταλλαχθέντος, ε οἱ πόνοι γλυκεῖς. Ἡ πόλις ὑπὸ τῶν πολεμίων κατεφλέγη. Οἱ βάρβαροι καταπλαγέντες ἀπέφυγον.

The barbarians, pursued by the Hellenes, fied into the town. Their character is well-ordered, who have also their life well-ordered. The enemies burnt down (aor.) the town. The barbarians alarmed the citizens. If thou troublest thyself about war and exploits, thou wilt render thy life uneasy. Many and splendid exploits have been achieved $(\pi\rho\acute{a}\tau\tau\omega)$ by the Greeks. I will be on my guard against men who have a double-speaking tongue. The women, alarmed by the enemies, cried out.

§ 110. C. Verbs, whose Characteristic is a Taumute $(\delta, \tau, \vartheta)$.

(a) Pure Characteristic, δ, τ, ϑ.
(b) Impure Characteristic in the Pres. and Impf., ζ, rarer σσ.—Fut. -σω.

amphy yy turn oo.					
	ACTIVE.	MIDD	LE.	ACTIVE.	MIDDLE.
Pres. ψεύδ-ω, ψεύδ-ο		ıaı,	φράζ-ω,	φράζ-ομαι,	
	to deceive,	, ,	to lie,	, to say	to think,
Impf.	ē-ψευδ-ov	έ-ψευδ-όμ		ε-φραζ-ον	ε-φραζ-όμην
Perf.	(ĕ-ψευό-κα)	(ε-ψενδ-μο	21)	(πέ-φραδ-κα)	(πέ-φραδ-μαι)
	ε-ψευ-κα	ξ-ψευσ-μο		πέ-φρα-κα	πέ-φρασ-μαι
Plup.	è-ψεύ-κειν	ε-ψεύσ-μη	ייו	έ-πε-φρά-κειν	έ-πε-φράσ-μην
Fut.	(ψεύο-σω)	(ψεύδ-σο	μαι)	(φράδ-σω)	(φράδ-σομαι)
1	ψεύ-σω	ψεύ-σομ	iaı	φρά-σω	φρά-σομαι
Aor. I.	ξ-ψεν-σα	ε-ψεν-σάμ	ιην	ξ-φρά-σα	ε-φρα-σάμην
F. Pf.	•	ε-ψεύ-σομ	aı	''	πε-φρά-σομαι
PASSIVE.					
Aor. 1. Fut. I.	Αοτ. Ι. $(\dot{\epsilon}$ -ψεύδ-θην $)$ $\dot{\epsilon}$ -ψεύσ-θην ψ ευσ-θήσομαι $(\dot{\epsilon}$ -φράδ-θην $)$ $\dot{\epsilon}$ -φράσ-θήσομαι φρασ-θήσομαι				έ-φράσ-θην φρασ-θήσομαι
Verbal	adjective: (ψει	νδ-τέος) ψει	νσ-τέος,	-τέα, - τέον ; φ	οασ-τέος, -τέα, -τέον.
	•	Inflection of	f Perf.	Mid. or Pass.	
Ind. S.	1. Εψευσ-μαι		I	mper.	Infinitive.
	2. Εψευ-σαι		ξψευ-α	70	έ-ψεῦσ-θαι
	3. Εψευσ-ται		έψεύ-α	ηθω	•
D.	1. Εψεύσ-μεθο	ນ ່		ł	Participle.
	2. Εψευ-σθον		έψευ-α	עסיטיד	ἐ -ψευσ-μένος, -η, -ον
	3. อยู่อย-ฮซื้อย	٠ .	έψεύ-α		
Ρ.				i	Subjunctive.
	2. έψευ-σθε		Εψευ-α		έ-ψευσ-μένος ὧ.
3. έψευσ-μένοι είσί(ν)		έψεύ-σθωσαν or έψεύ-σθων]			

¹ § 176, 1.

² Gen. absolute.

LIII. Vocabulary.

'Αμαρτάνω, to err, be mis- μετέπειτα, afterwards. to trust to, rely upon. taken, commit a fault. $\delta\lambda\beta$ o ς , -o υ , δ , riches, pros- $\pi\lambda\eta\gamma\dot{\eta}$, - $\tilde{\eta}\varsigma$, $\dot{\eta}$, a blow, a άρπάζω, to plunder. perity. wound. αὐθις, again. thirst. $\delta\pi\dot{a}\zeta\omega$, to let follow, be- $\delta\bar{i}\gamma\sigma\varsigma$, -eoς ==-ovς, $\tau\dot{o}$, cold. $\delta i\psi o \zeta$, $-eo \zeta = -o v \zeta$, τo , stow. σκεδάζω, to scatter, dissiἐγκώμιον, -ου, τό, culogy, ὁρίζω, to fix, appoint. pate. encomium. παύω, to cause to cease; σπανίζω, to be in want. Ετι, still, besides. τινά τινος, to free a στρέφω, to turn. εύφροσύνη, -ης, ή, mirth. person from anything; συν-αρμόζω, to fit togeth- $\xi\phi\eta\beta o\varsigma$, -ov, δ , a youth. mid. to cease, w. part. er, adjust, arrange. πείθω, w. acc., to persuade; φράζω, to tell, express, ήδη, already. μαλακίζω, to soften, renperf. 2, πέποιθα, w. dat., pronounce. der effeminate.

Παυσόν με, & φίλε, πόνων, σκέδασον δὲ μερίμνας, στρέψον δ' αδθις εἰς εὐφροσύνας. Σπανιουσιν¹ οἶ τοῖς χρήμασιν οὐ χρῶνται. Μιθριδάτης 'Ασίαν ήρπακεν. Λόγισαι πρὸ ἔργου. Οἱ θεοὶ τοῖς θνητοῖς ὅλβον ὡπασαν. 'Ο θεὸς ἄπαντα συνήρμοκεν. "Ην σὶ κακῶς δικάσης, σὲ θεὸς μετέπειτα δικάσει. Τοὺς συνετοὸς ἄν τις πείσειε τάχιστα εὐ λέγων." 'Εν τοῖς Δράκοντος νόμοις μία ἄπασιν ὥριστο τοῖς ἀμαρτάνουσι ζημία, θάνατος. Πλούτω πεποιθῶς ἀδικα μὴ πειρῶ ποιεῖν. 'Υπὲρ σεαυτοῦ μὴ φράσης ἐγκώμια. Οἱ τῶν 'Ελλήνων ἔφηβοι εἰθίσθησαν' φέρειν λιμόν τε καὶ δίψος καὶ ρίγος, ἔτι δὲ πληγὰς καὶ πόνους ἄλλους. Εἰ πολέμων φροντιεῖς,¹ ὁ βίος σου ταραχθήσεται. Οἱ 'Αθηναῖοι ἀεὶ θανμασθήσονται. Πλούτω πολλοὶ ἤδη ἐμαλακίσθησαν.

Cares are dissipated through $(\delta \iota \acute{a}, w. acc.)$ thee. He will be in want who does not use his money. Success is bestowed on mortals by the gods. Everything is arranged by God. The sensible can $(\acute{a}v, w. opt.)$ quickly be persuaded (aor.) 1 pass.). Draco fixed (aor.) for all offenders one punishment, death. Wealth had already rendered (aor.) all effeminate. We shall always admire the Athenians. The Athenians accustomed their youths to bear all hardships. Socrates was admired for $(\grave{e}\pi \acute{\iota}, w. dat.)$ his wisdom. It is not well to rely upon riches. The song has dissipated the cares.

B. LIQUID VERBS.

§ 111. Formation of the Tenses.

1. Liquid verbs, i. e. verbs whose characteristic is one of the liquids λ , μ , ν , ϱ , form the Fut. Act. and Mid. and the first Aor. Act. and Mid. without the tense-characteristic σ , but the Perf. Act. with the tense-characteristic κ ; e. g.

σφάλλω (stem ΣΦΑΛ), Fut. σφαλ-ω, first Aor. ε-σφηλ-α, Perf. ε-σφαλ-κα.

Rem. 1. The future-endings of liquid verbs, viz. -ω and -συμαι (arising from

¹ § 83. ² § 176, 1.

³ On the Augment, see § 87, 3.

^{4 § 158, 6. 1, (}b).

^{5 4 161, 3.}

-έσω, -έσομαι), are inflected like the Pres. Act. and Mid. of contracts in -έω; e. g. φιλ-ῶ, φιλ-οῦμαι. The Fut. Perf. is usually wanting in liquid verbs.

- 2. The Present tense of these verbs—with the exception of a few whose stem-vowel is s—is strengthened, either by doubling the characteristic λ , or by inserting the liquid r after the characteristic, or by either lengthening the short stem-vowel, as is the case with all verbs in $-ir\omega$, $ir\omega$, $ir\omega$, $ir\omega$, or by changing it into a diphthong; e. g. $\sigma\varphi\acute{a}\lambda$ - λ - ω , $\tau\acute{e}\mu$ - τ - ω , $\tau\acute{e}ir$ - ω , $\alpha\acute{\mu}\acute{v}r$ - ω , $\pi\acute{e}ir$ - ω , $\varphi\acute{a}ir$ - ω , (stems $\Sigma\Phi AA$, TEM, $KPIN(\check{\iota})$, $AMTN(\check{v})$, KTEN, ΨAN); but $\mu\acute{e}r$ - ω , $r\acute{e}\mu$ - ω with a pure stem.
- 3. All the tenses are formed from the pure stem, yet the vowel in the final syllable of the stem in the first Aor. Act. and Mid., is lengthened; e. g. $\sigma \varphi \acute{\alpha} \lambda \lambda \omega$ ($\Sigma \Psi A A$), Fut. $\sigma \varphi \check{\alpha} \lambda \check{\omega}$, second Aor. Pass. $\vec{s} \sigma \varphi \acute{\alpha} \lambda \eta r$, first Perf. Act. $\vec{s} \sigma \varphi \alpha \lambda \kappa \alpha$, first Aor. Act. $\vec{s} \sigma \varphi \gamma \lambda \alpha$, first Aor. Mid. $\vec{s} \sigma \varphi \gamma \lambda \check{\alpha} \mu \gamma r$.
- 4. Liquid verbs are divided into four classes, according as the stem-vowel of the Fut. is $\check{\alpha}$, ε , $\check{\iota}$ or \check{v} before the ending $-\check{\omega}$. In the first Aor. Act. and Mid., $\check{\alpha}$ is lengthened into η , ε into ε , $\check{\iota}$ into $\check{\varepsilon}$, \check{v} into \check{v} . Thus:

I. Class with a in the Future.

Pres.	Fut.	Aor.
κάμν-ω, to labor,	κ ἄ μ -οῦμαι	wanting
τεκμαίρ-ω, to place a limit,	τεκμάρ-ῶ	ἐ-τέκμηρ-α
φαίν-ω, to show,	φαν-ῶ΄	έ-φην-α.

IL Class with e in the Future.

μέν-ω, to remain,	μεν-ῶ	ξ-μειν-α
άγγέλλ-ω, to announce,	άγγελ-ῶ	ήγγειλ-α
τέμν-ω, to cut,	τεμ-ῶ	wanting
νέμ-ω, to divide,	νεμ-ῶ	ξ-νειμ-α
iμείρ-ω, to desire,	έμερ-ῶ	lueιρ- a.

III. Class with I in the Future.

τίλλ-ω, to pluck,	τιλ-ῶ	ξ-τίλ-α
κρίν-ω, to separate,	κρίν-ῶ	ξ-κρίν- α .

IV. Class with v in the Future.

σθρ-ω, to draw,	σῦρ-ῶ	ξ-συρ- α
ἀμθν-ω, to defend,	ἀμῦν-ῶ	ήμυν-α.

Rem. 2. The following verbs in -αινω of the first class, take a in the Aor. restead of η, namely, lσχναίνω, to make emaciated, (lσχνάνα, lσχνάναι), κερδαίνω, to gain, (ἐκέρδανα, κερδαίναι), κοιλαίνω, to hollow out, (ἐκοίλανα, κοιλάναι), λευκαίνω, to uhiten, δργαίνω, to enrage, πεπαίνω, to ripen; also all verbs in -ραίνω, e.g. πεγαίνω, to accomplish, Fut. περανώ, Aor. ἐπέρανα, Inf. περάναι (except τετριίνω, to bore, ἐτέτρηνα, τετρῆναι), and all in -ιαίνω, e.g. πιαίνω, to make fut, ἐπίανα, πιᾶναι (except μιαίνω, to stain, μιῆναι, rarely μιᾶναι).

- 5. The first Perf. Act. of verbs with the characteristic *, according to § 8, 4, would end in -γκα, e. g. μεμίαγ-κα (from μαίνω instead of με-μίαν-κα), πέφαγκα (from φαίνω), παρώξυγκα (from παρωξύνω, to excite). But this form is found only among later writers. The best writers endeavor to avoid it, sometimes by dropping the *, e. g. κεκέρδακα (from κερδαίνω), or also, as in κτείνω, by using the form of the second Perf., e. g. έκτενα, in the sense of the first Perf., or, as in the case of verbs in -ένω, by not forming any Perf., or, as e. g. in μένω, by forming it from a new theme, as μεμένηκα (from MENEΩ).
- 6. The three following verbs drop the characteristic *, not only in the Perf. and Plup. Act., but also in the Perf. and Plup. Mid. or Pass. and in the first Aor. Pass.:

κρίνω, to separate,	κέκρϊκα	κ έκρζμ αι	ξκρ έθην
κλίνω, to bend,	κέκλϊκα	κέκλιμ αι	έκλίθην
πλύνω, to wash.	πέπλ κα	πέπλυμαι	$k\pi\lambda t\vartheta \eta \nu$.

- 7. On the formation of the Perf. Mid. or Pass. the following things should be noted:
- (a) When σθ follows a liquid, the σ is omitted (§ 106, Rem. 4);
 e. g. ἡγγέλθαι (instead of ἡγγέλ-σθαι), πεφάνθαι.
- (b) Verbs in -αίνω and -ὁνω, usually drop the ν before the endings beginning with μ, and insert σ to strengthen the syllable, e. g. φαίν-ω, πέφα-σ-μαι, πε-φά-σ-μεθα; but some verbs of this kind assimilate the ν to the following μ, e. g. παροξύνω, to excite, παρώ-ξυμμαι; αἰσχύν-ω, to shame, ἥσχυμμαι, Inf. ἀσχύνθαι. The Perf. of τείνω is τέταμαι.
- 8. In the second Perf., which, however, is formed only by a few verbs, the short stem-vowel before the ending -α, is lengthened, as in the first Aor. Act., except in verbs with s in the Fut., which take the variable o, § 102, 4; e. g. φαίν-ω, first Aor. έ-φην-α, second Perf. πέ-φην-α; but σπείρ-ω, Fut. σπερ-ῶ, second Perf. έ-σπορ-α.

§ 112. Paradigms of Liquid Verbs.

άγγέλλω, to announce.

ACTIVE.						
Present,	Ind. ἀγγέλλ-ω Subj. ἀγγέλλω Imp. ἀγγελλε Inf. ἀγγέλλειν Part. ἀγγέλλων					
Impf.	Ind. ἥγγελλ-ον Opt. ἀγγέλλοιμι					
Perf. I.	Ind. ἡγγελ-κα Subj. ἡγγέλκω Imp. not in use Inf. ἡγγελκέναι Part. ἡγγελκώς					
Plup. I. Perl. II.	Ind. ηγγέλ-κειν Ορτ. ηγγέλ-κοιμι ε-φθόρ-α, perdo; Plup. II. ε-φθόρ-ειν					

						-,	
Fut. Ind.		άγγελ-ῶ	Opt. άγγε		or	άγγελοίην	
	2.	άγγελ-είς	άγγε		"	άγγελοίης	
	3.	άγγελ-εί	άγγε		"	άγγελοίη	
	D. 2.	άγγελ-είτου		λο <i>ίτο</i> ν	"	άγγελοίητ ον	
	3.			λοίτην	44	άγγελοιήτην	
	P. 1.			λοὶμ εν	"	άγγελοίημεν	
1	2.	άγγελ-είτε	άγγε	λοῖτε	66	άγγελοίητε	
	3.	άγγελ-οῦσι(ν)	άγγε	λοίεν	"	άγγελοὶεν	
		Inf. ἀγγελε	เ้ง	Part. dy	γελῶν, -	οῦσα, -οὺν	
Aor. L	Ind.	γγειλ-α Subj.	άγγείλω (Opt. άγγ	είλαιμι	Imp. άγγειλον	
	1	Inf. άγγεϊλαι P	art. άγγείλα	c			
Aor. II.		γγελ-ου Subj	. ἀγγέλω	Ont. di	γγέλοιμ ι	Imp. ἄγγελε	
			art. ἀγγελώ	νούσα.	-όν.	zmp. u//	
	<u></u>	4// 4// 1		, , , ,			
MIDDLE.							
Pres.			uhj. ἀγγέλλι	ωμαι]	Imp. άγγ	έλλου Inf. άγ-	
l .		γέλλεσθαι Part	. ἀγγελλόμε			•	
Impf.	Ind.		pt. ά γγελλοί				
Pf. Ind.	S. 1.	ήγγελ-μαι		Imperat	ive.	Infinitive.	
	2.	ήγγελ-σαι	777	ελ-σο		ηγγέλ-θαι	
i	3.	ήγγελ-ται	hyy	έλ-θω		Participle.	
i	D. 1.	ηγγέλ-μεθου	'''			ηγγελ-μένος	
i	2.	ήγγελ-θου	ก็รร	ελ-θον		Subjunctive.	
	3.	ήγγελ-θον	hyy	έλ-θων		ήγγελ-μένος ώ	
	P. 1.	ηγγέλ-μεθα	1 ""			1,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,,	
	2.		ก็ขข	er-de		1	
	3.				or hyyé	ກ່ານພາ	
Din Ind	-	ι-μην, -σο, -το, -μ					
Fut. Ind.			Opt	. άγγελ-	οίμην	Infinitive.	
	2.	uyyex-n or -ei		άγγελ-	010	άγγελ-είσθαι	
· '	3.	άγγελ-είται	1	άγγελ-α	ρίτο	Participle.	
Ī	D. 1.		1		οίμεθ ον	άγγελ-ούμενος	
ł	2.		1	άγγελ-		ł	
1	_ 8.		l	άγγελ-α			
1	P. 1.		1	άγγελ-			
l	2.		1	άγγελ-	οίσθε	1	
1	; 3 .	άγγελ-οῦνται	1	άγγελ-α	οῖντο	1	
Aor. L.	Ind	φγγειλ-άμην S	ubj. άγγείλ-	ωμαι (pt dyy	ειλ-αίμην Imp.	
l	١ ،	άγγειλ-αι Inf. i	ίγγείλ-ασθα	ι Part.	άγγειλ-	ύμενος	
Aor. II.	Ind.	ηγγελ-όμην Sι	ubj. <i>ἀγγέλ</i> -ω	μαι ()ρι. άγγε	ελ-σίμην I mp.	
1		άγγελ-οῦ Inf. ἀ	γγελ-έσθαι	Part. a	γγελ-όμι	evoç.	
PASSIVE.							
Aor. L		ηγγέλ-θην Su	hj. ἀγγελ-θά	Opt.	άγγελ-δ	είην Ιmp. άγ-	
1	1	γέλ-θητι Inf. ἀ	γγελ-θηναι	Part. a	γγελ-θε	íç - ·	
Fut. I.	Ird.	άγγελ- θήσ ομαι	Opt. άγγε	λ-θησοίμ	ν γ I י עקע	nf. άγγελ-θήσεσ-	
•			λ-θησόμενος			••	
Aor. II.					ελ-είην	Imp. άγγέλ-ηθι	
ł		Inf. άγγελ-ηναί	Part. άγγε	λ-είς	•	• • • •	
Fut. II.	Ind.	άγγελ-ήσομαι, et	c., like the f	irst Fut	Pass.		
ı ———							
Verbal adjective : ἀγγελ-τέοςτέα, -τέον.							

§ 113. Shorter Paradigms, arranged according to the Stem-vowel of the Future.

(a) with \ddot{a} in the Future, $\sigma\phi\acute{a}\lambda\lambda\omega$, to deceive; ϕ aív ω , to show, Mid. to appear.

	ACTIVE.	MIDI	DLE.	ACTIVE.	MIDDLE.
Pres.	σφάλλ-ω	-462	λ-ομαι	φαίν-ω	φαίν-ομαι
Impf.	ξ-σφαλλ-ον	έ-σφαλί		ξ-φαιν-ον	έ-φαιν-όμην
Perf. I.	ë-σφαλ.κα	ξ-σφαλ		(πέ-φαν-κα)	πέ-φασ-μαι
Plup. I.	έ-σφάλ-κειν	ξ-σφάλ		(έ-πε-φάγ-κειν)	
Perf. II.	e-opan-keep	2-0 yan	יוויאן	πέ-φην-α, Ια	nnem
Plup. II.		İ		έ-πε-φήν-ειν, Ι	anneared.
Fut	σφάλ-ῶ, εῖς, εῖ	wan	ting	φάν-ῶ	φάν-οῦμ αι
Aor. I.	ξ-σφηλ-α	wan		ξ-φην-α	έ-φην-άμην.
					'
PASSIVE.					
Aor. I. $\dot{\xi}$ - $\sigma\phi\dot{\alpha}\lambda$ - $\vartheta\eta\nu$ $\dot{\xi}$ - $\phi\dot{\alpha}\nu$ - $\vartheta\eta\nu$, I ap					peared,
Fut. I.	σφαλ-θήσομαι	:		φαν-θήσομαι	•
Aor. II.	ε-σφάλ-ην			è-φάν-ην, I app	
Fut. II. σφάλ-ήσομαι φάν-ήσομαι, I will appear.					
Verbal adjective: σφαλ-τέος, -τέα, -τέον, φαν-τέος.					
	Inflect	ion of th	ne Perf.	Mid. or Pass. of	
90	iν-ω, to show,	ξηραί	ν - ω , to	dry, and τείν-	ω, to stretch.
Ind. S. 1.	πέ-φασ-μαι		ε-ξήρα	μ-μαι	τέ-τŭ-μαι
2.	πέ-φαν-σαι		ε-ξήρα	ν-σαι	τέ-τα-σαι
3.	πέ-φαν-ται		<i>ξ-ξήρα</i>	ν-ται	те́-та́-таі
D. 1.	πε-φάσ-μεθον			μ-με θον	τε-τά-μεθον
2.	πέ-φαν-θον		έ-ξήρα		τέ-τα-σθον
_ 8.			ε-ξήρα		τέ-τα-σθον
P. 1.				μ-μεθ α	τε-τά-μεθα
2.	πέ-φαν-θε		ε-ξήρα		τέ-τα-σθε
3.	πε-φασ-μένοι ε	<i>iσι(ν)</i>	ε-ξηρα	μ-μένοι είσί(ν)	τέ-τα-νται
Imp. S. 2.	(πέ-φαν-σο)			αν-σο)	Τέ-Τ ά-σ ο
3.	πε-φάν-θω		ε-ξηρά		τε-τά-σθω
D. 2.	πέ-φαν-θον	έ-ξήραν-θο ν			τέ-τα-σθον
3.		έ-ξηράν-θων			τε-τά-σθων
P. 2.		ε-ξήραν-θε		τέ-τα-σθε	
3.		or ε-ξηράν-		ν-θωσαν or	τε-τά-σθωσαν οι
	πε-φάν-θων	έ-ξηράν-θων			τε-τά-σθων
Inf.	πε-φάν-θαι		ὲ- ξηρά	ν-θαι	τε-τά-σθαι
Part.	πε-φασ-μένος		ἐ-ξηρα	μ-μένος	τε-τἄ-μένος.

§ 114. (b) with e in the Future, 'Ιμείρ-ω (Ion. and Poet.), to desire, and στέλλω, to send.

ACTIVE.		MIDDLE.	ACTIVE.	MIDDLE.	
Pres. Impf. Perf. I Plup. I. Perf. II. Plup. II. Flup. II. Fut. Aor. I.	ἱμείρ-ω ἰμειρ-ον ἱμερ-κα ἱμέρ-κειν ἱμερ-ῶ ἰμειρ-α	ίμείρ-ομαι ίμειρ-όμην ίμερ-μαι ίμερ-μην ίμερ-οῦμαι ίμειρ-άμην	στέλλ-ω ξ-στελλ-ον ξ-σταλ-κα ξ-στάλ-κειν ξ-φθορ-α fr. φθεί ξ-φθόρ-ειν, I hac στέλ-ῶ ξ-στείλ-α	στέλλ-ομαι	
		PASSIV	Æ.		
Aor. I. Fut. I.					
•			έος, -τέα, -τέον, στο Mid. or Pass. is li		

§ 115. (c) with i and in the Future.

(a) τίλλ-ω, to pluck, σύρω, to draw, μολύν-ω, to defile.

		,	
Pres.	τίλλ-ω	σΰρ-ω	μολύν-ω
f	τίλλ-ομαι	σύρ-ομαι	μολύν-ομαι
Perf.	τέ-τιλ-κα	σέ-συρ-κα	(με-μόλυγ-κα)
ł	τέ-τιλ-μαι	σέ-συρ-μαι	με-μόλυσ-μαι
Fut.	τίλ-ὰ	σύρ-ὼ	μολύν-ῶ
	τιλ-ουμαι	σύρ-οθμαι	μολύν-οῦμαι
Aor. I.	ἔ-τιλ-α	ξ-συρ-α	έ-μόλυν-α
I	έ-τιλ-άμην	έ-συρ-άμην	έ-μολύν-άμην
A. I. P.	ξ-τίλ-θην	ε-σύρ-θην	ξ-μολύν-θην
F. I. P.	τιλ-θήσομαι	συρ-θήσυμαι	μολυν-θήσομαι
Aor. I	l. and Fut. II. P. έ-σΰ	ρ-ην, σύρ-ήσομαι	·

Verbal adjective: τιλ-τός, τιλ-τέος, συρ-τός, συρ-τέος, μυλυν-τός, μυλυν-τέος. Rem. 1. The inflection of the Perf. Mid. or Pass. τέ-τιλ-μαι, σέ-συρ-μαι, is like $\eta\gamma\gamma\epsilon\lambda$ - $\mu\alpha$, and $\mu\epsilon$ - $\mu\delta\lambda\nu\sigma$ - $\mu\alpha$ like $\pi\epsilon$ - $\phi\alpha\sigma$ - $\mu\alpha$, and $\eta\sigma\chi\nu\mu$ - $\mu\alpha$, from alo $\chi\delta\nu$ - ω , to shame, like ϵ - $\xi\gamma\rho\alpha\mu$ - $\mu\alpha$.

(β) $\kappa \lambda l \nu - \omega$, to bend, $\pi \lambda \delta \nu - \omega$, to wash, with ν dropped (§ 111, 6).

-	ACTIVE.	MIDDLE.	ACTIVE.	MIDDLE.
Pres. Perf. Fut. Aor. I.	κλίν-ω κέ-κλί-κα κλίν-ῶ ἔ-κλίν-α	κλίν-ομαι κέ-κλί-μαι κλίν-οῦμαι ἐ-κλίν-άμην	πλύν-ω πέ-πλύ-κα πλύν-ῶ ἔ-πλῦν-α	πλύν-ομαι πέ-πλύ- μαι πλύν-οῦμαι ἐ-πλύν-άμην
		PASS	IVE.	•
		Fut. I. κλί-θήσομ Fut. II. κλίν-ήσομο		πλυ-θήσομαι
REM	r. 2. The infle		f. Mid. or Pass.	πλυ-τύς, πλυ-τέος. κέ-κλι-μαι and πέ- ure verbs.

LIV. Vocabulary.

'Aγγέλλω, to announce. άδύνατος, -ον, impossible. Ιμείρω, to desire. άμθνω, to keep off, repel; καθαίρω, to purify, clear. άπο-κτείνω, to kill. άπο-στέλλω, to send, despatch. incorporeal. αθξησις, -εως, ή, increase. μετα-βάλλω, γύα, -ης, ή, a field. δυσχεραίνω, w. dat., to be μιαίνω, to pollute. displeased with. ἐκ-φαίνω, to show forth, make known, express. $\nu i \kappa \eta$, $-\eta \varsigma$, $\dot{\eta}$, victory. έξ-οκέλλω, to drive (pro- νοέω, to think. perly a ship) away from ξηραίνω, to dry.

έπεί, when, since. mid., to revenge oneself. κάμνω, to labor, be weary. περι-στέλλω, to κερδαίνω, to gain, get advantage. κλίνω, to bend. άσώματος, -ον, bodiless, κρυπτός, - $\dot{\eta}$, -όν, concealed, στέλλω, to send. $\mu \dot{\epsilon} \nu \omega$, to remain. change. vaυāγός, -ov, naufrāgus, ship-wrecked. the right course, mis- οἰκτείρω, w. acc., to pity. $\pi a \rho a \delta \delta \xi \omega \zeta$, unexpectedly.

πεδίον, -ου, τό, a plain. πεπαίνω, to make ripe, mitigate. decorate. πλύνω, to wash. secret. $\sigma\pi\epsilon i\rho\omega$, to sow. σύρω, to draw. alter, τείνω, to stretch. τεκμαίρω, to limit. τέμνω, to cut, lay waste. τίλλω, to pull, pluck. φθείρω, to lay waste, destroy. χαίνω and χάσκω, to yawn; perf. 2, κέχηνα, to gape, wait with open mouth,

Κρίναι φίλους ου βάδιου. Ἡ άδολεσχία πολλούς ήδη διέφθειρευ. Ὁ πλοῦτος πολλάκις εξώκειλε του κεκτημένου είς ετερου ήθος. 'Ο άγγελος επήγγειλε την νίκην. Οἱ πολέμιοι τὴν χώραν διέφθειραν. Ναυαγούς οἰκτειρον, ἐπεὶ πλοῦς έστιν άδηλος. Ἡν ἀποκτείνης έχθρον σου, χεῖρα μιανεῖς. Σπερῶ γύας · ὁ δὲ θεός αύξησιν παρέξει. Τὰ κρυπτὰ μὴ ἐκφήνης φίλου. Φύσιν πονηρὰν μεταβαλετν ου ράδιον. Ἡ τύχη πολλάκις τους μέγα φρονούντας παραδόξως εσφηλεν. Οι Πέρσαι πολλάς ναῦς είς Ἑλλάδα ἀπεστάλκεσαν. Θεον μεν νοῆσαι, χαλεπόν, φράσαι δὲ, ἀδύνατον · τὸ γὰρ ἀσώματον σώματι σημῆναι, ἀδύνατον. Τὴν ψυχὴν καλοίς νοήμασι περίστειλον. 'Ο κηπος καλοίς ρύδοις τέθηλεν.' Τί κέχηνας, & παί; Οι πολέμιοι τὰ πεδία διαφθερούσιν. Οι σοφισταί έκ τῆς σοφίας πολλά ἐκέρδαναν. Έκαθηρε Θησεύς των κακούργων την όδον την είς 'Αθήνας ἐκ Τροιζήνος. Καλόν έστι την όργην πεπάναι. Μη δυςχεράνης τοις άγαθοις.

The way to Athens from Troezen was cleared of evil-doers by Theseus. By the Persians many ships had been sent to Hellas.' The boys gaped. Already many haughty persons had been greatly shaken (aor. 2 pass.) by fortune. By prating many have already been ruined. The victory was announced by the messengers. The country was laid waste (aor.) by the enemies. The good (man) will pity the poor. The good will choose the good for friends (acc.). Thou hast derived great gain (hast gained many things) from wisdom. friend (a friend) will not make known the secrets of another (of a friend). The citizens sowed (aor.) the fields, but the enemies laid them waste (aor.). will soon show itself. The fields will soon be laid waste by the enemies (fix. 2 pass.).

^{&#}x27; τέθηλα has a present signification.

² quickly.

LV. Vocabulary.

Αθλητής, -ου, ό, a wrest- κοινός, -ή, -όν, common, public, general. ler. alow, to raise. μακρών (sc. ὀδόν), far, at alσχύνω, to shame; mid.w. a distance. pass. aor., be ashamed. ομιλέω, w. dat., to asso-&πο-φαίνω, to show; mid. ciate or have intershow of oneself, excoursé with. ' press, declare. δρασις, -εως, ή, sight.βασκαίνω, fascino, to be- ου-ποτε, not once, never. τάχα, quickly, soon. witch. $\pi a \iota \delta i o \nu$, $-o \nu$, $\tau \delta$ (diminu- $\tau \epsilon \lambda o \varsigma$, $-\epsilon o \varsigma = -o \nu \varsigma$, $\tau \delta$, an δια-σπείρω, dissemino, to tive of $\pi aic)$, a little scatter, spread. child. ξμπτύω, to spit into or on. παρα-τείνω, to stretch out. ἐν-τέλλω, -ομαι, to com- παροξύνω, to encourage. mission, order, enjoin περαίνω, to complete, accomplish. äττα, -ης, ή, a defeat. πλήττω, to strike, wound.

πολιορκία, -ας, ή, η είσσο. σπουδάζω, to be in carnest, zealous, active. στάδιου, -ου, τό, the length of one hundred and twenty-five paces, a stadium, a race course. ταῦρος, -ου, ό, a bull. end; δια τέλους, throughout, continually, to the last. τιθήνη, -ης, ή, a nurse.τόξευμα, -ατος, τό, απ ακrow.

Οί στρατιώται ύπο τοῦ στρατηγοῦ είς τὴν μάχην παρωξύνθησαν. Φίλιππος εν τη πολιορκία της Μεθώνης είς τον δφθαλμον πληγείς τοξεύματι διεφθάρη! την δρασιν. Σοφίας ο καρπός ούποτε φθαρήσεται. Αίσχυνθείην άν, εί φανείην μιλλον φροντίζειν της έμαυτου δόξης, η της κοινης σωτηρίας. Μίλων, ὁ ἐκ Κρότωνος άθλητής, ταθρον άράμενος έφερε διὰ τοῦ σταδίου μέσου. Είς την πόλιν διέσπαρτο ο λόγος, τοὺς πολεμίους νικηθηναι. Οι πολίται τοὺς πολεμίους περί της ήττης άμυνουνται. Εί σπουδάζετε, πάντα τάχα περανθήσεται. Εύβοια μακράν παρατέταται. Κακά έργα είς τέλος έξεφάνη. Ο στρατηγός τοις στρατιώταις ενετείλατο έπε τους πολεμίους όρμησαι. Αι τιθήναι εμπτύουσι τοις παιδίοις, ώς μη βασκανθώσιν. Οι πολέμιοι διεσπάρησαν. 'Ολόφυραι τους πένητας. Υ κριτής την γνώμην ἀπεφήνατο. 'Αγαθοίς ἀνθρώποις όμιλῶν μάλιστ' **ἐν εὐ**φοανθείης.

The general encouraged (aor.) the soldiers to the battle. Battles will never destroy the fruit of wisdom. The enemies have spread the report, that our army has been conquered. The citizens revenged themselves on the enemies for the defeat. If you are zealous, you will accomplish everything quickly. The scattered enemies appeared (plup. 2) again. If thou hast intercourse (part,) with good men, thou wilt be much delighted. The good citizen will never appear (as such), who cares (part.) more for his own reputation than for the general welfare. If then hast had pity (aor. mid. part.) on the unfortunate, then also wilt be pitied in misfortune (being unfortunate). All the citizens were rejoiced by the victory. The town has been destroyed by the enemies.

¹ Lost. ⁸ The Aor. here denotes a custom.

- § 116. Special Peculiarities in the Formation of single Verbs, both Pure and Impure.
- 1. The Future of very many Active verbs is in the Middle form; e. g. ἀκούω, to hear, Fut. ἀκούσομαι, I shall hear, Aor. ἥκουσα, I heard; ἀπαντάω, to meet, Fut. ἀπαντήσομαι, I shall meet, Aor. ἀπήντησα; ἀπολαύω, to enjoy, Fut. ἀπολαύσομαι, Aor. ἀπέλαυσα, etc. Comp. § 144, c.
- The two following verbs in -άω or -αίω, have αν* in the Fut.
 and Aor.:
 - καίω, Att. κάω (without contraction), to burn, Fut. καύσω; Aor. ξκαυσα; Perf. κέκαυκα; Perf. Mid. or Pass. κέκαυμαι; Aor. Pass. ξκαύθην; Fut. Pass. καυθήσομαι; verbal adjective, καυστέος, καυστός, καυτός;
 - κλαίω, Att. κλάω (without contraction), to weep. See No. 3.
- 3. The five following verbs in -έω, viz. θέω, νέω, πλέω, πνέω and ρέω, have εν* in the Fut. and Aor. Besides the common Fut. in -σομαι, the first four have also one in -σοῦμαι. This circumflexed Fut. is called the *Doric Future*. Besides the four above-named, the verbs κλαίω, παίζω, πίπτω and φεύγω, have the same Fut. form.
 - θέω, to run, Fut. θεύσομαι or θευσουμαι.
 - ν έ ω, to swim, Fut. νεύσομαι or νευσούμαι, No. 3; Aor. ενευσα.
 - πλέω, to sail, Fut. πλεύσομαι, usually πλευσούμαι; Αοτ. ἐπλευσα; Perf. πέπλευκα; Perf. Mid. or Pass. πέπλευσμαι; Αοτ. Pass. ἐπλεύσθην; verbal adjective. πλευστέος.
 - πν έω, to blow, to breathe, Fut. πνεύσομαι οτ πνευσούμαι; Aor. ἔπνευσα; Aor. Pass. ἐπνεύσθην.
 - φ εω, to flow, Fut. ρεύσομαι; Aor. ερρευσα; instead of these forms the Attics use, Fut. ρυήσομαι; Aor. ερρύην, and Perf. ερρύηκα.
 - χέω, to pour out, differs from the preceding, Fut. χέω; Aor. έχεα; Perf. κέχὕκα; Fut. Mid. χέομαι; Aor. Mid. έχεάμην; Perf. Mid. or Pass. κέχῦμαι; Aor. Pass. έχθθην.
 - λαίω, Att. κλάω (without contraction), to weep, Fut. κλανσοῦμαι and κλαύσομαι; Aor. ἔκλανσα; verbal adjective, κλανστέος and κλανστός. Comp § 125, 14.
 - φεύγω, to flee, Fut. φενξούμαι and φεύξομαι; Aor. έφυγον; Perf. πέφευγα. παίζω, to sport, Fut. παιξούμαι and παίξομαι; Aor. έπαισα; Perf. Mid. or Pass. πέπαισμαι. Comp. § 105, 3.
 - πίπτω, to fall (stem ΠΕΤ), Fut. πεσούμαι. See § 123.

^{*} The v in the Fut. of these verbs, is occasioned by the reappearance of the Digamma (F), softened into the vowel v. The Digamma would regularly stand in the Pres. before the personal-ending $-\omega$, but is omitted where it would come between two vowels. But it can appear in the Fut., as it there stands before the consonant σ .—Tr

LVI. Vocabulary.

Aua, at the same time. κηρός, -οῦ, ὁ, wax. πτερόν, -σῦ, τό, a wing. άναρπάζω, to seize, catch κλαίω, to weep, mourn $\sigma \tau \rho a \tau \iota \dot{\alpha}$, $\dot{\alpha}$, $\dot{\alpha}$, an army. up quickly. for, deplore. συχχέω, to pour together, confundo; confuse, conἀπαντάω, to meet. $\kappa \delta \lambda \pi o \varsigma$, -ov, δ , a bosom, a ἀπολαύω, to enjoy. gulf. found, disturb. αύριον, to-morrow. vũv, nunc, now. $\sigma\phi ai\rho a$, $-a\varsigma$, $\dot{\eta}$, a ball. $\dot{\epsilon}\kappa$ - $\nu\dot{\epsilon}\omega$, end to, to swim out. $\delta\pi\lambda o\nu$, -ov, $\tau\dot{o}$, a weapon. $\tau\dot{\eta}\kappa\omega$, to melt anything; ėκ-πλέω, to sail out. $\pi \epsilon \lambda a \gamma o \varsigma$, $-\epsilon o \varsigma = -o v \varsigma$, $\tau \acute{o}$, mid. w. 2 aor. and 2 fut. $k\mu\pi i\pi\tau\omega$, to fall into; w. the sea. pass., to melt (intrans.). dat. or eig and acc. $\pi \epsilon \rho \iota \dot{\rho} \dot{\rho} \dot{\epsilon} \omega$, to flow round; $\tau \iota \mu \omega \rho \dot{\iota} a$, -ac, $\dot{\eta}$, punishἐναντίος, -ā, -ον, opposite. to fall down or away. ment. $\dot{\eta}$ γέομαι, duco, to lead, con- πίστις, -εως, $\dot{\eta}$, belief, χθών, χθονός, $\dot{\eta}$. the earth, sider. trust, confidence. the ground, the soil. κατα-καίω, to burn down. πνέω, to breathe, blow:

Ή στρατιὰ αὐριον ἐκπλεύσεται (ἐκπλευσεῖται). "Ανεμος Βορρᾶς ἐναντίος τῆ στρατιὰ ἔπνευσεν. Έν τῆ ναυμαχία τῆ ἐν κόλπω Κρισαίω οἱ Πελοποννήπιοι ἀνδρας τῶν 'Αθηναίων ἀπέκτειναν, ὅσοι μὴ ἐξένευσαν αὐτῶν. "Οταν οἱ πελέμιοι τῆ πόλει¹ πλησιάσωσιν, οἱ στρατιῶται ἀναρπάσαντες τὰ ὅπλα θεύσονται πρὸς τὰς πύλας. Πολλοῖς καὶ σοφοῖς ἀνδράσι² κέκλαυσται τὰνθρώπινα, τιμωρίαν ἡγουμένοις εἰναι τὸν βίον. Τίς οἰκ ἀν κλαύσειε τὸν φίλον ἀτυχῆ; Οἱ πολὶται ἡλπισαν τοὺς πολεμίους φευξεῖσθαι. Οἱ παίδειε τὸν φίλον ἀτυχῆ; Οὶ πολὶται ἡλπισαν τοὺς πολεμίους φευξεῖσθαι. Οἱ παίδειον τὴν πίστιν ὁ καθ' ἡμᾶς πολλάκις ἔπαισεν ἄμα σπουδάζων. Συγκέχυκε τὰν τὴν πίστιν ὁ καθ' ἡμᾶς δίος. Οἱ πολέμιοι τὰς τῶν Ἑλλήνων τάξεις συνέχεαν. Οἱ νόμοι διὰ τὸν πόλεων συγκεχυμένοι εἰσίν. "Ικαρος, ὁ τοῦ Δαιδάλου υἰός, τακέντος τοῦ κηροῖ καὶ τῶν πτερῶν περιβρύεντων, εἰς τὸ πέλαγος ἐνέπιπτεν. Οἱ πολέμιοι τὴν πόλιν κατέκαυσαν. Αὶ ἐν Λυδία Σάρδεις ὑπὸ τῶν Ἑλλήνων κατεκαύθησαν.

The army sailed away. The north wind will blow against the army. The soldiers hoped to swim (inf. fut.) through the river. The soldiers were going to run to the gates (inf. fut.). You will mourn for the unfortunate. The enemies will flee. The children were playing at ball. If thou hast intercourse with children (part., having intercourse with children), thou wilt play. The enemies will disturb the ranks of the soldiers. Pour (aor.) O boy, the water on (εl_{ξ}) the ground! The wax will melt, and the wings will fall away. The town is burned down by the enemies. The citizens expected that the enemies would burn down the town (acc. w. inf.).

4. The following pure verbs, and impure ones, but which by assuming an e as their characteristic, are analogous to pure verbs, form the Perf. Subj. and Plup. Opt. Mid. or Pass. without the aid of an auxiliary verb:

κτά - ο μ α ι, to obtain, Perf. κέκτημαι, Ι possess, Subj. κεκτώμαι, - η, - ηται; Plup. εκεκτήμην, Ι possessed, Opt. κεκτήμην, κεκτηρο, κεκτήτο οτ κεκτώμην, - φο, - φτο.

¹ § 161, 2. (1), (β). ² Dat. instead of ὑπό with Gen. ³ ὁ καθ' ἡμᾶς βίος, our age.

μιμνήσκω (MNAΩ), to remind. See § 122, 12.
καλέω, to name, Perf. κέκλημαι, I am named; Plup. ἐκεκλήμην, Opt. κεκλφαιν, -ĝo, -ĝτο.

§ 117. Syncope and Metathesis.

- 1. In certain forms, some few verbs omit the stem-vowel, which stands between two consonants. This omission of the vowel is called Syncope. Thus, ἐγείρω, to awaken, Acr. regularly ἥγειρα; first Perf. ἐγήγεραα; second Perf. ἐγρήγορα, I awake; second Plup. ἐγρηγόρειν, I awoke; Acr. Mid. ἡγρόμην, I awoke πέτομαι, to fly, Fut. πτήσομαι; Acr. ἐπτόμην, πτέσθαι.
 - Metathesis is the transposition of a vowel and a liquid. Thus βάλλω, to threw, Fut. βαλῶ; Aor. ἔβάλου; BAA, Perf. βέβληκα; Perf. Mid. or Pass. βέβλημαι; Aor. Pass. ἐβλήθην.

δαμάω, usually δαμάζω, to tame, Fut. δαμάσω; Aor. ἐδάμασα; ΔΜΑ, Perf. δ έ δμηκα; Perf. Mid. or Pass. δ έ δ μημαι; Aor. Pass. ἐ δ μή θ η ν, ἐδάμην. καλέω, to call, Perf. κ έ κ λ η κ α (§ 98, Rem.).—Ου κάμνω, see § 119. σκέλλω, σκελέω, to make dry, Perf. ἔ σ κ λ η κ α; Fut. σ κ λ ή σ ο μαι.

§ 118. Verbs in -w with the Stem of the Present strengthened.

It has been already seen (§ 101), that the Present tense of many verbs is strengthened; but this strengthening remains only in the Pres. and Impf. Besides the modes of strengthening mentioned in § 101, by τ and σ and by lengthening the stem-vowel, there are still others which will be specified in the following list.

REMARK. All the forms assumed for the purpose of constructing the tenses in use, are indicated by capitals $\{\S\ 100,3\}$.—The abbreviation, Mid., denotes that the verb forms the Fut. and Aor. middle. — D. M. (i. e. Deponent Mid.) and D. P. (Deponent Pass.) signify that a verb wants the active form; such a verb is called deponent middle, when its Aor. has a middle form, and deponent pussive, when its Aor. has a possive form.—The $\mu \iota$ in parenthesis shows that the form standing before it, is analogous to the conjugation in $-\mu \iota$, which will be treated more at large below.

§ 119. I. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting v before the ending.

Preliminary Remark. Baív ω has lengthened the stem-vowel a into at; ἐλαύν ω , a into au; δύν ω and π tν ω , \tilde{v} and $\tilde{\iota}$ into \tilde{v} and $\tilde{\iota}$.

1. βαίνω, to go, (BA-), Fut. βήσομαι; Perf. βέβηκα; second Aor. ἔβην (μι, § 142); Pass. in compounds, e. g. παραβέβάμαι; Aor. παρεβάθην

- 2. ἐλαυτω, to drive, Fut. ἐλάσω, Att. ἐλώ, -ῷς, -ᾳ, Inf. ἐλặτ, § 83; Aor. ἤλάσα; Perf. ἐλήλάκα; Perf. Mid. or Pass. ἐλήλάμαι; Inf. ἐληλάσθαι; Aor. Pass. ἤλάθητ.—On ἄ in the tense-formation, see § 98, (a).—Mid.
- 3. πίνω, to drink, Fut. πίομαι; Aor. ἔπιον, Inf. πιεῖν, Part. πιών, Imp. πῖθι (μι, § 142), poet. πίε; (ΠΟ-) Perf. πέπωκα; Perf. Mid. or Pass. πέπομαι; Aor. Pass. ἐπόθην.
- 4. τίνω, to expiate, to satisfy, Fut. τίσω; Aor. ἔτῖσα; Perf. Act. τέτῖκα; Perf. Mid. or Pass. τέτισμαι; Aor. Pass. ἐτίσθην; Mid. τίνομαι, to avenge oneself, to punish, τίσομαι, ἐτῖσίμην.
- 5. φθάνω, to anticipate, Fut. φθήσομαι, more rarely φθάσω; first Aor. ἔφθάσα; second Aor. ἔφθην and ἐφθάμην (μι, § 142); Perf. ἔφθάκα.

Here belong also three verbs, whose pure stem ends with a consonant:

δάκου, to bite, Aor. ἔδάκου; Fut. δήξομαι; Perf. Act. δέδηχα; Perf. Mid. or Pass. δέδηγμαι; Aor. Pass. ἐδήχθην.

κάμνω, laboro, to exert oneself, to weary oneself, to be weary, Aor. Εκάμον; Fut. καμούμαι; Perf. κέκμηκα (§ 117, 2).

τέμνω, to cut, Fut. τεμῶ; Aor. ἔτεμον; Perf. τέτμηκα; Perf. Mid. or Pass. τέτμημαι; Aor. Pass. ἐτμήθην; Fut. Perf. τετμήσο μαι.—Mid.

- § 120. II. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable ve before the ending.
- 1. βῦ-νέ-ω, to stop up, fill up, Fut. βὐσω; Aor. ἔβῦσα; Perf. Mid. or Pass. βέβυσμα; Aor. Pass. ἐβύσθην (§ 95).
- 2. ἀφιχ-νέ-ομαι, το come, Fut. ἀφίξομαι; Αοτ. ἀφικόμην; Inf. ἀφικόσθαι; Perf. ἀφίγμαι; Inf. ἀφίγθαι; Plup. ἀφίγμην, ἀφίκτο.
- 3. ὑπισχ-νέ-ομαι, to promise, Aor. ὑπεσχ-ἐμην, Imp. ὑπόσχου; but ὑποσχήσομαι; Perf. ὑπέσχημαι. So ἀμπισχνοῦμαι or ἀμπέχομαι, to put on, to wear, (from ἀμπέχω, to put round, Fut. ἀμφέξω; Aor. ἤμπισχον, ἀμπισχεῖν); Fut. ἀμφέξομαι; Aor. ἤμπισχόμην and ἤμπεσχόμην (§ 91, 1).

LVII. Vocabulary.

 $\ell\kappa$ - $\pi\ell\nu\omega$, to drink out, or $\rho\delta\pi\alpha\lambda\sigma\nu$, - $\sigma\nu$, $\tau\delta$, a club. έξ-ελαύνω, expello, to drive εὐδαιμονέω, to be happy, or fortunate. ἐφικνέομαι, w. gen., to ar- τάλαρος, -ov, δ, a little rive at, attain to, reach. *ἰμάτιον*, -ου, τό, a robe, a τίνω, to expiate. pay. garment. μεθύω, to drink μέθυ (unmixed wine); hence to be drunk. νημα, -ατος, τό, spinning thread, varn. πολυτέλεια, -ας, ή, costliness, splendor, sumptuousness.

[out. συμβαίνω, to go with; συμβαίνει, it happens, occurs. $\sigma \nu \mu \pi i \nu \omega$, to drink with. basket. τοί (enclitic), a strengthening particle, certainly, indeed. φθάνω, to come before, anticipate, w. the acc. of the person who is anticipated, and the part of the verb which expresses φορέω, to carry. the action in which any

one is anticipated; generally it may be translated by an adverb, as before, or sooner than, and the part. may be expressed by the finite verb, as ol πολίται τούς πολεμίους ξφθασαν elς την πόλιν φυγόντες, "the citizens anticipated the enemies in having fled into the city;" that is, "the citizens fled into the city sooner than the enemies."

Τοῖς στρατιώταις ἐν τῆ στρατιὰ πολλὰ κακὰ συνεβεβήκει. Σοφοῖς ὁμιλῶν καὶ αὐτὸς ἐκβήση σοφός. Αυκουργος πολυτέλειαν ἐξήλασε τῆς Σπάρτης. Περσων ούδεις άπελήλαται νόμωι τιμων και άρχων. Πολλοί συμπιόντες άπαξ γίγνονται φίλοι. 'Ο μεθύων δοῦλός έστι τοῦ πεπωκέναι. Οὐκ ἐκπίομαι τὸν οἰνο» 'Ο οίνος ύπο των στρατιωτών έξεπόθη. Τούς κακούργους οί θεοί αποτίσαιντο. Οι πολίται τους πολεμίους έφθασαν είς την πόλιν φυγόντες. Κύων δήξεται τον δακόντα. 'Ο λαγώς ύπο τοῦ κυνός ἐδήχθη. Οὐκ ἃν μη καμών εὐδαιμονοίης. ΟΙ κεκμηκότες στρατιώται άνεπαύσαντο. 'Αττική ύπο των Περσών ετμήθη. Ο Ἡρακλῆς τὸ ρόπαλον, ὁ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας. ΄ Ο τάλαρος νήματος βέβυσται. Οι πρέσβεις είς την πόλιν ἀφίκοντο. Οὐ τοί γ' ἐφίξει τῶν ἄκρων άνευ πόνου. Ο φίλος υπέσχετό μοι άφίξεσθαι. Αλ γυναϊκες ήμπέσχοντο καλά ξμάτια.

The enemies will proceed into our country. The enemies were driven out of the town by the citizens. The law will exclude (drive away) no citizen from honor and offices of command. Lycurgus has driven sumptuousness out of Sparta. The wine has been drunk up by the soldiers. The laws will punish evil-doers. The citizens will flee into the town sooner than the enemies. The dog has bitten the hare. The hare is (i. e. has been) bitten by the dog. If you will work (part.), you will be happy. The enemies have laid waste the land. The country is (i. e. has been) laid waste by enemies. The enemies will lay waste the land. The woman filled (aor.) the basket with yarn. The father is come. The friend will promise me, to come (fut.) to-morrow. The boy has promised the teacher to learn diligently. The women will put on beautiful garments.

- § 121. III. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by inserting the syllable av, more rarely au, before the ending.
 - (a) av or alv is inserted without any change.

All verbs of this kind form their tenses from a three-fold stem, viz. the Pres. and Impf. from the strengthened stem, the second Aor. from the pure stem, the Fut. and Perf. from a third stem, consisting of a pure stem and an annexed ε , which is changed in the inflection into η .—The α in the ending $-\acute{\alpha}\nu\omega$ is short.

- 1. αἰσθ-άν-ομαι, to perceive, Aor. ἀσθ-όμην, αἰσθέσθαι; Perf. ἀσθημαι; Fut. αἰσθήσομαι.
- 2. άμαστάτω, to miss, Aor. ημαστον; Fut. άμαστήσομαι; Perf. ημάστηκα; Perf. Pass. ημάστημαι.
- 8. ἀπεχθάνομαι, to be hated or odious, Aor. ἀπηχθόμην; Fut. ἀπεχθήσομαι; Perf. ἀπήχθημαι, I am hated.
- 4. αὐξάνω (and αὖξω), to cause to increase, to increase, Fut. αὐξήσω; Aor. ηὖξησα; Perf. ηὖξηκα; Mid. and Pass. to grow, Perf. ηὖξημαι; Fut. αὐξήσομαι; Aor. ηὐξήθην.
- 5. βλαστάνω, to sprout, spring, Αοτ. έβλαστον; Fut. βλαστήσω; Perf. έβλάστηκα and βεβλάστηκα (§ 88, 2).
- 6. δαρθάνω, to sleep, Aor. έδαρθον; Fut. δαρθήσομαι; Perf. δεδάρθηκα.
- 7. όλισθάνω, to slip, to glide, Aor. ώλισθον; Fut. όλισθήσω; Perf. ώλίσθηκα.
 - 8. όσφραίνομαι, to smell, Aor. ώσφρόμην; Fut. όσφρήσομαι.
- 9. ὀφλισκάνω, to be liable to a fine, to incur punishment, to owe,—
 the double strengthening ισκ and αν is to be noted—Aor. ώφλον;
 Fut. ὀφλήσω; Perf. ὤφληκα; Perf. Mid. or Pass. ὧφλημαι.
- (b) av is inserted before the Tense-ending, and v is insert ed before the Characteristic-consonant of the

The short vowel in the middle of the pure stem, is changed into a long one, in inflection. The ν before a Pi-mute is changed into μ , before a Kappa-mute, into γ .

- 10. Θιγγάνω, to touch. Aor. έθίγον; Fut. θίξομαι.
- 11. λαγχάνω, to obtain by lot, to acquire, Aor. έλαχον; Fut. λή-ξομαι; Perf. είληχα; Perf. Mid. or Pass. είληγμαι (§ 88, 4); Aor. Pass. είληγθην.
 - 12. λαμβάνω, to take, Aor. έλαβον, Imp. λαβέ; Fut. λήψομας;

Perf. είληφα; Perf. Mid. or Pass. είλημμαι (§ 88, 4); Aor. Mid. Ελαβόμην; Aor. Pass. ελήφθην.

13. λανθάνω, (seldom λήθω), to be concealed, Aor. έλαθον; Fut. λήσω; Perf. λέληθα, I am concealed, Mid. to forget, Fut. λήσομας; Perf. λέλησμας; Αοr. έλαθόμην.

14. μανθάνω, to learn, Aor. έμαθον; Fut. μαθήσομαι; Perf. μεμάθηκα.—The α remains short, and the Fut. and Perf. are formed from the stem MAΘE, according to No. a.

15. πυνθάνομαι, to inquire, to ask, to learn by asking, Aor. ἐπυθόμην; Perf. πέπυσμαι, πέπυσαι, etc.; Fut. πεύσομαι; verbal adjective, πευστός, πευστέος.

16. τυγχάνω, to hit, to happen, to obtain (with Gen.), Aor. ἔτυχον; Fut. τεύξομαι (ΤΕΥΧ-); Perf. τετύχηκα (ΤΥΧΕ- according to No. a).

LVIII. Vocabulary.

κατα-δαρθάνω, to fall a-'Aγγελία, -ας, ή, a mes- δίς, bis, twice. δυκέω, to think, appear, sleep, sleep. sage, news. λυγρός, -ά, -όν, sad. aye, age! come now. seem. άνα-στρέφω. to turn round ξλπομαι, to hope. $\delta\pi i\sigma\omega$, behind, back. (trans. and intrans.). **ἐξ-α**μαρτάνω, άμαρτάνω προσ-ήκων, -ήκουσα. - ήκου, άνθεμον, -ου, τό, a flower, strengthened by &. fitting, becoming. a blossom. (4 121, 2). πώ (enclitic), yet. **βούλευμα.** -ατος, τό, ad- $k\pi$ αρκέω, w. dat., to help. συμφορά, -ας, $\dot{\eta}$, an event. vice, a decision, a reso- $\xi \pi \iota \beta o \nu \lambda \dot{\eta}$, $-\tilde{\eta} \varsigma$, $\dot{\eta}$, a plot. especially a misfortune. lution. ἐπι-ορκέω, to swear false- χρυσίου, -ου, τό (diminuβραχύς, -εῖα, -ύ, short. ly; w. acc., to any one. tive of xρυσός), gold. γενναίος, -ā, -ον, of noble εὐεργεσία, -aς, ή, a favor, ώς, as; ώς τάχιστα, 🚛 birth, noble, brave. beneficence. soon as. δευρο, hither. κάμηλος, -ου, ό, ή, a camel.

Αήσειν διὰ τέλους μὴ δοκείτω ὁ πονηρός. Κέρδος πονηρόν μὴ λαβείν βούλου ποτέ. Δίκαια δράσας συμμάχου τεύξη θεοῦ. Γράμματα μαθείν δεί καὶ μαθόντα νοῦν ἔχειν. Λαβὲ πρόνοιαν τοῦ προςἡκοντος βίου. Εξυοις ἐπαρκῶν³ τῶν ἰσων τεύξη ποτέ. 'Ο βασιλεὺς τῆς πρὸς ἐαυτὸν ἐπιβουλῆς³ οὐκ ἤσθετο. Οἱ Πέρσαι τοῖς "Ελλησιν" ἀπήχθοντο. Φίλιππος αὐτὸς ἀπεφαίνετο διὰ χρυσίου μάλλον, ἡ διὰ τῶν ὅπλων η ὑξηκ ἐναι τὴν ἰδίαν βασιλείαν. Οἱ στρατιῶται βραχὺν χρόνον κατέδαρθον. 'Ως ὡσφροντο τώχιστα τῶν καμήλων³ οἱ ἱπποι, ὁπίσω ἀνέστρεφον. Μὴ θίγης τοῦ κυνός. 'Αγε δεῦρο, ἰνα πύθη της λυγρῶς ἀγγελίας. Θεὸν ἐπιορκῶν μὴ δόκει λεληθέναι. Αρχῆς τετυχηκῶς ἱσθιταύτης ἄξως. Καλὸν, μηδὲν εἰς φίλους ἀμαρτεῖν. Μακάριος, ὅςτις ἔτυχε γενναίου φίλου. Μάθε φέρειν τὴν συμφοράν. Οὐ δείς πω ξένον ἐξαπατήσας ἀθανάτους ἔλαθεν. 'Απ' ἐσθλῶν ἐσθλὰ μαθήσφ.

^{1 § 158, 3. (}b). 2 § 161, 2. (c). 3 § 158, 5. (a). 3 § 158, 5. (b). 4 § 158, 5. (a). 3 § 158, 5. (b). 4 § 158, 5. (a).

Καὶ κακὸς πολλάκις τιμῆς καὶ δόξης Ελαχεν. Παρὰ τῶν θεῶν πολλὰ παρε λή φαμεν δῶρα. Οὐ λέλη θεν, δςτις ἄδικα ἔργα πράττει. Εἰ θεὴν ἀνήο τις Ελπεται λαθεῖν, άμαρτάνει. Δὶς ἔξαμαρτεῖν ταὐτὸνὶ οἰκ ἀνδρὸς σοφοῖ Έξ ἀγαθῆς χθονός ἔβλαστε καλὰ ἄνθεμα, ἐκ δ' ὁρθῶν φρενῶν βουλεύματ ἐσθλά. Τῆς εὐεργεσίας οὖποτε λή σομαι.

The king will not perceive the plots against him. If thou drinkest (drinking), talk not much (pl.); for thou wilt err. What man has not once erred? The bad (man) is hated by the good. Philip increased (aor.) his royal authority more by money than by arms. From a correct understanding will always spring $(\beta\lambda a\sigma\tau^i \nu\omega)$ excellent resolutions. I have slept only a short time. I will not touch the dog. Pericles has acquired great fame. The bad will never acquire true fame. We shall take precaution for a becoming life (gen.). The town was taken (aor.) by the enemy. The ungrateful (person) has forgotten the favor The boy has studied literature well. Hast thou heard the sad news?

§ 122. IV. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by annexing the two consonants ax or the syllable wax.

 Σx is annexed, when the stem-characteristic is a vowel, and $\iota \sigma x$, when it is a consonant. Most verbs, whose pure stem ends with a consonant, form the Future, etc. according to the analogy of pure verbs, e. g. $\varepsilon i \varrho \cdot i \sigma x \omega$ (from ETPE-). Some of these verbs, in the Pres. and Impf., take a reduplication also, which consists in repeating the first consonant of the stem with ι .

- 1. άλ-ίσκ-ομαι, to be taken, to be conquered, Impf. ήλισκόμην; (AΛΟ-) Fut. άλώσομαι; second Aor. ήλων, and ἐάλων (μι, § 142, 9), I was taken; Perf. ήλωκα, and ἐάλωκα, I have been taken (Aug., § 87, 6). The Act. is supplied by αίφεῖν (§ 126, 1), signifying, to take captive, to conquer.
- 2. ἀναλίσκω, to spend, to consume, Impf. ἀνήλισκον; Fut. ἀναλώσω; Aor. ἀνήλωσα and ἀνάλωσα, κατηνάλωσα; Perf. ἀνήλωκα and ἀνάλωκα; Perf. Mid. or Pass. ἀνήλωμαι and ἀνάλωμαι; Aor. Pass. ἀναλώθην.
- 3. ἀρέσκω, to please, Fut. ἀρέσω; Aor. ήρεσα; Perf. Mid. or Pass. ήρεσμαι; Aor. Pass. ἠρέσθην.—Mid.
- 4. γηράσκω οτ γηράω, to grow old, Fut. γηράσομαι; Αστ. έγήρασα; Inf. γηράσαι; Perf. γεγήρακα.
- 5. γιγνώσκω, to know, (ΓΝΟ-) Fut. γνώσομαι; second Aor. έγνων (μι, § 142); Perf. έγνωκα; Perf. Mid. or Pass. έγνωσμαι (§ 95); verbal adjective, γνωστός, γνωστέος.

^{1 60,} Rem. 20n the Sing. verb, see ~ 27.

6. διδράσκω, to run away (usually compounded, e. g. ἀποδ., ἐκδ., διαδ.), Fut. δράσομαι; Perf. δέδρακα; second Aor. ἔδρακ (μ, § 142, 1).

7. εύρίσκω, to find, second Aor. εύρον; Imp. εύρέ; (ETPE-) Fut. εύρήσω; Perf. εύρηκα; Perf. Mid. or Pass. εύρημαι; Aor. Pass. εύρέθην; Aor. Mid. εύρόμην; verbal adjective, εύρετός.

- 8. ἡβάσκω, to come to one's strength, to come to the state of manhood, Aor. ἤβησα (ἡβάω, to be young, but ἀνηβάω, to become young again).
- 9. θνήσκω, commonly άποθνήσκω, to die, (ΘΑΝ-) Aor. ἀπέθανον; Fut. ἀποθανούμαι; Perf. τέθνηκα, etc.; Fut. Perf. τεθνήξω old Att., and τεθνήξομαι, I shall be dead.
 - 10. iλάσχομαι, to propitiate, Fut. iλάσομαι; Aor. iλάσάμην.
- 11. μιμνήσκω, to remind, (MNA-) Fut. μνήσω; Aor. ἔμνησα; Perf. Mid. or Pass. μέμνημαι, I remember, I am mindful (Redup., § 88, Rem. 1), Subj. μεμνώμαι, -ῆ, -ῆται (§ 116, 4), Imp. μέμνησο; Plup. ἐμεμνήμην, I remembered, Opt. μεμνήμην, -ῆο, -ῆτο, or μεμνώμην, -ῷο, -ῷτο (§ 116, 4); Fut. Perf. μεμνήσομαι, I shall be mindful; Aor. ἐμνήσθην, I remembered; Fut. μνησθήσομαι, I shall remember.
- 12. πάσχω (arising from πάθσκω, by transferring the aspiration of the θ to κ), to experience a sensation, to suffer, Aor. ἔπάθον; (ΠΕΝΘ-) Fut. πείσομαι (§ 8, 7); Perf. πέπονθα. Verbal adjective, παθητός.
 - 13. πιπίσκω, to give to drink, Fut. πισω; Aor. ἐπῖσα.
- 14. πιπράσκω, to sell (Fut. and Aor. in the Common language expressed by ἀποδώσομαι, ἀπεδόμην); Perf. πέπρακα; Perf. Mid. or Pass. πέπραμαι (Inf. πεπρασθαι); Aor. ἐπράθην; Fut. Perf. πεπράσομαι in the sense of the simple Fut. πραθήσομαι (not used).
- 15. στερίσκω (seldom στερέω), to deprive of, Fut. στερήσω; Aor. ἐστέρησα; Perf. ἐστέρηκα; Mid. and Pass. στερίσκομαι, στερούμαι, Fut. στερήσομαι; Perf. ἐστέρημαι; Aor. ἐστερήθην.
- 16. τιτρώσκω, to wound, Fut. τρώσω; Aor. ἔτρωσα; Perf. Mid. or Pass. τέτρωμαι; Aor. ἔτρώθην; Fut. τρωθήσομαι and τρώσομαι.
- 17. φάσκο, to think, to say, to affirm, assert (Ind. not used), Impf. Εφασκον; Fut. φήσω; Αοτ. έφησα.
- 18. χάσκω, to gape, (XAN-) Aor. ἔχάνον; Fut. χάνοῦμαι; Perf. κέχηνα, I stand open.

REMARK. Διδάσκω, to teach, retains the κ in forming the tenses: Fut. διδάξω, Aor. ἐδίδαξα; Perf. δεδίδακα; Aor. Pass. ἐδιδάχθην.—Mid.

LIX. Vocabulary.

Δλοπος, -ον, without trouble, free from sorrow.

Δμυτημονέω, w. gen., to be εὐγενής, -ές, well-born, of forgetful of.

Δμυτημονέω, φ. gen., to be εὐγενής, -ές, well-born, of high birth, noble.

Δμυτημονέω, φ. gen., to be εὐγενής, -ές, well-born, of high birth, noble.

Δεκάς, -άδος, ή, a decad, μοῖρα, -ας, ή, a share, a the number ten.

Δεξ-ευρίσκω, to find out.

μόρσιμος, -ον, fated.

πενθέω, to grieve, mourn for.

'Ολίγους εὐρήσεις ἀνδρας ἐταίρους πιστοὺς ἐν χαλεποῖς πράγμασιν. Πῶσιν ἀνθρώποις μόρσιμόν ἐστιν ἀπο θ αν εῖν. Πενθοῦμεν τοὺς τ εθνηκότας. 'Ηδέως τῶν παλαιῶν πράξεων¹ μέ μνηνται οἱ ἀνθρωποι. Οὐκ ἂν εῦροις ἄνθρωπον πάντα² ὁλβιώτατον. 'Η καλῶς ζῆν,' ἡ καλῶς τ εθνηκέναι ὁ εἰνρενὴς βούλεται. Εἰ δεινὰ δι' ὑμετέραν κακότητα πεπόνθατε, μή τι' θεοῖς τούτων μοῖραν ἐπαναφέρετε. Τὰ ἀλλα καὶ πόλεμος καὶ μεταβολὴ τύχης ἀν άλω εν· ἡ τέχνη δὲ σώζεται. Πάντ' ἐστιν ἐξενρεῖν, ἐὰν μὴ τὸν πόνον φεύγη τις. Εἰ τις γηράσας ζῆν εὐχεται, ἄξιός ἐστι γηράσκειν πολλὰς εἰς ἐτῶν δεκάδας. Μέμνησο, ὅτι θνητὸς ὑπάρχεις. Τύχη τέχνην εὐρηκας, οὐ τέχνη τύχην. Οὐκ ἔστι βίον εὐρεῖν ἄλυπον σύδενι.' 'Αχάριστος, δςτις εὐπαθ ὰν ἀμνημονεί. Δίκαιον εὐπράττοντα με μν ῆσθαι τῶν ἀτυχῶν.

The town has been taken by the enemies. The citizens expected, that the town would be taken by the enemies. By the war (dat.) the whole wealth of the town has been consumed. Seek to please (aor.) the good. The fame of virtue will never grow old. The bad (man) will never perceive the beauty of virtue. The slaves have run away in the night. They say that $(acc.\ w.\ inf.)$ letters were invented $(inf.\ aor.)$ by the Phoenicians. The brave warriers will willingly die for their country. To mortals it is not permitted $(obx\ \&ort., w.\ dat.)$ to say, This I will not suffer. The prisoners were sold (aor.) by the enemies. The soldiers robbed (aor.) the citizens of their property. Many soldiers were wounded in the battle. Alexander was instructed (aor.) by Aristotle.

§ 123. V. Verbs, whose Pure Stem is strengthened in the Pres. and Impf. by prefixing the Reduplication.

This reduplication consists in repeating the first consonant of the stem with ι . To this class belong:

γίγνομαὶ (instead of γιγένομαι), to become, (ΓΕΝ-) Aor. ἐγενόμην; Fut. γενήσομαι; Perf. γεγένημαι, I have become, or γέγονα with a present signification, I am.

πίπτω (instead of πιπέτω), to fall, Imp. πῖπτε; (ΠΕΤ-) Fut. πεσοῦμαι (§ 116, 3); Aor. ἔπεσον; Perf. πέπτωκα with irregular vowel of variation.

REMARK. Several verbs of class IV, § 122, belong here, as γιγνώσκω.

^{§ 158, 5. (}b). 2 in every respect. 3 § 91, 3. (a). 4 $\mu\dot{\eta}$ $\tau\iota$, in no respect The Aor. denotes a custom. 6 $\sigma\dot{\iota}\kappa\dot{\iota}\sigma\tau\iota = \sigma\dot{\upsilon}\delta\varepsilon\nu\dot{\iota}$, no one can. See § 177, 6

§ 124. VI. Verbs, to whose Pure Stem e is added in the Pres and Impf.

1, γαμέω, to marry (of the man), Perf. γεγάμηκα, but Fut. γαμω (§ 83); Aor. ἔγημα, γῆμαι; Mid. γαμοῦμαι (with the Dat.), to marry (of the woman, nubo), Fut. γαμοῦμαι (§ 83); Aor. έγημάμην; Pass. to be wedded, Aor. ἐγαμήθην, etc.

2. γηθέω, usually Perf. γέγηθα (also prose), to rejoice, Fut. γηθήσω.

3. δοκέω, to seem, videor, to think, Fut. δόξω; Aor. ἔδοξα; Perf. Pass. δέδογμαι, visus sum; Aor. Pass. ἐδόχθην.

4. μαρτύρέω, to witness, Fut. μαρτυρήσω, etc. But μαρτύρομα, Dep. Mid. to call to witness.

5. ξυρέω, to shave, Mid. ξύρομαι; Aor. έξυράμη, but Perf. έξύοημαι.

6. ωθέω, to push, Impf. ἐώθουν; Fut. ὥσω and ωθήσω; Aor. ἔωσα, ὧσαι; Perf. ἔωκα; Perf. Mid. or Pass. ἔωσμαι; Aor. Pass. ἐώσθην (Aug. § 87, 4).—Mid.

LX. Vocabulary.

'A $\pi\omega\delta$ έω, to push, or drive e $\mu\pi$ ί $\pi\tau\omega$, to fall on or into something, to meet with.

Aτη, $-\eta\varsigma$, $\dot{\eta}$, infatuation, and consequent unhappiness, evil. $\pi\rho\sigma$ - $\nu\sigma$ έω, to think or confideration, sider beforehand.

in. ϵt_{σ} - $\epsilon t_$

Πολλάκις ἐκ κακοῦ ἐσθλὸν ἐγένετο, καὶ κακὸν ἐξ ἀγαθοῦ. Χεῖρα πεσόντ. δρεξον. 'Ο ἀγαπῶν κίνδυνον ἐμπεσεῖται αὐτῷ. Οἱ άνθρωποι πρὸς ἀμετὴν γεγόνασιν. Μή μοι γένοιθ' ὰ βούλομαι, ἀλλ' ὰ συμφέρει. Μὴ σπεῦδε πλουτεῖν, μὴ ταχὰ πένης γένη. Πολλάκις ὁ εὐδοκιμεῖν πειρώμενος, οὐ προνοήσας, εἰς μεγάλην καὶ χαλεπὴν ἄτην ἔπεσεν. 'Οταν ἀτυχεῖν σοι συμπέση τι, Εὐριπίδου μνήσθητι· Οὐκ ἔστιν, ὅςτις πάντ' ἀνὴρ εὐδαιμονεῖ. Μενέδημος πρὸς τὰν ἐρωτήσαντα, εἰ γήμαι ὁ σπουδαῖος, ἔλεξεν· 'Εγὰ γεγάμηκα. 'Η τοῦ φίλου θυγατήρ, ἐννάτην ἡμέραν γεγαμημένη, τέθνηκεν. 'Αχιλλέως θυμὸς ἐγεγήθει φόνον 'Αχαιῶν ὁρῶντος. ''Εδοξε τῷ στρατηγῷ¹ ἐπὶ τοὺς πολεμίους στρατεύσασθαι. Σωκράτης ἔλεξεν· 'Υπὸ πάντων μαρτυρήσεταί μοι, ὅτι ἐγὰ ἡδίκησα μὲν οὐδένα πώποτε ἀνθρώπων, οὐδὲ χείρω³ ἐποίησα, βελτίους δὲ ποιεῖν ἐπειρώμην ἀεὶ τοὺς ἐμοὶ συνδιατρίβοντας. Δημοσθένης ἐξύρατο τὴν κεφαλήν. Οἱ στοατιῶται εἰς τὴν πόλιν εἰςεωσθησαν. Οἱ στρατιῶται ἀπεώσαντο τοὺς πολεμίους.

If thou actest so (so acting), thou wilt soon become poor. The soldiers have fallen upon the enemies ($i\mu\pi i\pi\tau\omega$, w dat.). The daughter of my friend will

¹ The general determined.

² § 35, Rem. 4.

marry the son of my brother. The citizens will rejoice, if they hear (hearing) the defeat (gen.) of the enemies. It is determined (perf. pass. of $\delta o \kappa \epsilon \omega$) that (aoz. w. inf.) the soldiers march against the enemies. All will bear testimony to thee, that thou hast conferred many favors on the state. The slaves have had their heads shaved. The enemies drove the soldiers into the town.

§ 125. Verbs, whose Stem is Pure in the Pres. and Impf., but which in the other Tenses assume a Stem with the Characteristic s.

The ε is lengthened into η in inflection. Exceptions: $\check{a}\chi\vartheta \circ \mu a\iota$ and $\mu \acute{a}\chi \circ \mu a\iota$.

- ἀλέξω, to ward off, Fut. ἀλεξήσω; Mid. to ward off from oneself, to defend, Fut. ἀλεξήσομαι (from AΛΕΚ-); Aor. ἡλεξαμητ.
- 2. ἄχθομαι, to be vexed, displeased, Fut. ἀχθέσομαι; Aor. ἀχθέσο Φην; Fut. ἀχθεσθήσομαι having the same signification as ἀχθέσομαι.
- 3. βόσκω, to feed, Fut. βοσκήσω; Aor. ἐρόσκησα; Mid. to feed (intransitive).
- 4. βούλομαι, to wish, (second Pers. βούλει, § 82, 2), Fut. βουλήσομαι; Perf. βεβούλημαι; Aor. ἐβουλήθην and ήβουλ. (Aug. § 85, Rem. I).
- 5. δέω, to want, to need, usually Impers. δεῖ, it is wanting, it is necessary, Subj. δέη, Part. δέον, Inf. δεῖν; Impf. ἔδει, Opt. δέοι; Fut. δεήσει; Aor. ἐδέησε(ν); Mid. δέομαι, to need, Fut. δεήσομαι; Aor. ἐδεήθην.
- 6. ἐθέλω and θέλω, to will, Impf. ήθελον and έθελον; Fut. ἐθελόω and θελήσω; Aor. ήθέλησα and ἐθέλησα; Perf. only ήθέληκα.
- είλω, to press, to shut up, Fut. εἰλήσω; Perf. Mid. or Pass. εἰλημαι; Aor. Pass. εἰλήθην.
- 8. ΈΙΡΟΜΑΙ, Aor. ηρώμην, I inquired, έρέσθαι, έρωμαι, έρωι μην, έροῦ, έρώμενος; Fut. έρήσυμαι. The other tenses are supplied by έρωταν.
 - 9. ἔρρω, to go forth, Fut. ἐρρήσω; Aor. ἤρρησα.
- ενδω, commonly καθεύδω, to sleep, Fut. καθευδήσω (Aug., § 91, 5).
- 11. ἔχω, to have, to hold, Impf. είχον (§ 87, 3); Aor. ἔσχον, Inf. σχεῖν, Imp. σχές, παράσχες (μι, § 142), Subj. σχῶ, -ης, παράσχω, παράσχης, etc., Opt. σχοίην (μι), Part. σχών; Fut. ἔξω and σχήσω: Perf. ἔσχηκα; Aor. Mid. ἐσχόμην, Subj. σχῶμαι, Opt. σχοίμην, Imp. σχοῦ, παράσχον, Inf. σχέσθαι, παρασχέσθαι, Part. σχόμενος; Fut. σχήσομαι; Perf. Mid. or Pass. ἔσχημαι; Aor. Pass. ἐσχέθην; verbal adjective, ἐκτός and σχετός.
- 12. έψω, to boil, to cook, Fut. έψήσω; verbal adjective, έφθός οπ έψητός, έψητέος.

13. καθίζω, to seat, make to sit, Impf. ἐκάθιζον, old Attic, καθίζον; Fut. καθιώ (§ 83); Aor. ἐκάθἴσα, old Attic, καθίσα; Perf. κεκάθἴκα; Mid. I seat myself, Fut. καθιζήσομαι; Aor. ἐκαθισάμην, I seated for myself, I caused to sit. But καθέζομαι, I seat myself, I sit, Impf. ἐκαθεζόμην; Fut. καθεδοῦμαι (Aug. § 91, 3).

14. κλαίω, to weep, Att. κλάω without contraction, Fut. κλαύσομαι and κλαυσοῦμαι (§ 116, 3), rarer κλαιήσω or κλαήσω; Aor. ἔκλαυσα; Perf. κέκλαυμαι and κέκλαυσμαι; verbal adjective, κλαυσ-

τός and κλαυτός, κλαυστέος.--Mid.

15. μάχομαι, to fight, Fut. μαχούμαι (instead of μαχέσομαι); Aor. ἐμαχεσάμην; Perf. μεμάχημαι; verbal adjective, μαχετέος and μαχητέος.

16. μέλλω, to intend, to be about to do, hence to delay, Impf. εμελλον and ημελλον; Fut. μελλήσω; Aor. ἐμέλλησα (Aug., § 85, Rem.).

17. μέλει μοι, it is a care, anxiety, interest to me, curae mihi est (rarely personal μέλω), Fut. μελήσει; Aor. ἐμέλησε(ν); Perf. μεμέληκε(ν); Mid. μέλομαι, commonly ἐπιμέλομαι (and ἐπιμελοῦμαι); Fut. ἐπιμελήσομαι (sometimes ἐπιμεληθήσομαι); Aor. ἐπεμελήθην.

18. μύζω, to suck, Fut. μυζήσω, etc.

- 19. $\delta \zeta \omega$, to smell, Fut. $\delta \zeta \dot{\gamma} \sigma \omega$; Aor. $\delta \zeta \dot{\gamma} \sigma \alpha$; Perf. $\delta \delta \omega \delta \alpha$ with the meaning of the Pres. (Att. Redup., § 89).
- 20. οἴομαι and οἶμαι, to think, second Pers. οἴει (§ 82, 2), Impf. φόμην and φμην; Fut. οἰήσομαι; Aor. φήθην, οἰηθῆναι (Aug., § 87, 1).
- 21. οίχομαι, to depart, to go, to have gone, abii, Impf. ὀχόμην, I went away; Fut. οἰχήσομαι; Perf. ·ρ΄χημαι, in the Common language only in composition, e. g. παρφχημαι.
- 22. ὀφείλω, to owe, to be under obligation, debeo, Fut. ὀφείλήσω; Aor. ἀφείλησα; second Aor. ἀφείλησι, -ες, -ε(*) (first and second Pers. Pl. not used) in forms expressing wish, utinam.
- 23. πέτομαι, to fly, Fut. πτήσομαι; Αοτ. ἐπτόμην, πτέσθαι (rarer ἔπτην and ἐπτάμην, μι, § 142, 2); Perf. πεπότημαι.—Syncope, § 117, 1.
- 24. χαίρω, to rejoice, Fut. χαιρήσω; Aor. ἐχάρην (μι, § 142, 8); Perf. κεχάρηκα, I have rejoiced, and κεχάρημαι, I am rejoiced.

REMARK. With these verbs several liquid verbs may be classed; still, these form the Fut. and the Aor. regularly; e. g. μένω, to remain, Perf. μεμένηκα, regular in the other tenses; νέμω, to divide, to distribute, Fut. νεμῶ and νεμοῦμαι; Aor. ἐνειμα; Perf. νενέμηκα; Aor. Ρass. ἐνεμήθην (rarer ἐνεμέθην); Perf. Mid. or Pass. νενέμημαι.—Mid.

LXI. Vocabulary.

 $^{\prime}$ A $\mu\beta\rho\sigma\sigma^{\prime}a$, $-a\varsigma$, $\dot{\eta}$, the food τήδειος, -a, -oν, fit, re- μεστός, -ή, -όν, w. gen., full. quisite; τὰ ἐπιτήδεια, μύρου, -ου, τό, scented of the gods. άνα-πέτομαι, to fly up, or provisions. salve, perfumery. ἐρωτάω, to ask. νέμω, to divide, distribute. away. eνέψω, to boil up. $\dot{\eta}\mu\dot{\imath}\vartheta\varepsilon o\varsigma$, -ov, \dot{o} , a demi- $\dot{o}\rho\nu\iota\varsigma$, - $\iota\vartheta o\varsigma$, \dot{o} , $\dot{\eta}$, a bird. Βασίλειος, -ον and βασί- $\delta\rho\sigma\varsigma$, $-\varepsilon\sigma\varsigma = -\sigma\upsilon\varsigma$, $\tau\delta$, a $\lambda \epsilon \iota \circ \varsigma$, -a, $-\circ \nu$, royal, θρόνος, -ου, ό, a seat, a mõuntain. regal. throne. $\pi \dot{u}\pi\pi\sigma\varsigma$, -ov, \dot{o} , a grandδια-μένω, to remain. καλοκάγαθία, -ας, ή, recfather. vi, if, in a question, whether. titude, virtue. $\pi\lambda\eta\nu$, except, besides. ελέγχω, to examine, search, λεία, -ας, ή, booty, plun- τρίπους, -οδος, ό, threeblame, convict. part. footed, a tripod. $k\pi\iota\tau\dot{\eta}\delta\epsilon\iota\sigma\varsigma$, - σ and $k\pi\iota$ - $\mu\dot{\epsilon}\rho\sigma\varsigma$, - $\epsilon\sigma\varsigma$ = - σ $\nu\varsigma$, $\tau\dot{\sigma}$, a

Οί στρατιώται τοὺς πολεμίους ἀλεξήσονται. Μὴ ἀχθεσθῆτε ὑπὲρ ὧν¹ ἡμαρτάνετε έλεγχόμενοι. 'Ο ποιμήν αίγων την άγέλην έν τοις όρεσι βοσκήσει. Οί στρατιώται έπὶ τους πολεμίους στρατεύεσθαι έβουλήθησαν. Τοῖς στρατιώταις* έι τη πολεμία γη των επιτηδείων³ δεήσει. Πλούσιός εστιν ούχ ο πολλά κεκτημένος, άλλ' ὁ μικρῶν δεησόμενος. Ο Πολυδεύκης οὐδὲ θεὸς ήθέλησε μόνος, άλλὰ μᾶλλον ἡμίθεος σὺν τῷ ἀδελφῷ γενέσθαι. Οἱ βάρβαροι, ὑπὸ τῶν Ἑλλήνων διωχθέντες, είς του ποταμον είλήθησαν. Έρου τον πατέρα, εί την επιστολήν γέγραφεν. Οὐ πρέπει τὸν στρατηγὸν ἐν κινδύνοις καθευδησαι. Οὐδεὶς ἀνθρώπων ήξιώθη τοῖς θεοῖς όμιλεῖν, πλὴν ὅσοι μετεσχήκασι κάλλους. Πέλοψ γὰρ τούτου ενεκα άμβροσίας μετέσχε καὶ Γανυμήδης καὶ άλλοι τινές. Μήδεια Αίσονα ἀνεψήσασα νέον ποιησαι λέγεται. Καθιουμέν σε, & στρατηγέ, είς τον θρόνου του βασίλειου. 'Ο βασιλεύς έπὶ τοῦ θρόνου καθιζήσεται. Οἱ Ελληνες έν Σαλαμίνι θαρραλέως έμαχέσαντο. Κύρος υπό Μανδάνης της μητρός έρωτηθείς, εί βούλοιτο μένειν παρά τῷ πά-πω, οὐκ ἐμέλλησεν, άλλὰ ταχθ ἔλεξεν, ὅτι μέ νειν βούλοιτο. Τοῖς ἀγαθοῖς της ἀρετης μελήσει. Χρηστοὶ νέοι οὐ μύρων δζήσουσιν, άλλα καλοκάγαθίας. Οἱ στρατιῶται οἰηθέντες τοὺς πολεμίους ἀποφυγεῖν ἄχουτο. ή ψυχή ἀναπτομένη οἰχήσεται ἀθάνατος καὶ ἄγηρως. Οἱ κακούργοι μεγάλην ζημίαν ώφείλησαν. Η το τις αναπεπότηται. Οι πολίται δεινῶς ἐκεχαρήκεσαν ἐπὶ τῆ νίκη. Οἱ θηρευται Τίσαν τὴν νύκτα ἐν τοῖς ὁρεσι διεμεμενήκεσαν. Τῆς λείας μέρος ὑπὸ τῶν στρατιωτῶν τῷ στρατηγῷ ἐνεμήθη (ἐνε**μέθη**). Τρίποδες ήσαν κρεῶν¹⁰ μεστοὶ νενεμημένων.

The soldiers courageously kept off (aor. mid.) the enemies. Many herdsmen tended (aor.) the herds of goats on the mountains. The father will wish to depart to-morrow. A good general takes care, that (that not, $\delta\pi\omega_{\zeta}$, $\mu\dot{\eta}$; w. ind. fut.) the soldiers may not want provisions. The good will not wish to go about with the bad. I will ask the father, whether he has written the letter. If thou art weary (being weary, perf. part.), thou wilt sleep comfortably ($\eta\delta\epsilon\omega\varsigma$). Those who are held by evil desires are all slaves. Cowardly soldiers will not take part in dangers. Æson, having been boiled by Medea, is said to have become

ι ε. ὑπὲρ τούτων, ἄ. the soldiers will need. 3 § 158, 5. (a). 7 § 158, 6. I, (h).

^{§ 158, 3. (}b). § 101, 0. 4 § 161, 2. (a), (a). 10 6 39. Rem. δζειν τινός, to smell of something.

young again. The soldiers set their general upon the regal throne. Good warriors will fight courageously for their country. I will not delay, but quickly ask. The laws will care for the general welfare (gen.). The flowers smell (perf.) beautifully. The youths smelt of perfume. The citizens will not think that (ace. w. inf.) the enemies have already fled. I will go. The evil-doers will have to suffer (will owe) a great punishment. The bird will fly away. I shall rejoice to be honored (being honored) by the good. The soldiers have given the general a share of the booty.

- § 126. Verbs, whose Tenses are formed from different Roots, and which are classed together only in respect to Signification.
- 1. aiρέω, to take, to capture, e. g. a city, Fut. aiρήσω; Perf. ηρηκα; Aor. (from ΕΛ) είλον, έλεῖν; Aor. Pass. ἡρέθην; Fut. Pass. αίρεθήσομαι (§ 98, Rem.); Mid. to choose, Fut. αίρήσομαι; Aor. είλομην; verbal adjective, αίρετος, -τέος.—Aug., § 87, 3.
- 2. Epyouai, to go, to come (the remaining modes and participials are borrowed from sim [§ 137]; thus έρχομαι, ίω, ίθι, ίέναι, ίων); Impf. ηργόμην, commonly ήειν or ημ, Opt. ίσιμι; Fut. είμι, I shall go ($\eta \xi \omega$, I shall come);—($EAEY\Theta$ -) Perf. $\hat{\epsilon} \lambda \hat{\eta} \lambda \hat{v} \partial \alpha$; Aor. $\hat{\eta} \lambda \partial \sigma$, έλθω, έλθοιμι, έλθέ. " θεῖν, έλθών; verbal adjective, έλευστέον.
- 3. έσθιω, to eat, limpf. ησθιον; Fut. έδομαι; Perf. έδήδοκα; (ΦΑΓ-) Aor. ἔφαγον, φαγεῖν; Perf. Mid. or Pass. ἐδήδεσραι; Aor. Pass. ηδέσθην; verbal adjective, έδεστός.
- 4. ὁράω, to see, Impf. ἐώρων; Perf. ἑώρακα (Aug., § 87, 6); (1Δ-) Aor. είδον, ίδω, ίδοιμι, ιδέ, ιδείν, ιδών. On the second Perf. olda, I know, see § 143. ('OΠ-) Fut. οψομαι (second Pers. οψει, § 82, 2); Mid. or Pass. ὁρῶμαι; Perf. Mid. or Pass. ἐώραμαι or ώμμαι, ώψαι, etc.; Inf. ώφθαι; Aor. Mid. είδόμην, ίδεσθαι, ίδοῦ (and with the meaning ecce, iδού), as a simple, only poetic; Aor. Pass. ωφθην, ὀφθηναι; Fut. ὀφθήσομαι; verbal adjective, ὁρατός and ontos.
- 5. τρέχω, to run, (ΔΡΕΜ-) Fut. δραμούμαι; Aor. έδραμον; Perf. δεδράμηκα; Perf. Mid. or Pass. δεδράμημαι.
- 6. φέρω, to bear, ('OI-) Fut. οΐσω ;—('ΕΓΚ-) Aor. ήνεγκον (rarer ที่ของหล), Opt. อังอังหอเนเ, -อเอ(v), etc. (rarer -αιμι, etc.); Inf. อังองหอเงิ, Part. ένεγκών, Imp. ένεγκε, -έτω, etc.; (ΈΝΕΚ-) Perf. ένίγνογα; Perf. Mid. or Pass. ἐνήνεγμαι, -γξαι, -γκται or ἐνήνεκται; Aor. Mid. ήνεγκάμην, ένεγκαι, -ασθαι, -άμενος; Aor. Pass ήνέχθην; Fut. ένεχθήσομαι; verbal adjective, οἰστός, οἰστέος.—Mid.
- 7. φημί (§ 135, 8), to say, Impf. έφην with the meaning of the Aor., also gáras and gás; (EII-) first Aor. elna, elnas, einare,

Imp. είπον, εἰπάτω, Inf. είπαι; second Aor. είπον, εἴπω, εἴπωιμι, εἰπέ (compound πρόειπε), εἰπεῖν, εἰποῖν. From the Epic Pres. εἴρω, come Kut. ἐρῶ; Perf. εἴρηκα; Perf. Mid. or Pass. εἴρημαι; Fut. Perf. εἰρήσομαι. From PE- Aor. Pass. ἐὐρήθην, ὑηθηναι, ὑηθείς; Fut. Pass. ὑηθήσομαι; verbal adjective, ὑητός, ὑητέος.—Mid. only in compounds, Fut. ἀπεροῦμαι and first Aor. ἀπείπασθαι, to deny, to despair, like ἀπειπεῖν.

LXII. Vocabulary.

Αγανακτέω, to be dis- έξ-ειπείν, to speak or say παρα-τρέχω, w. acc., to run pleased, or indignant. out, utter. lly. by, or past. άνα-κράζω, to cry out. ερρωμένως, strongly, firm- παρα-φέρω, to carry by or άτρεκέως, exactly, surely. εύβουλος, -ον, one who past βραδύς, -εία, -ύ, slow. consults well, clever, πέρας, -ατος, τό, the end. γλαύξ, Attic γλαῦξ, -κός, sagacious. a limit. ή, an owl. λυπέω, to distress. | dious. περι-οράω, to overlook, δείδω, to fear; perf. δέ- μακρός, -ά, -όν, long, teneglect. δοικα has a present mean- μήπω, not yet. προ-έρχομαι, to go before. δργίζομαι (w. pass. aor.), πταίρω, to sneeze. δώμα, -ατος, τό, a house. to be angry. ρεῦμα, -ατος, τό, a stream. ἐνύπνιον, -ου, τό, a dream, παρακαταθήκη, -ης. ή, a σφόδρα, very, violently, a vision. thing deposited, a pledge. very much.

Καὶ βραδὸς εὐβουλος εἰλεὶ ταχὸν ἄνδρα διώκων. Οἰ ἀθηναὶοι Θεμιστοκλέα στρατηγὸν εἰλοντο ἐν τῷ Περσικῷ πολέμῳ. 'Οδυσσεὸς εἰς ἀλιδου μέγα δῶμα ἡλθεν. "Ην ἀν μοῖραν ἔλης, ταύτην φέρε καὶ μὴ ἀγανάκτει. Λυποίμεθ', ἀν πτάρη τις ὰν εἰπη κακῶς, ὀργιζόμεθα ὰν ἰδη τις ἐνύπνιον, σφόδρα φοβούμεθα ἀν γλαθξ ἀνακράγη, οεοοικαμεν. Μὴ πίστενε τάχιστα, πρὶν ἀτρεκέως πέρας ὁ ψε . Μετρίως φ άγε. Οθόὲ εἰς "Ομηρον εἰρη κε μακρόν. "Οςτις λόγους, ὡς παρακαταθήκην, λαβὼν ἐξεῖπεν, ἀδικός ἐστιν, ἡ ἀγαν ἀκρατής. Μὴ τοῦτο βλέψης, εὶ νεώτερος λέγω, ἀλλ' εἰ φρονούντων τοὸς λόγους ἀνδρῶν ἐρῶ. Πένθει μετρίως τοὸς ἀποθανόντας φίλους οὐ γὰρ τεθνήκασιν, ἀλλὰ τὴν αὐτὴν ὁδόν, ὴν πῶσιν ἐλθεῖν ἔστ' ἀνάγκη, προεληλύ θα σιν. Ξένους πένητας μὴ παραδράμης ἰδών. Ποταμός τις καὶ ρεῦμα βίαιόν ἔστιν ὁ αἰών ἀμα τε γὰρ ὡφθη καὶ παρενήνεκται καὶ ἀλλο παραφέρεται, τὸ ἀξὰ ἐνεχθήσεται. "Ενεγκε λύπην καὶ βλάβην ἐβρωμένως. Φίλον δι' ὀργἡ ἐν κακοῖς μὴ περιίδης. Μήπω μέγαν εἰπης, πρὶν τελευτήσαντ' ἰδης.

The enemies have taken the town. Themistocles was chosen general by the Athenians. Come, (aor.) O friend, and see (aor.) the unhappy man. If thou art hungry (being hungry), thou wilt eat with relish $(\eta \delta \hat{\epsilon} \omega_{\Gamma})$. The boy has eaten. The provisions are (i. e. have been) eaten. I have seen the unhappy (man). The enemies were seen (aor.). If thou seest thy poor friends (part. aor.), thou wilt not run past them. The boy has run very fast. The grief was borne (aor.) by the father with firmness. What has been said to thee by thy friend?

¹ the Aor. is translated by is accustomed.

VERBS IN - µ t.

§ 127. Conjugation of Verbs in - µι.

- 1. The principal peculiarity of verbs in $-\mu i$ is, that, in the Pres and Impf., and also in the second Aor. Act. and Mid. of several verbs, they take personal-endings different from those in $-\omega$, and have no mode-vowel in the Ind. of these tenses. The formation of all the other tenses of these verbs is like that of verbs in $-\omega$, with a few exceptions.
- 2. Several verbs in $-\mu\iota$, which have a monosyllabic stem, in the Pres. and Impf. take a reduplication (§ 123), which consists in repeating the first consonant of the stem with ι , when the stem begins with a simple consonant or with a mute and liquid; but, when the stem begins with $\sigma\iota$, $\pi\iota$, or with an aspirated vowel, ι with the rough Breathing is placed before the stem. There are only a few verbs of this kind; e. g.

 ΔO - δi - $\delta \omega$ - $\mu \iota$, to give, ΣTA - l- $\sigma \tau \eta$ - $\mu \iota$, to place,

XPA- κ ί- $\chi \rho \eta$ - μ ι, to lend, 'Ε- i- η - μ ι, to send.

§ 128. Division of Verbs in - ut.

Verbs in - \mu are divided into two principal classes:

I. Such as annex the personal-ending to the stem-vowel. The stem of verbs of this class ends,

(a) in a, e. g	. l-στη-μι. to station,	Stem	ΣTA-
(b) "ε, "	τί-θη-μι, to place.	۳,	OE-
(c) " o, "	δί-δω-μι, to give,	"	Δ0-
(d) " 4, "	είμι, to go,	u	'I-
(e) " σ. "	elui, instead of Equi, to be	"	ΈΣ

II. Such as annex to their stems the syllable vvv or vv, and then append to this syllable the personal-endings. The stem of verbs of this class ends,

A. In one of the four vowels, α, ε, ι, o, and assumes **rv̄.

(a) in a, e. g. $\sigma\kappa\epsilon\delta\dot{u}$ - $\nu\nu\bar{v}$ - $\mu\iota$, to scatter, (b) " ε , " $\kappa o\rho\dot{\varepsilon}$ - $\nu\nu\bar{v}$ - $\mu\iota$, to scatisfy, (c) " ι , only $\tau\dot{\iota}$ - $\nu\nu\bar{v}$ - $\mu\iota$, to atone, (d) " o, e. g. $\sigma\tau\rho\dot{\omega}$ - $\nu\nu\bar{v}$ - $\mu\iota$, to spread out, " ΣTPO -.

B. In a consonant, and assumes rv.

(a) in a mute, e. g. $\delta \epsilon i \kappa - \nu \bar{\nu} - \mu \iota$, to show, Stem ΔEIK -(b) " liquid, " $\delta \mu - \nu \bar{\nu} - \mu \iota$, to swear, " OM-.

REMARK. Of this second class, only the verb $\sigma\beta\dot{\epsilon}$ - $\nu\nu\nu$ - $\mu\nu$, to (wench, from the stem Σ BE-, forms a second Aor., viz. $\dot{\epsilon}\sigma\beta\eta\nu$.

§ 129. Mode-vowels.

1. The Ind. Pres., Impf. and second Aor. do not take the modevowel, and hence the personal-endings are annexed to the verbstem; e. g.

$$l - \sigma \tau a - \mu e \nu$$
 $\dot{\epsilon} - \tau \dot{\epsilon} - \theta e - \mu e \nu$ $\dot{\epsilon} - \delta o - \mu e \nu$ $\dot{\epsilon} - \sigma \tau \dot{a} - \mu e \theta a$ $\dot{\epsilon} - \tau \dot{\epsilon} - \mu e \theta a$ $\dot{\epsilon} - \delta \dot{o} - \mu e \theta a$

2. The Subj. has the mode-vowels ω and η , like verbs in $-\omega$, but these vowels coalesce with the characteristic-vowel; hence the following deviations from the verbs in $-\omega$, in respect to contraction, are to be noted, namely,

 $\tilde{\alpha}\eta$ and $\tilde{\alpha}\eta$ coalesce into $\tilde{\eta}$ and $\tilde{\eta}$ (not, as in contracts in $-\tilde{\alpha}\omega$, into $\tilde{\alpha}$ and $\tilde{\epsilon}$), $\tilde{\alpha}\eta$ coalesces into $\tilde{\varphi}$ (not, as in contracts in $-\tilde{\delta}\omega$, into ω); a. g.

Rem. 1. This form of the Subj. of $l\sigma\tau\eta\mu\iota$ and $\tau i\vartheta\eta\mu\iota$ is like the Subj. of the two Aorists Pass. of all verbs; e. g. $\tau\nu\phi\vartheta\ddot{\omega}$, $-\tilde{\eta}\varsigma$, $-\tilde{\eta}$, etc., $\tau\nu\pi-\tilde{\omega}$, $-\tilde{\eta}\varsigma$, $-\tilde{\eta}$, from $\tau\delta\pi-\tau\omega$, $\sigma\tau\alpha-\vartheta\ddot{\omega}$, $-\tilde{\eta}\varsigma$, $-\tilde{\eta}$, from $l\sigma\tau\eta\mu\iota$.

Rem. 2. The Subj. of verbs in -υμι is like that of verbs in -υω; e. g. δεικνύω, -ύης, etc.

3. The Impf. and second Aor. Opt. have the mode-vowel ι , which is annexed to the characteristic-vowel, and with it forms a diphthong; e. g.

Opt. Impf. A.
$$l$$
- $\sigma\tau ai$ - $\eta v = l$ - $\sigma\tau ai$ - ηv Aor. II. A. $\sigma\tau ai$ - ηv Impf. M. l - $\sigma\tau ai$ - ηv ϑei - ϑ

Rem. 3. The form of the Opt. of verbs in -ε (τίθημι) is like the Opt. of the Aorists Pass. of all verbs; e. g. στα-θεί-ην, τυφ-θεί-ην, τυπ-εί-ην.

Rem. 4. The Impf. Opt. of verbs in $-\nu\mu$, like the Subj. Pres., folk ws the form in $-\omega$; e. g. $\delta\epsilon\iota\kappa\nu\nu\iota o\iota\mu\iota$.

§ 130. Personal-endings.

- 1. The personal-endings of the Act. are the following:
- (a) Indicative Present,

Sing. 1.	-μι	l-στη-μι
2.	-ç	Ι- στη-ς
3.	-σι(ν)	l -στη-σι(ν)
Dual 2.	-TOV	1-014-TOV
. 3.	-TOV .	l- στă-то ν
Plur. 1.	-μεν	l-στά-με ν
2.	-те	l-στά-τε
3.	[-νσι(ν)] (properly -κτι)	[1-070-VT: 1-070-VO:(5)]
	18*	

The ending of the third Pers. Pl. $-v\sigma s(v)$ is changed into $-a\sigma \iota(v)$, and then is contracted with the preceding stem-vowel of the verb. Still, the Attic dialect admits contraction only in the stems ending in a, thus:

from	l-στα-νσι	is fo	ormed	ી-07લેંગ		(l-στά-ασι)
46	τί-θε-νσι		"	τા-ઝેશેંગા	Att	TI-ĐÉ-401
46	δί-δο-νσι		"	δι-δοῦσι	44	δι-δό-ασι
46	deix-vv-ve	T£	66	ด้อนเ-ขชิสเ	' 6s	δεικ-νύ-σαι.

- (b) The personal-endings of the Pres. and second Aor. Subj. do not differ from those of verbs in $-\infty$.
 - (c) The following are endings of the Impf. and second Aor. Ind.

Sing. 1.	-ν	Impf. l-στη-ν	ἐ-τί-ϑη-ν
2.	-ç	<i>l-στη-ς</i>	ἐ-τί-ϑη-ς
3.	-	ί-στη	t-Ti-Un
Dual 2.	-TOV	Aor. IL δ-στη-τον	€-9e-T02
3.	-דון ש	έ-σ τή -τηι	έ-θέ-την
Plur. 1.	-μεν	ξ-στη-μεν	ἐ-ϑε-μεν
2.	-72	ε-στη-τε	દ−9 ε-τ ε
3.	-σαν	ξ- στη-σα ν	ἔ- θε-σαν.

So the Ind. of the two Aorists Pass. of all verbs is like the second Aor. ἔστην; e. g. ἐτΰπ-ην, ἐ-στᾶ-θην, -ης, -η, -ητον, -ήτην, -ημεν, -ητε, -ησαν.

(d) The personal-endings of the Opt. Impf. and second Acr., except in the first Pers. Sing., differ from those of the Opt. of the historical tenses of verbs in $-\infty$, only in being preceded by η ; e. g.

σταί-ην Ι-σταί-ην θεί-ην τι-θεί-ην δοί-ηυ δι-δοί-ην.

REM. 1. In the Dual and Pl. Impf. Opt., the η is commonly rejected, and the ending of the third Pers. Pl. $-\eta\sigma\alpha\nu$ is regularly shortened into $-\epsilon\nu$; e. g.

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τιθεί-ημεν = τιθεὶμεν  loraí-ητε = loraiτε   τιθεί-ησαν = τιθεὶεν   διδοί-ησαν = διδοίεν.
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The same holds of the Opt. Pass. Aorists of all verbs; e. g. τυφθείημεν, τυπείημεν = τυφθείμεν, τυπείμεν (wholly like τιθείην).—On the contrary, in the Opt. second Aor. Act. of Ιστημι, τίθημι, δίδωμι, the shortened forms are very rare, except the third Pers. Plural.

(e) The endings of the Pres. and second Aor. Imp. are:

Sing. 2.	-19,	(1-στα-θι)	(τί-θε-θι)	(δί-δο- 0 ι)
3.	-Tú	ί-στά-τω	τι-θέ-τω	δι-δό-τ ω
Dual 2.	-TOV	Ι-στα-τον	τί- θε -του	δί-δο-τ ρν
3.	-των	l-στά-των	τι-θέ-των	δι-δό-των
Plur. 2.	-re	l-σ τα-τε	τί-θε-τε	δί-δο-τε
8.	-τωσαν	ί-στά-τωσαν	τι-θέ-τωσαν	δι-δό-τωσαν
•		or l-στάντων	τι-θέντων	δι-δόντ ων.

Rem. 2. The second Pers. Sing. Pres. Imp. rejects the ending $-\partial t$, and as a compensation lengthens the short characteristic-vowel, namely, a into η , e into e, o into a,

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l-στα-θι becomes l-στη τί-θε-θι becomes τί-θει
δί-δο-θι " δί-δου δείκ-νε-θι " δείκνο.
```

The ending of in the Pres. is retained only in a very few verbs. In the

second Aor. cf τ ίθημι, lημι and δίδωμι, the ending θ ι is softened into $-\varsigma$, thus θ έ θ ι become ε θ ες, t- θ ι = tες, t0· θ ι = t0ς: but in the second Acr. of t0 τ 1ημι, the ending $-\theta$ ι is retained, thus σ τ $\tilde{\eta}$ - θ ι, also in the two Aorists Pass. of all verbs \mathfrak{g} , τ 0 τ 1, τ 2 τ 3, τ 3, τ 4, τ 4, τ 4, τ 6, τ 7, τ 7, τ 8, Rem. 8). In compounds of σ τ τ 7, τ 9, the ending $-\tilde{\eta}$ 9ι is often shortened into -a; e. g. π 4ρώστα, τ 6, τ 7, τ 8, τ 7, τ 9, τ 9,

(f) The ending of the Pres. and second Aor. Inf. is -ras. This ending is appended in the Pres. to the short characteristic-vowel; but in the second Aor., to the lengthened vowel, α being lengthened into η , ε into $\varepsilon\iota$, o into $o\upsilon$, thus,

Pres. Ι-στά-ναι τι-θέ-ναι δι-δό-ναι δεικ-νθ-ναι Second Agr. στη-ναι θεί-ναι δούναι.

The Inf. of Pass. Aorists of all verbs is like στήναι; e. g. τυπή ναι, βουλευδή-ναι.

(g) The endings of the Pres. and second Aor. participle are -975, -975a, -975, which are joined to the characteristic-vowel according to the common rule, thus,

i-στά-ντς = l-στάς, l-στάσα, l-στάν στάς, στάσα, στάν τι-θέ-ντς = τ ι-θείς, -είσα, -έν θείς, θείσα, θέν δείς-ντς-ντς = dεικ-νύς, -dσα, -dν δείς-ντν-ντς = dεικ-νύς, -dσα, -dν.

The participles of the two Pass. Aorists of all verbs are like the Part. $\tau\iota\vartheta\epsilon\iota\varsigma$ or $\vartheta\epsilon\iota\varsigma$; o. g. $\tau\nu\pi$ - $\epsilon\iota\varsigma$, $-\epsilon\iota\sigma\alpha$, $-\epsilon\nu$, $\beta\sigma\nu\lambda\epsilon\nu\vartheta$ - $\epsilon\iota\varsigma$, $-\epsilon\iota\sigma\alpha$, $-\epsilon\nu$.

- 2. The personal-endings of the Mid. are like those of verbs in -\alpha, except that in the second Pers. Sing. Pres. and Impf. Ind., and in the Imp., the personal-endings retain their full form, -\sigma and -\sigma, almost throughout; see the Paradigms.
- Rem. 3. The Sing. Impf. Act. of τίθημι and δίδωμι is generally formed from TIΘΕΩ and ΔΙΔΟΩ with the common contractions. In verbs in -υμ, the collateral forms in -υω are usual for the entire Pres. and Impf., and exclusively in the Pres. Subj. and Impf. Opt.; e. g. ἐνδεικνύω, ὁμνύω, συμμιγνύω, together with ἐνδείκνυμι, ὁμνυμι, συμμίγνυμι.

FORMATION OF THE TENSES.

§ 131. I. First Class of Verbs in - us.

1. In forming the tenses of the entire Act., as well as of the Fut. and first Aor. Mid., the short characteristic-vowel is lengthened, namely, α into η , ε into η and (in the Perf. Act. of $\tau i \partial \eta \mu \iota$ and $i \eta \mu \iota$) into ε , and σ , into σ ; but in the remaining tenses of the Mid., and throughout the Pass., the short characteristic-vowel is retained, with the exception of the Perf. and Plup. Mid. and Pass. of $\tau i \partial \eta \mu \iota$ and

ίημι, where the ει of the Perf. Act. (τέθεικα, τέθειμαι, εἶκα, εἶμαι), is retained.

2. The first Aor. Act. and Mid. of $\tau i \partial \eta \mu$, $\tilde{\iota} \eta \mu$ and $\delta i \delta \omega \mu$, has x for the characteristic of the tense, not σ , thus:

$$\xi$$
- $\vartheta\eta$ - κ - a , $\tilde{\eta}$ - κ - a , $\tilde{\epsilon}$ - $\vartheta\omega$ - κ - a .

The forms of the first Aor. Act. ἔθηκα, ἡκα and ἔδωκα, are, however, used only in the Ind., and, for the most part, only in the Sing.; in the other Numbers, as well as in the other Modes and Participials, the forms of the second Aor. are regularly used. Also the forms of the second Aor. Mid. of τίθημι, ἵημι and δίδωμι, are used instead of the first Aor.—On the contrary, the Sing. forms of the second Aor. Ind. Act. of τίθημι, ἵημι and δίδωμι, namely, ἔθην, ἡν, ἔδων, are not in use.

8. The verb ιστημι forms the first Aor. Act. and Mid., like verbs in -ω, with the tense-characteristic σ; e. g. ε-στη-σ-α, ε-στη-σ-άμην. The second Aor. Mid. εστάμην is not used. This tense is formed, however, by some other verbs; e. g. επτάμην, επριάμην.

Rem. 1. The second Aor. Pass. and the second Fut. Pass. are wanting in these verbs, also the Fut. Perf., except in lστημι, the Fut. Perf. of which is ἐστήξω (old Att.) and ἐστήξομαι.

§ 133. Paradigms of

	ACTIVE.					
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	θΕ- to put.	ΔO- to give.	ΔΕΙΚ- to show.
Present.	Indicative.	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2.	l-στη-μι l-στη-ς l-στη-σι(ν) l-στά-τον l-στά-μεν l-στά-ει(ν) (fromlστά-ασι)	τί-θη-μι τί-θη-ς τί-θη-ς(ν) τί-θε-τον τί-θε-τον τί-θε-μεν τί-θε-τε τι-θε-ασι(ν) and τι-θείσι(ν)	δί-δω-μι δί-δω-ς δί-δω-σι(ν) δί-δο-τον δί-δο-τον δί-δο-τε δι-δό-δασι(ν) and δι-δουσι(ν)	δείκ-νομι¹ δείκ-νο-ς δείκ-νο-σι(ν) δείκ-νο-σιν δείκ-νο-τον δείκ-νο-τον δείκ-νο-τον δείκ-νο-μεν δείκ-νο-τε δεικ-νο-ασι(ν) and δεικ-νοσι(ν)
ď	Subjunctive	S. 1. 2. 3. D. 1. 2. 3. P. 1. 2. 3.	l-στῶ -d-στῆ-ς l-στῆ-ς l-στῆ-τον l-στῆ-τον l-στῶ-μεν l-στῆ-τε l-στῶ-σι(ν) -d-σ-σι, etc.,	TL-V TL-V TL-V TL-V TL-V TL-V TL-V TL-V	δι-δῶ δι-δῷ-ς δι-δῷ-τον δι-δῶ-τον δι-δῶ-μεν δι-δῶ-τε δι-δῶ-σι(ν)	dein-vb-w dein-vb-gs, etc, tmpf. / Jeinvoon,

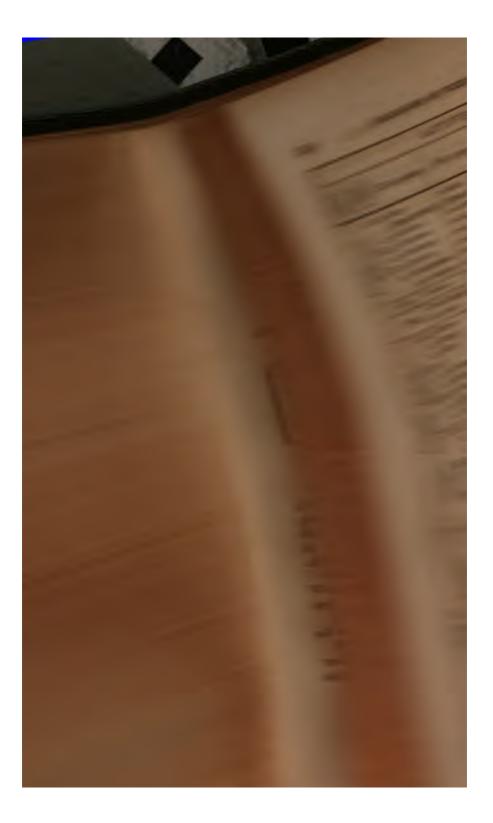
Rem. 2. On the meaning of the verb lστημι, the following things are to be noted: the Pres., Impf., Fut. and first Aor. Act. have a transitive meaning, to place; on the contrary, the second Aor., the Perf. and Plup. Act., and the Fut. Perf., have a reflexive or intransitive meaning, to place one's self, to stand, namely, εστηκ, I placed myself, or I stood, εστηκα, I have placed myself, I stand, sto, εστήκειν, stabam, εστήξω, εστήξομαι, stabo (ἀφεστήξω, I shall withdraw). The Mid. denotes either to place for one's self, to stand, consistere, or to let one's self be placed, i.e. to be placed.

§ 132. II. Second Class of Verbs in - µi.

There is no difficulty in forming the tenses of verbs of the second class (§ 128). All the tenses are formed from the stem, after the rejection of the ending -ννῦμι or -νῦμι. Verbs in -0, which in the Pres. have lengthened the o into ω, retain the ω through all the tenses; e. g. στρώ-ννῦ-μι, ζώ-ννῦ-μι, ξώ-ννῦ-μι, χώ-ννῦ-μι, Fut. στρώσω, etc.—But verbs, whose stem ends in a liquid, take, in forming some of the tenses, a Theme ending in a vowel; e. g. ὅμ-νυ-μι, Aor. ὅμ-ο-σα, from ΌΜΟΩ. The second Aor. and the second Fut. Pass. οccur only in a few verbs; e. g. ζεύγ-νυ-μι, second Aor. Pass. ἐζῦγην; second Fut. Pass. ζῦγησριαι.

Verbe in - ui.

ΔΟ- to give. δο-μαι -δο-ται -δό-μεθον -δο-σθον -δο-σθον -δο-σθο σθο -δο-σθο σδο-σθο	ΔΕΙΚ- to show. δείκ-νῦ-μαι δείκ-νῦ-σαι δείκ-νῦ-ται δείκ-νῦ-σον δείκ-νυ-σθον δείκ-νυ-σθον δείκ-νυ-σθον δείκ-νυ-σθον δείκ-νυ-σθον
-80-σαι -80-ται -86-μεθου -80-σθου -80-σθου -80-μεθα -80-σθε	δείκ-νῦ-σαι δείκ-νῦ-ται δεικ-νῦ-μεθον δείκ-νυ-σθον δείκ-νυ-σθον δείκ-νυ-μεθα δείκ-νυ-σθε
-δο-ται -δό-μεθον. -δο-σθον -δο-σθον -δό-μεθα -δο-σθε	อัยโห-ขชั-таเ อัยโห-ขชั-นะชิอง อัยโห-ขชั-นะชิอง อัยโห-ขข-ฮชิอง อัยโห-ขข-ฮชิอง อัยโห-ขชั-นะชิล อัยโห-ขข-ฮชิย
-δό-μεθον. -δο-σθον -δο-σθον -δό-μεθα -δο-σθε	δεικ-νύ-μεθον δείκ-νυ-σθον δείκ-γυ-σθον δεικ-νύ-μεθα δείκ-νυ-σθε
-đo-σθον -đo-σθον -đó-μεθα -đo-σθε	δείκ-νυ-σθον δείκ-γυ-σθον δεικ-νδ-μεθα δείκ-νυ-σθε
-đo-σθον -đo-σθον -đó-μεθα -đo-σθε	δείκ-νυ-σθον δείκ-γυ-σθον δεικ-νδ-μεθα δείκ-νυ-σθε
-δό-μεθα -δο-σθε	δεικ-νύ-μεθα δείκ-νυ-σθε
-δο-σ 0 ε	δεικ-νύ-μεθα δείκ-νυ-σθε
-δο-σ 0 ε	δείκ-νυ-σθε
-δο-νται	1
	δείκ-νυ-νται
-δῶ-μαι	δεικ-νύ-ωμαι
-đ ũ	δεικ-νύ-η,
-δὼ-ται	etc.
-δώ-μεθ ο»	
-ბũ-თმთ	1
-δώ-μεθα	
	I
• .	
	-δώ-μεθ ον -δώ-σθον -δώ-σθον -δώ-μεθα -δώ-σθε -δώ-σθε -δώ-νται



MIDDLE.				
ΣΤΑ- to place.	θE- to put.	ΔΟ- to give.	ΔΕΙΚ- to show.	
i-στά-σο and l-στω	τί-θε-σο and τί-θου	δί-δο-συ and δί-δου	δείκ-νύ-σο	
Ι-στά-σθω	τι-θέ-σθω	δι-δό-σθω	δεικ-νύ-σθω	
ί-στα-σθον	τί-θε-σθον	δί-δο-σθον	δείκ-νυ-σθον	
ί-στά-σθων	τι-θέ-σθων	δι-δή-σθων	δεικ-νύ-σθων	
ί-στα-σθε	τί-θε-σθε	δί-δο-σθε	δείκ-νυ-σθε	
l-στά-σθωσαν and	τι-θέ-σθωσαν and	δι-δύ-σθωσαν and	δεικ-νύ-σθωσαν	
ί-στά-σθων	τι-θέ-σθων	δι-δό-σθων	and อัยเห-ทบ์-อชิตา	
Ι-στα-σθαι	τί-θε-σθαι	δι-δο-συαι	δείκ-νυ-σθαι	
Ι-στά-μενος, η, σ	τι-θέ-μενος, η, ον	δι-δό-μενος, η, ον	δεικ-νδ-μενος, η, ον	
ί-στά-μην	έ-τι-θέ-μην θου	έ-δι-δό-μην δου	έ-δεικ-νθ-μην	
i-oru-oo and i-oru		έ-δί-δο-σο and έ-δί-	έ-δείκ-νύ-σο	
i-orŭ-re	έ-τί-θε-το	è-δί-δο-το	è-drik-vū-to	
ί-στά-μεθον	έ-τι-θέ-μεθον	έ-δι-δό-μεθον	e-ออเห-ขช-นอชิงว	
ί-στα-σθον	έ-τί-θε-σθον	ε-δί-δο-σθον	e-deix-ขบ-ฮปิดข	
ί-στά-σθην	έ-τι-θέ-σθην	έ-δι-δό-σθην	έ-δεικ-νύ-σθην	
ί-στά-μεθα	έ-τι-θέ-μεθα	è-δι-δό-μεθ α	έ-δεικ-νδ-μεθα	
ί-στα-σθε	έ-τί-θε-σθε	è-၀်i-၀၀-တဗိၔ	ŧ-δείκ-νυ-σθε	
l-στα-ντο	έ-τί-θε-ντο	ε-δί-δο-ντο	έ-δείκ-νυ-ντο	
l-σταί-μην ³	τι-θοί-μην4	δι-δοί-μην4	δεικ-νυ-οίμην	
i-o-al-o	TI-001-0	อ้เ-อักเั-อ	δεικ-νύ-οιο,	
l-отаї-то	τι-θοί-το	δι-δοί-το	etc.	
l-σταί-μεθον	τι-θοί-μεθον	δι-δοί-μεθον		
i-σταi-σθον	τι-θοί-σθον	δι-δοί-σθον		
l-σταί-σ θ ην	τι-θοί-σθην	δι-δοί-σθην		
l-σταί-με θα	τι-θοί-μεθα	δι-δοί-μεθα		
l-orai-ove	τι-θοί-σθε	δι-δοί-σ θε		
ί-σται-ντο	TI-801-VT0	δι-δοί-ντο		
(έ-στά-μην does	έ-θέ-μην	έ-δό-μην		
not occur, but	έ-θου(from έθεσο)			
l-πτά-μην	Ē-₩ε-το	€-60-το	,	
t-πριά-μην)	દે-ઈર્દ-μεθον	έ-δό-μεθον		
	i-ve-ovov	έ-00-σθον	wanting.	
	έ-θέ-σθην	έ-δό-σθην	· -	
	i-θέ-μεθα	έ-δό-μεθα		
	ૄ દે-ઈદ- વ ઈદ	ē-60-σθε	1	
	€-θε-ντο	ě-80-что		
(στῶ-μαι does not		δώμαι		
occur, but πρίω-	θŋ	84	I	
<i>μαι</i> , -y, -ηται,	θη-ται	δώ-ται]	
etc.)	θώ-μεθοι	δώ-μεθον		
-	θη-σθον	ဝီယံ-တာတာ]	
	θη-σθον	δῶ-σθον		
•	ပိမ်-με ပါ င	δώ-μεθα	ŀ	
	θη-σθε	δῶ-σθε	ř	
	θω-νται	δώ-νται	E .	

^{*}On the accentuation in ἐπίσταιο, etc., see § 134, 1. * See § 134, 2. * Also in composition, ἐνθῶμαι, -ἢ, -ἢται, etc., ἀποθῶμαι, -ἢ, -ἢται, etc., ἐκδῶμαι, -ῷ, -ῶται, etc., ἀποδῶμαι, -ῷ, -ῶται, etc., ἀποδῶμαι, -ῷ, -ῶται, etc.

	ACTIVE.					
Tenses.	Modes.	Numbers and Persons.	ΣΤΑ- to place.	ΘE- to put.	ΔO- to give.	ΔΕΙΚ- to show.
•	Optative.	S. 1. 2. 3. D. 1. 2. 3. P. 1.	σταί-ην σταί-ης σταί-η σταί-ήτου ^λ σται-ήτην σταί-ημεν	θεί-ην	δοί-ην δοί-ης δοί-η Θοί-ητου ¹ δοι-ήτην δοί-ημεν	
II.		2. 3.	σταί-ητε σταί-εν	θεί-ητε θεῖ _τ εν	δοί-ητε δοῖ-εν	
Aorist II.	Imperative.	S. 2. 3. D. 2. 3. P. 2. 3.	στη -θί ³ στη -τω στη -τον στη -των στη -τε στη -τωσαν and στάντων	ϑές (ϑέϑι)³ ϑέ-τω ϑέ-τον ϑέ-των ϑέ-τε ϑέ-τωαν and ϑέντων	δός (δόθι) ³ δό-τω δό-τον δό-των δό-τε δό-τε αδό-τωσαν Αnd δόντων	
	In P	f. art.	στη-ναι στάς, ασα, άν	θεῖ-ναι θείς,εῖσα, έν	δοῦ-ναι δούς,οῦσα,όν	
Future.			Gen.στάντος στή-σω	θή-σω	δώ-σω	<i>δείξω</i>
Aorist I.		I.	ξ-στησα, I placed,	E-θη-κα Ε-θω-κα Instead of these forms, the second Aor, is used in the Dual and Pl. Ind. and in the other Modes and Participials, § 131, 2.		દં- ઉદાર્દુવ
	erfec lupe	rfect.	ξ-στη-κα, ⁴ sto ξ-στή-κειν and εl-στή-κειν	τέ-θει-κα	δέ- δω -κα	δέ-δειχα ἐ-δε-δείχειν
Fut. Perf.		Perf.	έ-στήξωoldAtt.	wanting.	wanting.	wanting.

PAS

Aorist I. | ξ-στά-θην | ξ-τέ-θην | ξ-δό-θην | ξ-δείχ-θην | \$\frac{1}{2}\$ See § 130, Rem. 1. * In composition, παράστηθι, παράστα; ἀπόστηθι, ἀπόστα, § 130, Rem. 2. * In composition, περίθες, ξνθες; ἀπόδος, ξκδος; περίθετε, ξκδοτε, § 84, Rem. 2. * See § 134, 3. * ξτέθην and τεθήσομαι

§ 134. Remarks on the Paradigms.

- 1. The verbs $\delta \hat{v} v a \mu a \iota$, to be able, $\hat{e} \pi \hat{\iota} \sigma \tau a \mu a \iota$, to know, $\kappa \rho \hat{e} \mu a \mu a \iota$, to hang, and $\pi \rho \hat{\iota} a \sigma \vartheta a \iota$, to buy, have a different accentuation from tota $\mu a \iota$, in the Pres. Subj. and Impf. Opt., namely, Subj. δύνωμαι, $\hat{e}\pi \hat{\iota} \sigma \tau \omega \mu \alpha \iota$, $-\eta$, $-\eta \tau a \iota$, $-\eta \sigma \vartheta o v$ $-\eta \sigma \vartheta e$, $-\omega v \tau a \iota$; Opt. δυναίμην, $\hat{e}\pi \hat{\iota} \sigma \tau \alpha \hat{\iota} \mu \eta v$, $-a \hat{\iota} \sigma$, $-a \hat{\iota} \sigma \vartheta$,
- 2. The forms of the Opt. Impf. and second Aor Mid. with -οι, viz. τιθοίμην, Φοίμην, are more common than those with -ει, τίz. τιθείμην, -εῖο, -εῖτο, etc., θείμην, -εῖο, -εῖτο, etc., In compounds the accent remains as in simples, thus,

ΣTA- to place.	θE- to put.	ΔO- to give.	ΔΕΙΚ- to show.
(σταί-μηνdoes not occur, but πριαί- μην, -αιο, -αιτο, etc.)	ψοῖ-ο ψοῖ-το ψοῖ-μεθου ψοῖ-σθηυ ψοῖ-σθα ψοῖ-σθε ψοῖ-ντο ψοῦ (ψέσο) ⁷	δοί-μην ⁰ δοΐ-ο δοΐ-το δοί-μεθον δοΐ-σθην δοί-σθην δοί-σθε δοΐ-το δοῦ-το δοῦ-ντο δοῦ (δόσο) ⁷ δόσθω	
does not occur, but πρία-σο or πρίω)		όδ-σθω όδ-σθον όδ-σθων όδ-σθε όδ-σθωσαν and δό-σθων	
(στά-σθαι) πρίασ.	θέ-σθαι	δό-σθαι	
(στά-μενος) πρία- μενος	θέ-μενος, -η, -ον	δό-μενος, -η, -ον	
στή-σομαι	θή-σομαι	δώ-σομαι	δείξομαι
έ-στη-σάμην	έ-δειξάμην		
ξ-στά-μαι	τέ-θει-μαι	δέ-δο-μαι	δέ-δειγ-μαι .
έ-στά-μην	έ-τε- θ ε ί -μην	έ-δε-δό-μην	ε-δε-δείγ-μην
έ-στή ξομαι	wanting.	wanting.	wanting.

SIVE.

| Fut. I. | στὰ-θήσομαι | τε-θήσομαι | δο-θήσομαι | δειχ-θήσομαι instead of ἐθέθην and θεθήσομαι (§ 8, 10). δ See § 134, 2. 7 In composition, κατάθου, ἀπόθου; περίδουθε; ἐνθεσθε, πρόδοσθε; but ἐνθοῦ, εἰςθοῦ; προδοῦ, ἐνδοῦ (§ 84, Rem. 2).

ἐνθοίμην (ἐνθείμην), ἐνθοίο (ἐνθείο), etc. The same is true of compounds of δοίμην, e. g. διαδοίμην, διαδοίο, etc.

- 3. The Perf. and Plup. ξοτηκα, ξοτήκειν (not εἰστήκειν), form the Dual and Pl. immediately from the stem, viz. Perf. ξ-στά-τον, ξ-στά-μεν, ξ-στά-τε, ξ-στά-σεν; Plup. ξ-στά-τον, -άτην, ξ-στά-μεν, ξ-στά-τε, ξ-στά-σαν; instead of έστηκεναι, ξστάναι is regularly used. The Part. is ξστώς, -ωσα, -ως, Gen. -ωτος, -ωσης, also ξστηκώς, -νία, -ός, Gen. -ότος, -νίας.
- 4. The forms of the Impf. ἐτίθουν, -εις, -ει, ἐδίδουν, -ους, -ου, are constructed according to the conjugation in -έω and -όω. The other forms, ἐτίθην, -ης, -η, ἐδίδων, -ως, -ω, are not used (§ 130, Rem. 3).

LXIII Vocabulary.

 $\mathbf{A}\hat{\boldsymbol{\eta}}\boldsymbol{\rho}$, $-\hat{\boldsymbol{\epsilon}}\boldsymbol{\rho}\mathbf{o}\boldsymbol{\gamma}$, $\hat{\boldsymbol{\sigma}}$, $\hat{\boldsymbol{\eta}}$, the air. ἐνίστημι, to set up, raise, oneself, stand up, rise up. αντι-τάττω, to set oppoagainst, oppose. ἀπο-σπάω, to draw away. ἡνίοχος, -ου, ό, a rein- παρίστημι, to place beάπο-στρέφω, to turn away. aboc, - η , -ov, Attic aboc, $\vartheta u\sigma i\alpha$, -ac, $\dot{\eta}$, a sacrifice. $\pi \ddot{\eta}$, where? whither? -ov, dry, thirsty. ἀφίστημι, to put away, volt; 2 aor., to fall away,

revolt; mid., to go or stand spart. awaken; mid., to raise διίστημι, to place apart, λίμνη, -ης, ή, a marsh, a separate, sever. ενίστημι, to put into; λοιμός, -οῦ, ὁ, a plague, a perf., to be present. site; mid., to set oneself έξ-ορθόω, to make straight, νεφέλη, -ης, ή, a cloud, a erect, set up, restore. holder, guide. ίστημι, to place, make to πολεμέω, w. dat., to carry turn off, cause to re- καθίστημι, to lay down, πολυφιλία, -ας, ή, a mul-

establish, appoint, to render, to make. pond, a lake. pestilence. net for birds. side, to help. on war. titude of friends.

Η πολυφιλία διίστησι καὶ ἀπυσπὰ καὶ ἀποστρέφει. Εἴ τις θυσίαν προςφέρων εύνουν νομίζει τὸν θεὸν καθιστάναι, φρένας κούφας ἔχει. Οὐδὲ τὸν ἀέρα οἱ ἄνθρωποι τοις δρυισιν είων έλεύθερον, παγίδας και νεφέλας ιστώντες. Φυλάττου, μή το κέρδος σε της δικαιοσύνης άφιστη. Έν τῷ Πελοποννησιακῷ πολέμω εἰς άνήρ, ὁ Περικλής, ἐξώρθου τὰν πόλιν καὶ ἀνίστη καὶ ἀντετάττετο καὶ τῷ λοιμῷ καὶ τῷ πολέμω. Μὴ ἀφίστη τοὺς νέους τῆς ἐπὶ τὴν ἀρετὴν ὁδοῦ. Θεμιστοκλῆς λέγεται είπειν, ώς το Μιλτιάδου τρόπαιον αύτον έκ των υπνων άνισταίη. Τάνταλος έν τη λίμνη αύος είστήκει. Το μέν τοῦ χρόνου γεγονός, το δὲ ένεστώς έστι, το δε μέλλον. Οι Κορίνθιοι πολλούς συμμάχους ἀπέστησαν ἀπο τῶν 'Αθηναίων. Οἱ Νάξιοι ἀπὸ τῶν 'Αθηναίων ἀπέστησαν. Παράστα τοῖς ἀτυχέσιν. Πὴ στῶ³; πὴ βῶ⁴; Οἱ 'Αθηναῖοι τοὶς Ναξίοις ἀποστᾶσιν ἀπ' αὐτῶν ἐπολέμησαν. Παρασταίητε τοις άτυχέσιν. Λόγος διεσπάρθη, τους συμμάχους άπο της πόλεως άποστήναι. 'Ηνίοχον γνώμην στήσεις άρίστην.

Sportsmen place snares and nets for the birds. The bad seek to sever the friendship of the good. The trophies of Miltiades woke Themistocles from his sleep. Let us not turn away youths from the way to virtue. Do not sever (nl.) the friendship of the good. The citizens were afraid, that the enemies would make their allies revolt from them. The bad rejoice, if they sever (part.) the friendship of the good. Tantalus stands thirsty in the lake. The wise man takes care not only for (gen.) the present, but also for the future. The soldiers raised (aor.) a trophy over (xará, w. gen.) the enemies. The Naxians sought to revolt from the Athenians. Assist (stand by) the unfortunate. Where shall we stand? where shall we go? Thou shouldst assist the unfortunate. The soldiers will raise a trophy over the enemies.

LXIV. Vocabulary.

'Ακρόπολις, -εως, ή, a cit άλλότριος, -a, -ov, anoth- άνα-τίθημι, to put up adeL er's, foreign. offer.

^{1 6 157.} ² § 123. * § 153, 1. b, (a), (3). 4 6 119, 1. and 6 142.

ἀργαλέος, -ον, heavy, troublesome, burdensome. διάδημα, -ατος, τό, a head- κιττός, -οῦ, ὁ, ivy. band, a diadem. διαφορά, -ãς, ή, a differέν-τίθημι, to put in, instil. περι-τίθημι, to put or set θύρσος, -ου, ό, a Thyrsus,

i. e. a staff of the Bac- προς-τίθημι, to add. with ivy and vine leaves. alter, remove. ence, a quarrel, enmity. μιμέομαι, w. acc., to imitate.

chantes, wound round προ-τίθημι, to set before lay out (for view), set forth. μετα-τίθημι, to change, σκηπτρου, -ου, τό, a scepτίθημι, to place, arrange, propose as a prize, give, make; mid., place for oneself, take.

Τῷ καλῶς ποιοῦντι θεὸς πολλά ἀγαθά τίθησιν. Ο Πλοῦτος πολλάκις μετα τίθησι του των ανθρώπων τρόπου. Πολλάκις οι ανθρωποι τοις δίοις κακοίς άλλότρια προςτιθέασιν. Είς το βέλτιον τίθει το μέλλον. 'Αντίγονος Διόνυσον πάντα έμιμεῖτο, καὶ κιττὸν μὲν περιτιθείς τη κεφαλή άντὶ διαδήματος Μακεδονικού, θύρσον δε άντι σκήπτρου φέρων. Οι σοφισταί την άρετην προετίθεσαν. Έντιθωμεν τοις νέοις της σοφίας έρωτα. Ἡ τύχη πάντα αν μετατιθείη. Οὐ φάδιον την φύσιν μετατιθέναι. Πολλάκις δοκοθντες θήσειν κακον έσθλον έθε. μεν, καλ δοκούντες έσθλον έθεμεν κακόν. Τὰς διαφοράς μεταθώμεν. 'Αργαλέον γηρας εθηκε θεός. 'Αθηναίοι χαλκην ποιησάμενοι λέαιναν έν πύλαις της άκροπόλεως ἀνέθεσαν. 'Ρφον' εξ άγαθοῦ θείναι κακόν, ή εκ κακοῦ έσθλόν. Τὸ κακου ούδελς χρηστου αν θείη. Μετάθετε τας διαφοράς. Αυκούργου του θέντα Λακεδαιμονίοις νόμους, μάλιστα θαυμάζομεν. 'Ο πόλεμος πάντα μετατέθεικεν. Πρό της άρετης θεοί ίδρωτα έθεσαν.

To those who do well the gods give (= place) many good things. We often add others' ills to our own. We often see riches change (changing) the character of men. The war has changed everything. God gave (placed, aor.) to men many good things. The war will change everything. Who would give (place, opt. aor. w. av) laws to foolish men? It is not easy to change (aor.) nature. The gods made (= rendered, placed) age burdensome. The bad we cannot easily make good (opt. aor. w. av). The general should instil (pres. or acr.) courage into the soldiers. May riches never change (pres. or acr.) thy character! We will instil (aor.) into the youths a love for virtue (gen.).

LXV. Vocabulary.

Απο-δίδωμι, to give back, κέντρου, -ου, τό, a sting, πάγκἄκος, -ου, thoroughly repay; mid., to sell. a goad. μάκαρ, -αρος, happy, bless- πάλιν, again, on the con δίδωμι, to give, grant. trary. έμπεδος, -ov, firm, sure, ed. προ-δίδωμι, prodo, to heμέλιττα, -ης, ή, a bee. lasting. έπι-λανθάνομαι, to forget. μετα-δίδωμί τινί τινος, to tray. give any one a share of χρήζω, w. gen., to be in εὐθύς and εὐθύ, immediately. anything. want

ΟΙ θεοί πάντα διδόασιν. Γυναικί άρχειν οὐ δίδωσιν ή φύσις. Χάριν λαβών μέμνησο, και δούς έπιλαθού. Λαβών ἀπόδος, και λήψη πάλιν. ΤΩ μάκαρες θεοί, δότε μοι δλβον και δόξαν άγαθην έχειν. 'Ο πλούτος, δυ αν δωσι θεοί,

¹ See § 52, 10.

⁸ § 47, 2.

³ § 121, 12.

^{4 (122, 11.}

ξμπεδός έστιν. *Α ή φύσις δέδωκε, ταῦτ' έχει μόνα ὁ ἄνθρωπος. Ἡ φύσις ταίροις έδωκε κέρας, κέντρα μελίτταις. 'Ων' σοι θεός έδωκε, τούτων χρήζουσι δίδου. Έπθλφ ανόρι και έσθλα δίδωσι θεός. Πτωχφ εύθυς δίδου. Χρήματα δαίμων και παγκάκω άνδρι δίδωσιν, άρετης δ' δλίγοις άνδράσι μοζρ' Επεται. . Θεός μοι δοίη φίλους πιστούς. Τοῖς πλουσίοις πρέπει τοῖς πτωχοῖς δοῦναι. Ol στρατιώται την πόλιν τοις πολεμίοις προυδίδοσαν. 'Ο άγαθος χαίρει τοις πένησι χρημάτων μεταδιδούς. Δεί τους άγαθους άνδρας γενναίως φέρειν, δ τι αν ό θεὸς διόφ. "Ος αν μέλλη την πατρίδα προδιδόναι, μεγίστης" ζημίας άξιός εστιν. Οί θεοί μοι άντι κακών άγαθα διδοίεν. Φίλος φίλον ού προδώσει.

God gives everything. If you (pl.) have received (aor. part.) a favor, remember it; and if you have granted a favor (aor. part.), forget (it). If you have received (anything), give again (aor.). Give me, O God, riches and reputation to possess. The wealth which God has given (aor.) is lasting. The gods have given men many good things. Give ye to the poor immediately. May the gods give (aor.) me faithful friends! Thou must bear nobly, what (δς ἀν, ω. subj.) the gods assign (give) thee. Good citizens will never betray their country. God gave men many treasures. The soldiers intended to betray (aor.) the town. It is well to give to the poor. Who would betray a friend (opt. ss. (b)? Honor the gods, who give (part.) all good (pl.) to men.

LXVI. Vocabulary.

Αθεάτος, -ον, not to be έμμένω, w. dat., to remain δμνυμι, to swear. seen. άπο-δείκνυμι, w. 2 acc., to έντός, w. gen., within. show, represent, explain, εξ-ορκόω, to cause to swear, declare any one as anything; mid., show of my- $\ell\pi$ ioρκον, -ου, τό, a false $\pi\lambda a\sigma\tau\iota\kappa\dot{\eta}$ (i. e. $\tau\epsilon\chi\nu\dot{\eta}$), moself, express, declare, display, render. δείκνυμι, to show. δικαίως, justly, fairly. $ei\kappa\tilde{\eta}$, inconsiderately, un- $\mu\tilde{\eta}\pi o\tau e$, never. advisedly.

with, abide by. administer an oath to. oath, perjury. by. ἐπόμνθμι, w. acc., to swear βώννθμι, to strengthen. μέτριος, -a, -ov, Attic μέ- σπανίως, rarely, seldom. τριος, -ov, moderate. [tor. μιμητής, -οῦ, δ, an imita-

δρκος, -ov, o, an oath. πάντως, in every way, throughout, wholly. παραγγέλλω, to order. delling art, sculpture. ψήφισμα, -ατος, τό, a decree, a resolution.

*Ορκον φεύγε, καν δικαίως δμνύης. Μή τι θεούς επίορκον επόμνο. 'Ο olung μέτριος ληφθείς βρώννυσιν. Οι διδάσκαλοι τούς μαθητάς μιμητάς έαυτων άποδεικνύασιν. Πυθαγόρας παρήγγειλε τοις μανθάνουσι, σπανίως μέν δμνύναι, χρησαμένους δε τοῖς δρκοις πάντως εμμένειν. Ἡ πλαστική δείκνοσι τὰ είδη τῶν θεῶν, τῶν ἀνθρώπων καὶ ἐνιότε καὶ τῶν θηρῶν. Μὴ ἀθέατα δείξης ἡλίω. 'Ανδρὸς νοῦν οίνος ἔδειξεν. Φρύγες ὄρκοις οὐ χρῶνται οὖτ' ὁμνύντες, οὐτ' ἄλλους ἐξορκοῦντες. 'Ολίγοις δείκνο τὰ έντὸς φρενών. Οι κριται τὰ ψηφίσματά ἀπεδείκνυσαν. Μήποτε είκη δμνύοιτε. 'Ο βασιλεύς τον αύτοῦ υίον στρατηγον άποδέδειχεν.

Avoid an oath, even if you swear justly. Do not swear a false oath. Those who swear a false oath, are deserving of the greatest punishment. The Phry-

¹ § 39, Rem.

² by attraction instead of &.

⁴ § 158, 3. (h). § 121, 12.

^{4 52, 8.}

⁵ § 158, 7. (γ).

gians did not swear. The judges declare their resolutions. May you never swear unadvisedly! It is not becoming to swear unadvisedly. The Athenians declared Alcibiades ('Αλκιβιάδης, -ov) general.

LXVII. Vocabulary.

*Aξιόλογος, -ον, worth men- μ έθη, -ης, $\dot{\eta}$, drunkenness, $\dot{\delta}\lambda_i \gamma a \rho \chi i a$, -ac, $\dot{\eta}$, the rule tioning, noticeable, me- $\mu\omega\rho\delta\varsigma$, - \acute{a} , - $\acute{o}\nu$, foolish; \acute{o} morable. δεύτερος, -a, -ov, second. ναυτικός, -ή, -όν, belong- συν-ίστημι, to put togethδύναμαι, w. pass. aor., to be able, can, have power. ἐπίσταμαι, w. pass. aor., to know, understand.

μωρός, the fool. ing to ships, nautical; ναυτική δύναμις, naval power.

of a few, oligarchy. $\pi\rho\tilde{\omega}\tau\alpha\varsigma$, - η , - $\alpha\nu$, first. er; mid., assemble, unite. bring together,

'Ο πλούτος πολλά δύναται. Τίς αν μωρός δύναιτο έν οίνω σιωπάν; 'Ανήρ δίκαιός έστιν, δςτις άδικεῖν δυνάμενος μη βούλεται. Πρᾶττε μηδὲν ών μη ἐπίστασαι. 'Αριστόν έστι πάντ' επίστασθαι καλά. Ζῶμεν' οὐχ ὡς εθέλομεν, ἀλλ' Δς δυνάμεθα. Πρό μέθης ανίστασο. Τί συμφέρει ενίοις πλουτείν, δταν μή ἐπίστωνται τῷ πλούτω χρῆσθαι⁸; Καταλυθέντος τοῦ Πελοποννησιακοῦ πολέμου όλιγαρχίαν εν ταϊς πλείσταις πόλεσι καθίσταντο. Οι πολέμιοι ούκ άποστήσονται, πρίν αν έλωσι την πόλιν. Μίνως, ο δεύτερος, πρώτος Έλληνων ναυτικήν δύναμιν άξιόλογον συνεστήσατο. Υπό Αυσάνδρου, τοῦ Σπαρτιάτου, έν 'Αθήναις τριάκοντα τύραννοι κατεστάθησαν.

Men have much power through wealth. Rise up (pl.) before intoxication. The enemies could not take (2 aor.) the town. Of what use is it to thee to be rich, if thou understandest not how to use riches? What fools could (av, w. opt.) be silent over-wine? No mortal is able to know everything. There are few who understand (part.) how to use riches well. The magistrates who are appointed (aor. part. pass.) to rule over the town, must (dei, w. acc. of pers.) care for its prosperity. .

LXVIII. Vocabulary.

"Adlog, -a, -ov, troublesome, pitiable, miserable. άπο-τίθημι, to put away; mid., take away. δια-τελέω, to complete; w. part., it expresses the continuance of the action denoted by the participle, as διατελώ γράwrite," or "writing."

put into a disposition, dispose. έπι-τίθημι, to add, put upon; mid., put on oneattack, set upon. ἐγκράτεια, -ας, ἡ, self-con- λόφος, -ου, ὁ, a crest. trol. continence. travelling money. δια-τίθημι, to put in or- $\eta \kappa \omega$, $\eta \xi \omega$, I am come.

der, manage; w. adv., θησαυρός, -ου, ό, a tressure. κατα-τίθημι, to lay down, lay by; mid., lay down for oneself. self; w. dat., apply to, $\kappa \rho \dot{\alpha} \nu o \varsigma$, $-\epsilon o \varsigma = -o \nu \varsigma$, $\tau \dot{o}$, a helmet. στέφανος, -ου, δ, a crown. φων, " I continue to εφόδιον, -ου, τό, viaticum, φοινίκεος, -έα, -εον, contracted -ove, -n, -ove, rurple.

¹ by attraction instead of μηδέν τούτων, 3. ³ § 161, 8.

^{*} see § 97. 3. 4 see § 126, 1.

ΟΙ Κελτίβηρες περί τὰς κεφαλὰς κράνη χαλκὰ περιτίθενται φοινικοῖς ἡσκημέναι λόφοις. Οὐδένα θησαυρὸν παισὶ καταθήση ἀμείνωι αἰδοὺς. Τίς ὰν ἐκὰν φίλον ἀφρονα λοῖτο; Ξενοφῶντι θύοντι ἡκέ τις ἐκ Μαντινείας ἀγγελος λέγων, τὸν υἰὸν αὐτοῦ τὸν Γρύλλον τεθνάναιι κάκεῖνος ἀπέθετο μὲν τὸν στέφανον, διετέλει δὲ θὰ νν ἐπεὶ δὲ ὁ ἀγγελος προςέθηκε καὶ ἐκεῖνο, δτι νικῶν τέθνηκε, πάλιν ὁ Ξενοφῶν ἐπέθετο τὸν στέφανον. ᾿Αλκιβιάδης ἐφυγεν εἰς Σπάρτην καὶ τοὺς Λακεδαιμνίους παρώξυνεν ἐπιθέσθαι τοῖς ᾿Αθηναίοις. Τῷ μὲν τὸ σῶμαι διατεθειμένω κακῶς χρεία ἐστὶν ἰατροῦ, τῷ δὲ τὴν ψυχὴν ἀρλου. ὙΕφόδιου εἰς τὸ γῆρας κατατίθου. Οἱ ᾿Αθηναῖοι ἐν τῷ δευτέρω τοῦ Πελοπονησιακοῦ πολεμου ἐξτει ὑπό τοῦ λοιμοῦ ἀθλιώτατα διετέθησαν. Κακὸν οὐδὲν φύεται ἐν ἀνδρὶ θεμέλια θεμένω τοῦ βίου σωφροσύνην καὶ ἐγκρατειαν. Τοὺς πιστοὸς τίθεσθαι δεὶ ἔκαστον ἐαυτῷ.

The citizens attack the enemies. We will take the good as our friends. The citizens feared that the enemies might attack the town. Lay by travelling money for old age. Put on (aor.) the crown. Take care that the enemies do not attack (subj. aor.) you. Croesus deposited many treasures of gold in his house. The character of men is often changed by riches. Nature cannot easily be changed. A golden crown was placed (aor.) by the Athenians on the gate of the Acropolis. Everything has been changed by the war.

LXIX. Vocabulary.

«Αμοιβή, -ῆς, ἡ, exchange, recompense, return. στρατός, -οῦ, ὁ, an army. συν-επι-δίδωμι, to give at the same time; mid., συν-νέω, to spin, weave give oneself up with together with others to a thing.

Χάρις χάριτι ἀποδίδοται. Τῷ εὖ ποιοῦντι πολλίκις κακὴ ἀποδίδοται ἀμοιβῆ. Πατρίδες πολλάκις διὰ κέρδος προὐδόθησαν. Πολλὰ δῶρα δέδοται τοῖς ἀνθράσοις παρὰ τῶν θεῶν. 'Ὠς μέγα τὸ μικρόν ἐστιν ἐν καιρῷ δοθέν. 'Ὠτε εἰλε' τὴν Θηβαίων πόλιν 'Αλέξανδρος, ἀπέδοτο τοὺς ἐλευθέρους πάντας. 'Ἐκὰν σεαντὸῦ τῷ Κλωθοῖ' συνεπιδίδου, παρέχων συννῆσαι, οἰςτισί ποτε πράγμασι βούλεται. 'Ὠμοίως αἰσχρόν, ἀκούσαντα χρήσιμον λόγον μὴ μανθάνειν, καὶ διδόμενόν τι ἀγαθὰν παρὰ τῶν φίλων μὴ λαμβάνειν. Οἱ πολὶται φοβοὺνται, μὴ ἡ πόλις προδιάῶται. Μήποτε ὑπὰ τῶν φίλων προδιδοῖο. 'Ὠ στρατὸς ὑπ' αὐτοῦ τοῦ στρατηγοῦ προὐδίδοτο. 'Ἀπόδου τὸ κύπελλον.

Everything is given by God. The wealth which is given (aor.) by God is lasting. The town was betrayed by the soldiers to the enemies. We must bear nobly, what is sent (given) by God. The friend will not be betrayed by the friend. Alexander is said, when he had taken (aor.) Thebes, to have sold (aor.) all the free citizens. The army is said to have been betrayed (aor.) by the general. The citizens feared, that the town might be befrayed. Let us sell (aor.) the goblets.

from ἀσκέω, to adorn.
 see § 122, 9. τεθνάναι instead of τεθνηκέναι, Comp. § 134, 8.

also.
 § 159, (7).
 § 126, 1.
 Kλωθώ, one of the Parcae, or goddesses of Fate.
 by attraction instead of πράγμασιν, ὰ βούλεται.

LXX: Vocabulary.

ἀμφι-έννθμι, to put on,

dress in. ἀπόλλυμι, to ruin; mid., he ruined or lost, per- κεράννυμι, to mix.

ėν-δείκνθμι, to show; mid., show of oneself.

Αληθώς, truly, in reality. ἐπι-δείκνομι, to show brag- πολυτελής, -éc, costly, gingly, make a boastful splendid.

display of; mid., show βήτωρ, -ορος, δ, an orator. σβέννυμε, to quench, exof oneself boastfully. tinguish.

παβρησία, -ας, ή, free- συν-απόλλυμι, to ruin at dom in speaking, frank-

the same time; mid., go to ruin at the same time.

Φίλοι φίλοις συναπόλλυνται δυςτυχοῦσιν. Οὐδέποτε κλέος ἐσθλὸν ἀπόλλυται. 'Ανδρός δικαίου καρπός ούκ ἀπόλλυται. Αί γυναϊκες χαίρουσιν άμφιεννύμεναι καλάς έσθητας. Οἱ άληθῶς σοφοὶ οὐ σπεύδουσιν ἐπιδείκνυσθαι τὴν αὐτῶν σοφίαν. 'Ο οίνος, εάν δδατι¹ κεραννύηται, τὸ σῶμα ρώννυσιν. 'Η όργη εὐιβης σβεννύοιτο. 'Ael εν τῷ βίω άρετην και σωφροσύνην ενδείκυνσο. Ol Πέρσας πολυτελείς στολάς άμφιέννυντο. 'Ο ρήτωρ την γνώμην μετά παβρησίας άπεδείξατο. 'Αλκιβιάδης ύπο των 'Αθηναίων στρατηγός άπεδείχθη.

The Persians put on splendid clothes. Always show in your life virtue and soundmindedness. We admire the friends who accompany their unhappy friends to ruin (going to ruin together with, etc.). Let us express our opinion with frankness. The sophists made a boastful display of their wisdom. Women put on splendid clothes. The orator should express (aor.) his opinion with frankness.

SUMMARY OF VERBS IN - µ1.

L Verbs in - µ which annex the Personal-endings to the Stem-vowel.

§ 135. Verbs in - α (1- $\sigma \eta - \mu \iota$, ΣTA -):

1. χί-γρη-μι, to lend (XPA-), Inf. κιγράναι, Fut. χρησω, etc.; Mid. to borrow, Fut. χρήσομαι.—Aor. έχρησάμην in this sense is not used by the Attic writers. To the same stem belong:

2. yon, oportet (stem XPA- and XPE-), Subj. yon, Inf. yonras, Part. (70) γρεών; Impf. έγρην or γρην, Opt. γρείη (from XPE-).

3. ἀπόχρη, it suffices, sufficit; there are also formed regularly from XPAΩ, ἀποχρῶσιν, Inf. ἀποχρῆν; Impf. ἀπέχρη; Aor. ἀπέχρησε(r), etc. Mid. ἀποχρώμαι, to have enough, to abuse, waste, ἀπογρησθαι, inflected like χράομαι.

4. ονίνημι, to benefit ('ONA-), Inf. ονινάναι; Impf. Act. wanting; Fut. ονήσω; Aor. ωνησα. Mid. ονίναμαι, to have advantage, Fut. όνήσομαι; second Aor. ωνήμην, -ησο, -ητο, etc., Imp. ονησο, Part. ότημενος, Opt. δναίμην, -αιο, -αιτο (§ 134, 1), Inf. δνασθαι; Aor

^{1 § 47, 10.} and § 161, 2. (a), (a).

Pass. ωνήθην instead of ωνήμην. The remaining forms are supplied by ωφελεϊν.

5. πι-μ-πλη-μι, to fill (ΠΛΛ-), Inf. πιμπλατιι: Impf. ἐπιμπλητ; Fut. πλησω; Αοτ. ἔπλησα; Mid. πίμπλαμαι, πίμπλασθαι: Impf. ἐπιμπλάμητ; Perf. Mid. or Pass. πέπλησμαι; Aor. Pass. ἐπλήσθητ.—Mid.

The μ in the reduplication of this and the following verb is usually omitted in composition, when a μ precedes the reduplication; e. g. $k\mu\pi i\pi\lambda a\mu a\iota$, but $k\nu r \pi i\mu\pi\lambda a\mu\eta\nu$.

- 6. πίμπρημι, to burn, Trans., in all respects like πίμπλημι.
- 7. TAH-MI, to bear, endure, Pres. and Impf. wanting, (instead of them ὑπομένω, ἀνέχομαι); Αοτ. ἔτλην, (τλῶ,) τλαίην, τλῆθι, τλῆναι, τλάς; Fut. τλήσομαι; Perf. τέτληκα (on the forms τέτλαμεν, etc., comp. § 134, 3).
 - 8. $\varphi\eta$ - μi , to say (stem ΦA -), has the following formation:

	Pres	ent.	ACT	IVE.		Imperf.
Indi- cative.	S. 1. φημί¹ 2. φής 3. φησί(ν) D. 2. φἄτόν 3. φἄτόν P. 1. φἄτέ 2. φάτέ 3. φασί(ν)		Indi- cative.	S. 1. 2. 8. D. 2. 3. P. 1. 2.	έφης, usually ἔφησθα ἔφη ἔφάτον ἐφάτην ἔφάμεν ἔφάτε	
Subj. Imp.	Subj. $ \phi\tilde{\omega}, \phi\tilde{\eta}c, \phi\tilde{\eta}, \phi\tilde{\eta}\tau\sigma\nu, \phi\tilde{\omega}\mu\epsilon\nu, \phi\tilde{\eta}-\tau\epsilon, \phi\tilde{\omega}\sigma\iota(\nu)$		Opt.	and pai	, φαίης, φαίη, φαίητον l φαϊτον, φαιήτην and την, φαίημεν and φαΐ- , φαίητε and φαΐτε, -εν	
Inf. Part.				Fut. Aor.	φήσω ἔφησ α	
	MIDDLE.					
I	Perf. Imp. πεφάσθω, let it be said. Aor. Part. φύμενος, affirming. Verbal adjective, φατός, φατέος.					

REM. 1. In the second person $\phi_{1/2}$, both the accentuation and the Iota subscript is contrary to all analogy. On the inclination of this verb in the Ind. Pres. (except $\phi_{1/2}$), see § 14.

Rem. 2. This verb has two significations, (a) to say in general, (b) to affirm (aio), to assert, maintain, etc. The Fut. $\phi \eta \sigma \omega$, however, has only the latter signification; the first is expressed by $\lambda \ell \xi \omega$, $\ell \rho \bar{\omega}$. The Impf. $\ell \phi \eta \nu$ with $\phi \dot{\alpha} \nu a \iota$ and $\phi \dot{\alpha} \varsigma$, is used also as an Aorist.

¹ In composition, ἀντίφημι, σύμφημι, ἀντίφης, σύμφης, ἀντίφησι, σύμφησι, οτο. but Subj. ἀντιφῶ, ἀντιφῆς, etc.

The following Deponents also belong here:

- 1. άγαμαι, to wonder, be astonished, admire, Impf. ήγάμην; Aor. ήγάσθην; Fut. άγάσομαι.
- 2. δύναμαι, to be able, Subj. δύνωμαι (§ 134, 1), Imp. δύνασο, Inf. δύνασθαι, Part. δυνάμενος; Impf. έδυνάμην and ήδυν.; second Pers. έδύνω, Opt. δυναίμην, δύναιο (§ 134, 1); Fut. δυνήσομαι; Aor. έδυνήθην, ήδ. and έδυνάσθην (§ 85, Rem.); Perf. δεδύνημαι; verbal adjective, δυνατός, able and possible.
- 3. ἐπίσταμαι, to know, second Pers. ἐπίστασαι, etc., Subj. ἐπίστωμαι (§ 134, 1), Imp. ἐπίστω, etc.; Impf. ἠπιστάμην, ἠπίστω, etc., Opt. ἐπισταίμην, ἐπίσταιο (§ 134, 1); Fut. ἐπιστήσομαι; Aor. ἠπιστήθην (Aug., § 91, 3); verbal adjective, ἐπιστητός.
- 4. ἔφαμαι, to love (in the Pres. and Impf. ἐφάω is used instead of it in prose); Aor. ἡφάσθην, amavi; Fut. ἐφασθήσομαι, amabo.
- 5. χρέμαμαι, to hang, pendeo, Subj. χρέμωμαι (§ 134, 1); Part. χρεμάμενος; Impf. έχρεμάμην, Opt. χρεμαίμην, -αιο, -αιτο (§ 134, 1); Aor. έχρεμάσθην; Fut. Mid. χρεμήσομαι, pendebo, I shall hang.
- 6. πρίασθαι, to buy, a defective Aor. Mid., used by the Attic writers instead of the Aor. Mid. of ἀνέομαι, viz. ἐωνησάμην (§ 87, 4), which is not used by them, Subj. πρίωμαι (§ 134, 1), Opt. πριαίμην, -αιο, -αιτο (§ 134, 1), Imp. πρίασο οτ πρίω, Part. πρίαμενος.

LXXI. Vocabulary.

 $\Delta a \iota \mu \acute{o} \nu \iota o \nu$, $-o \nu$, $\tau \acute{o}$, the $\kappa \acute{\omega} \mu \eta$, $-\eta \varsigma$, $\dot{\eta}$, a village. $\pi po-\sigma \eta \mu \alpha i \nu \omega$, to indicate οὐκέτι, no more, no longer. beforehand, reveal. ἐμπίπρημί, to set on fire, πολιτικός, -ή, -όν, relating πρότερον, sooner, before. burn up. to the state; τὰ πολισύν-ειμι, to be with. εύκλεια and εύκλεία, -ας, τικά, politics. $\sigma\omega\phi\rho\sigma\nu\dot{\epsilon}\omega$, to be of sound ή, fame. πότερος, -a, -oν; uter?mind, sensible or pruέως, as long as. which of two? πότερον, dent. lσως, perhaps. whether. φείδομαι, w. gen., to spare,

Σωκράτης προ πάντων ψετο¹ χρηναι τοις ἀνθρώπους σωφροσύνην κτήσασθαι. Εν ἐλπίσι χρη τοις σοφοις ἔχειν βίον. Έργα και πράξεις ἀρετῆς, οὐ λόγους ζηλοῦν χρεών. 'Ισως εἰποι² τις ἀν, ὅτι χρην τον Σωκράτη μη πρότερου τὰ πολιτικὰ διδάσκειν τοις ἐυτῷ συνδιατρίβοντας ἡ σωφρονεῖν. Σωκράτης την πόλιν πολλὰ ἀνησεν. Οἱ πολέμιοι πολλὰς κώμας ἐνέπρησαν. Σωκράτης το δαικόνιον ἔφη προσημαίνειν ἐαντῷ τὸ μέλλον. Πόνος, φασίν, εὐκλείας πατήρ. Οἱ πολίται τοῦς στρατιώτας τῆς ἀνδρείας ἡγάσθησαν.³ 'Αλκ βιάδης, ἔως Σωκράτει συνην, ἐδυνήθη τῶν μὴ καλῶν ἐπιθυμιῶν κρατεῖν. Πρια μην πρὸ πάντων χρημάτων τὸν σοφὸν ἄνδρα φίλον εἶναί μοι. Πολλοὶ χρημάτων δυνάμενοι φείδεσθαι, πρὶν ἐρῷν, ἐρασθέντες οὐκέτι δύνανται.

Secrates maintained (aor.), that the Deity revealed the future to him. I

^{1 \ 25, 20. 2 \ 126, 7, 3} άγασθαί τινά τινος, to admire one for something.

maintain, said the general, that (acc. w. inf.) you must attack the enemies. Virtue will always benefit man. Fill (acr.) the goblets with wine. The town was set on fire (acr.). The moderate (man) will always be able to control evil desires. The wise (man) will always love virtue. Socrates understood (acr.) how to turn the youths to virtue. We cannot purchase a faithful friend for money.

§ 136. Verbs in -s (τί-θη-μι, ΘΕ-):

1. \tilde{i} - η - μ i (stem E-), to send. Many forms of this verb are found only in composition.

	ACTIVE.				
Pres.	Ind. ἶημ, ἶης, ἶησι(ν); ἱετον; ἱεμεν, ἱετε, ἰδσι(ν) or ἰεἰσι(ν). Subj. ἰῶ, ἰῆς, ἰῆ; ἰῆτον; ἱῶμεν, ἰῆτε, ἰῶσι(ν); ἀφιῶ, ἀφιῆς, ἀφιῆ (ἀφίη in Xen.), etc. Imp. (ἰεθι), ἰει, ἰέτω, etc. Inf. ἰέναι. Part. ἰείς, ἰεῖσα, ἰέν.				
Impf.	Ind. lovv (from TE Ω), àpiour or hplour (seldom leir), leig, lei; lerou, léthu; lemen, lerau. Opt. leinu.				
Perf. Aor. II.	είκα — Plup. είκειν — Fut. ήσω — Aor. I. ήκα (§ 131, 2). Ind. Sing. is supplied by Aor. I. (§ 131, 2); Dual είτον, είτην; Plur. είμεν, καθείμεν, είτε, άνείτε, είσαν, ἀφείσαν. Subj. ώ, ής, ἀφῶ, ἀφῷς, etc.				
	Ορι. είην, είης, είη; είτον, είτην; είμεν, είτε, είτεν. Imp. ες, άφες, ετω; ετον, ετων; ετε, ετωσαν and εντων. Inf. είναι, άφειναι. — Part. είς, είσα, εν, Gen. εντος, είσης, άφεντος.				
Res	IARK. On the Aug. of ἀφίημι, see § 91, 3.				
	MIDDLE.				
Pres.	Ind. leμαι, leσαι, ieται, etc. Subj. ίῶμαι, ἀφιῶμαι, ἰχ̄, ἀφιῷ, etc. Imp. leσο or lov. Inf. leσθαι. Part. léμενος, -η, -ον.				
Impf.	lέμην, leσο, etc. Opt. lοίμην (lείμην), lοῖο, ἀφιοῖο, etc.				
	Ind. εἰμην Subj. ὧμαι, ἀφῶμαι, ἢ, ἀφἢ, ἢται, ἀφῆται eἰσο, ἀφεῖσο Opt. προοίμην, -οῖο, -οῖτο, -οίμεθα, etc. εἰμεθα, etc. Inf. ἔσθαι. Part. ἔμενος, -η, -ον.				
Perf. εlμ	Perf. είμαι, μεθεϊμαι, Inf. εΐσθαι, μεθεϊσθαι. — Plup. εΐμην, είσο, άφεῖσο, etc. — Fut. ήσομαι. — Aor. I. ήκάμην only in Ind. and seldom.				
	PASSIVE.				
Aor. I. e	ίθην, Part. έθείς. — Fut. έθήσομαι. — Verb. Adj. έτός, έτέος (ἄφετος).				

§ 137. $Ei\mu i$ (stem $E\Sigma$ -), to be, and $El\mu \iota$ (stem I-), to go.

PRESENT.						
Ind. S. 1. 2. 3. D. 2. 3. P. 1. 2.	είμί, to be eί έστί(ν) ἐστόν ἐστόν ἐσμέν ἐστέ εἰσί(ν)	Subj. ὧ	Ind. 2. .3. D.2. 3. P. 1. 2.	el elσι(ν) ίτον Ιτον	Subj. lω	

	Inf. είναι Part. ών, οὐσα	3. 'τω, πρυςίτω σα, D. 2. 'τον Gen.	έναι ἰών, ἰοῦ- ἰόν ἰόντος, σης.			
	IMPERFECT.					
Ind.	Opt.	Ind.	Opt.			
S. 1. ην, I was εἰην 2. ἡσθα εἰης 3. ἡν εἰη D. 2. ἡστον (ἡτον) εἰητον 3. ἡστην (ἤτην) εἰητην P. 1. ἡμεν εἰητε (εἰπε) 2. ἡστε (ἡτε) εἰητε (εἰτε) 3. ἡσαν and εἰ		S. 1. ήειν οτ ήα, I went ίοιμι οι lοίην 2. ήεις, us'ly ήεισθα ίοις ίοι 3. ήειτον, us'ly ήτον ίοιτον ιοίτην P. 1. ήειμεν, " ήτην ίοιμεν ίοιμεν 2. ήειτε, " ήτε ἰοιτε ἰοιτε ἰοιεν				
Fut. έσομαι, Ι shull be, έση οτ έσει. έσται, etc. — Ορι. έσοίμην. — Inf. έσεσ- θαι. — Part. έσόμενος.						

REM. 1. On the inclination of the Ind. of elui, to be (except the second Pers. el), see § 14. In compounds, the accent is on the preposition, as far back as the general rules of accentuation permit; e. g. πάρειμι, πάρει, πάρεστι, etc., Imp. πάρισθι; but παρήν on account of the temporal augment, παρέσται on account of the omission of ε (παρέσεται), παρείναι like infinitives with the ending -val. παρῶ, -ŷς, -ŷ. etc., on account of the contraction; the accentuation of the Part. m compound words should be particularly noted; e. g. παρών, Gen. παρόντος. so also παριών, Gen. παριόντος.

REM. 2. The compounds of είμι, to go, follow the same rules as those of είμι, to be; hence several forms of these two verbs are the same in compounds; e. g. πάρειμι, πάρει and πάρεισι (third Pers. Sing. of είμι and third Pers. Pl. of είμί); but Inf. παριέναι, Part. παριών.

REM. 3. The Pres. of elm, to go, particularly the Ind., also the Inf. and Part, among the Attic prose-writers, has almost always a Future signification, I shall or will go, or come. Hence the Pres. is supplied by ερχομαι (§ 126, 2).

LXXII. Vocabulary.

"Απειμι, to be away, or δηθεν, namely, forsooth, εφίημι, to send up to: absent. scilicet. ἀπειμι, to go away. είσ-ειμι, to go, or come άρκέομαι, w. γκικκ. αοτ., to into. satisfy oneself, be con- $k\mu\beta\rho\sigma\chi i\zeta\omega$, to drive into tented, w. dat. the net or snare, enάφίημι, to let go, give up, snare. · neglect. έξ-ίημι, to let or send out; καρτερός, -ά, -όν, strong, βιόω, to live. of rivers, empty itself. δέου, -ουτος (from δεῖ), τό, επειτα, afterwards, then, κραυγή, -ης, ή, a xy, a that which is owed,duty. hereafter.

mid. w. gen., send oneself or one's thoughts after anything, i. e. deκαθίημι, to let down, lav. κάπρος, -ov, ό, a wild boar. large. shout

λίθος, -ov, ό, a stone. πέδη, -ης, ή, a fetter. αcc., to revenge oneself μεθίημι, to let go, give πλεονάκις, oftener. on. [known. πρός-ειμι, to go to, apparation, to prepare; proach. χιών, -όνος, ή, snow. πίd, to prepare oneself. στόμα, -ατος, τό, the mouth. φς, Attic for εἰς (with permacúημι, to let pass, loosen. <math>τιμωρέω, to help; mid. ω.

Οι άγαθοι ού διά του ύπνου μεθιασι τὰ δέουτα πράττειν. 'Αφείς τὰ φανερά πλ δίωκε τὰ άφανη. Πολλοί ἀνθρωποι έφίενται πλούτου. Τέδας λέγουσιν είς τὸν Ἑλλήςποντον καθείναι Ξέρξην τιμωρούμενον δήθεν τὸν Ἑλλήςποντον. Ούτ' έκ χειρός μεθέντα καρτερόν λίθον ράον κατασχείν, ούτ' άπο γλώττης λόγου. Ἡρακλης του Ἐρυμάνθιου κάπρου διώξας μετά κραυγης είς χίουα πολλην παρειμένου ένεβρόχισεν. 'Ο Νείλος εξίησιν είς την θάλατταν έπτα στόμασιν. *Αττα έπειτ έσται, ταῦτα θεοῖς μέλει. Εί θνητὸς εί, βέλτιστε, Φνητὰ καὶ φρόνει. Μέμνησο νέος ων, ως γέρων έση ποτέ. Δίκαιος ίσθ, ίνα και δικαίων τύχης. Βίας παρούσης οὐδεν Ισχύει νόμος. Εὐδαίμων είην και θεοίς φίλος. *Αλέξανδρος είπεν* Εί μη 'Αλέξανδρος ήν, Διογένης αν ήν. Βιώση άρκούμενος τοίς παρούσι, των απόντων ούκ έφιέμενος. Καὶ νεότης καὶ γῆρας άμφω καλά έστον. Οι άνθρωποι εὐδαιμονεῖν δύνανται, κὰν πένητες ώσιν. ᾿Αλήθειά σοι παρέστω. Ίωμεν, & φίλοι. Φεύγε διχοστασίας καλ έριν, πολέμου προςιόντος. Έπεὶ ἡ Μανδάνη παρεσκευάζετο ὡς ἀπιοῦσα πάλιν πρὸς τὸν ἄνδρα, ὁ ᾿Αστυάγης έλεγε πρός του Κύρου · 'Ω παῖ, ἢυ μένης παρ' ἐμοί, πρῶτου μέν, ὅταν βούλη εἰςιέναι ώς έμέ, έπὶ σοὶ ἔσται, 10 καὶ χάριν σοι μαλλον έξω, όσω αν πλεονάκις είςίης ός εμέ. Επειτα δε Ιπποις τοις εμοίς χρήση, καί, δταν άπίης, έχων άπει οθς αν αύτος εθέλης Ιππους.

The good (man) will never omit to do his duty. Many strive after (ἐφίεσθαι, w. gen.) the unknown, while they neglect (part. aor.) the known. Xerxes laid fetters on the Hellespont. Let not a man be a friend to me with the tongue (dat.), but in reality. Be just, that you may also obtain justice. The friend cares for the friend, even though he is absent. When the enemies came into the town, the citizens fled. Go in, O boy! The soldiers should all go away from the town. Two armies came into the town.

10 elvai ἐπί τινι, to be in the power of any one.

^{1 § 158, 3. (}b). 2 § 52, 10. 2 § 62. 4 § 52, 1. 5 § 122, 11. 6 § 121, 16. 7 § 126, 7. 8 § 142, 9. 9 § 39, Rem.

§ 138. II. Verbs in -μι which annex the Syllable rvv or vv to the Stem-vowel and append to this the Personal-endings.

Formation of the Tenses of Verbs whose Stem ends with α , ϵ , o, or with a Consonant.

A. Verbs whose Stem ends with a, ε or o.

Voice.	Tenses.	a. Stem in a.	b. Stem in ε.	c. Stem in o (ω).
Act.	Pres. Impf. Perf. Plup. Fut. Aor.	σκεδά-ννῦ-μι¹ ἐ-σκεδά-ννῦ-ν¹ ἐ-σκεδά-κα ἐ-σκεδά-κειν σκεδά-σω, Αττ. σκεδά, -ᾳς, -ᾳ ἐ-σκέδά-σω	κορέ-ννυ-μι ¹ ἐ-κορέ-ννυ-ν ¹ κε-κόρε-κα ἐ-κε-κορέ-κειν κορέ-σω, Att. κορώ, -εἰς, -εἰ ἐ-κόρε-σα	στρώ-ννυ-μι ¹ ε-στρώ-ννυ-ν ¹ ε-στρω-κα ε-στρώ-κειν στρώ-σω ε-στρω-σα
Mid.	Pres. Impf. Perf. Plup. Fut. Aor. F. Pf.	σκεδά-ννδ-μαι ἐ-σκεδα-ννδ-μην ἐ-σκέδα-σ-μαι ἐ-σκεδά-σ-μην	κορέ-ννὖ-μαι ἐ-κορε-ννὖ-μην κε-κόρε-σ-μαι ἐ-κε-κορέ-σ-μην κορέ-σ-ομαι ἐ-κορε-σ-άμην κε-κορέ-σ-ομαι	στρώ-ννδ-μαι ἐ-στρω-ννδ-μην ἔ-στρω-μαι ἔ-στρώ-μην
Pass.	Aor. Fut.	έ-σκεδά-σ-θην σκεδα-σ-θήσομαι	έ-κορέ-σ-θην κορε-σ-θήσομαι	έ-στρώ-θην στρω-θήσομαι
Verbal	Adj.	σκεδα-σ-τός σκεδα-σ-τέος	κυρε-σ-τύς κορε-σ-τέος	στρω-τός στρω-τέος.

B. Verbs whose Stem ends with a Consonant.

Pres.	δλ-λῦ-μι,² perdo	δλ-λυ-μαι, pereo	όμ-νῦ-μι²	δμ-νυ-μαι
Impf.	۵λ-λυ-ν°	ώλ-λΰ-μην	ώμ-νυ-ν*	ώμ-νδ-μην
Perf. L	όλ-ώλε-κα ('ΟΔΕ ∮ 89.	Ω), perdidi,	δμ-ώμο-κα ('ΟΜΟΩ),	δμ-ώμο -μα ι
Perf. II.	όλ-ωλ-a, perii		§ 89.	
Plup. I.	ολ-ωλέ-κειν, perd	ideram	δμ-ωμό-κειν	δμ-ωμό-μην
	ολ-ώλ-ειν, periero		1 ' '	
Fut	δλ-ῶ, -εῖς, -εῖ	δλ-οῦμαι, -εῖ	όμ-οῦμαι, -εῖ	
Aor. I.	ώλε-σα	Α. Η. ώλ-όμην	ώμο-σα	ώμο-σάμην
	•	•	A. I. P. ωμό-σ	-θην et ώμόθην
			Ι. Γ. Ρ. ομο-σ-	θήσομαι.

REMARK. 'Ολλυμι comes by assimilation from δλ-υυμι. For an example of a stem-ending with a mute, see δείκυθμι above, under the paradigms (§ 133). The Part. Perf. Mid. or Pass. of δμυυμι is δμωμοσμένοι. The remaining forms of the Perf. and Plup. commonly omit the σ among the Attic writers; e. g. δμώμοται, δμώμοτο.

* And δλλύ-ω, ὧλλυ-ον — δμνύ-ω, ὧμνυ-ον (always v).

¹ And σκεδα-ννύω, ἐσκεδά-ννυον — κορε-ννύω, ἐ-κορέ-ννυον — στρω-νκύω, ἐ-στρώ-ννυον (always τ).

SUMMARY OF THE VERBS BELONGING MERE

The Stem ends:

§ 189. A. In a Vowel and assumes - > > v.

- (a) Verbs whose Stem ends in a.
- 1. κερά-ννῦ-μι, to mix, Fut. κεράσω, Att. κερῶ; Aor. ἐκέρὰσα; Perf. κέκρὰκα; Perf. Mid. or Pass. κέκρᾶμαι; Aor. Pass. ἐκράθην, also ἐκεράσθην.—Mid.
- χρεμά-ννῦ-μι, to hang, Fut. χρεμάσω, Att. χρεμῶ; Aor. ἐχρέ-μάσα; Mid. or Pass. χρεμάννῦμαι, I hang myself or am hung (but κρέμὰμαι, to hang, Intrans., § 135, 5); Fut. Pass. χρεμασθήσομαι; Aor. ἐχρεμάσθην, I was hung, or I hung, Intrans.
- 3. πετα-ννῦ-μι, to spread out, expand, open, Fut. πετἄσω, Att. πετῶ; Perf. Mid. or Pass. πέπτἄμαι; Aor. Pass. ἐπετάσθην (Syncope, § 117, 1).
- 4. σκεδά-ννυ-μι, to scatter, Fut. σκεδάσω, Att. σκεδώ; Perf. Mid. or Pass. ἐσκέδασμαι; Aor. Pass. ἐσκεδάσθην.

(b) Verbs whose Stem ends in e.

- 1. ε-ννυ-μι, to clothe, in prose ἀμφιέννυμι, Impf. ἀμφιέννν without Aug.; Fut. ἀμφιέσω, Att. ἀμφιώ; Aor. ἡμφίεσα; Perf. Mid. or Pass. ἡμφίεσμαι, ἡμφίεσαι, ἡμφίεσται, etc., Inf. ἡμφιέσθαι; Fut. Mid. ἀμφιέσομαι, Att. ἀμφιούμαι.—Aug., § 91, 3.
- 2. ζέ-ννν-μι, to boil, Trans., Fut. ζέσω; Aor. ἔζεσα; Perf. Mid. or Pass. ἔζεσμαι; Aor. Pass. ἐζέσθην.—(ζέω, on the contrary, is usually intransitive).
- 8. κορέ-ννυ-μι, to satisfy, satiate, Fut. κορέσω, Att. κορώ; Aor. έκόρεσα; Perf. Mid. or Pass. κεκόρεσμαι; Aor. Pass. έκορέσθην.—Mid.
- 4. σβέ-ννυ-μι, to extinguish, Fut. σβέσω; first Aor. ἔσβεσα, I extinguished; second Aor. ἔσβην, I ceased to burn, went out; Perf. ἔσβηνα, I have ceased to burn.—Mid. σβέννυμαι, to cease to burn, Perf. Mid. or Pass. ἔσβεσμαι; Aor. Pass. ἐσβέσθην. No other verb in -νυμι has a second Aorist.
- 5. στορέ-ννυ-μι, to spread out, abbreviated form στόρνυιι, Fut. στορέσω, Att. στορῶ; Aor. ἐστόρεσα. The other tenses are formed from στρώννυμι, viz. ἔστρωμαι, ἐστρώθην, στρωτές. See § 138, Δ. a.

- (c) Verbs in o, with the o lengthened into ω.
- 1 ζώ-νν-μ, to gird, Fut. ζώσω; Aor. έζωσα; Perf. Mid. or Pass. έζωσμαι (§ 95).—Mid.
- 2. φώ-ννῦ-μι, to strengthen, Fut. φώσω; Aor. ἔφφωσα; Perf. Mid. or Pass. ἔφφωμαι, Imp. ἔφφωσο, farewell, Inf. ἔφφῶσθαι; Aor. Pass. ἔφφωσθην (§ 95).
- 3. στρώ-ννῦ-μι, to spread out, Fut. στρώσω; Αοτ. έστρωσα, etc. See στορέντῦμι and § 138, Α, c.
- 4. χρώ-ννῦ-μι, to color, Fut. χρώσω; Aor. ἔχρωσα; Perf. Mid. or Pass. κέγρωμαι.

§ 140. B. In a Consonant and assumes - νν (see δείχ-νυ-μι, § 133).

- ἄγ-νῦ-μι, to break, Fut. ἄξω; Aor. ἔαξα, Inf. ἄξαι; second Perf. ἔᾶγα, I am broken; Aor. Pass. ἐἄγην (Aug., § 87, 4).—Mid.
- 2. εἴογ-τῦ-μι (or εἴογω), to shut in, Fut. εἴοξω; Aor. εἴοξα. (But εἴογω, εἴοξω, εἰοξα, to shut out, etc.).
- 8. ζεύγ-νν-μι, to join, Fut. ζεύξω; Aor. έζευξα; Perf. Mid. or Pass. έζευγμαι; Aor. Pass. έζευγθην, more frequently έζθην.
- 4. μίγ-νν-μι, to mix, Fut. μίξω; Aor. ἐμιξα, μίξαι; Perf. μέμιχα; Perf. Mid. or Pass. μέμιγμαι; Aor. Pass. ἐμίχθην, more frequently ἐμίγην; Fut. Perf. μεμίξομαι.
- 5. οίγ-νῦ-μι or οίγω, prose ἀνοίγνῦμι, ἀνοίγω, to open, Impf. ἀνέφγον; Fut. ἀνοίξω; Aor. ἀνέφξα, ἀνοῖξαι; first Perf. ἀνέφχα, I have opened; second Perf. ἀνέφγα, I stand open, instead of which Att. ἀνέφγμαι; Aor. Pass. ἀνεφχθην, ἀνοιχθῆναι (Aug., § 87, 6).
 - 6. ομόργ-νυ-μι, to wipe off, Fut. ομόρξω; Aor. ώμορξα.—Mid.
- δρ-νῦ-μι, to rouse, Fut. ὅρσω; Aor. ωἰρσα; Mid. ὅρνῦμαι, to rouse one's self, Fut. ὀροῦμαι; Aor. ωἰρόμην.
- 8. πηγ-νῦ-μι, to fix, fasten, Fut. πηξω; Aor. ἔπηξα; first Perf. πέπηχα, I have fastened; second Perf. πέπηγα, I stand fast, Mid. πήγνῦμαι, I stick fast; Perf. πέπηγμαι, I stand fast; Aor. Pass. ἐπαγην.—Mid.
- 9. ἡηγ-νῦ-μι, to tear, break, Fut. ἡήξω; Aor. ἔξόηξα; second Perf. ἔξόρογα, I am broken, rent; Aor. ἔξόρογα; Fut. Pass. ῥαγήσομαι.

LXXIII. Vocabulary.

*Aπόης, -ές, unpleasant, join again; of an army, ἀπο-σβέννυμι, to quench.
disgusting. set out again. βδελυγμία, -ας, ή, dislika
ἀνα-ζεύγνυμι, to yoke, or ἀνα-καίω, to burn, kindle.
disgust.

διαβρήγνομι, to break κωτίλλω, to chatter, pratgether, make coagulate, compose. asunder, tear in pieces, tle. light. tear away. λύχνος, -ου, δ, a lamp, a φύσημα, -ατος, τό, breath. έγκαλλωπίζομαι, to be μαλθακός, -ή, -όν, soft, φώς, φωτός, τό, light. proud of, make a disrich, tender. χόλος, -ου, ό, ill-will, anδλλομι, to destroy. ger. jury. έξ-όλλυμι, to ruin utterly. στυγέω, to hate. ψευδόρκων, -ου, τό, ρα ζεύγνομι, to yoke, join. συμπήγνυμι, to join to- ψεύδορκος, -ov, perjured. Των βρωμάτων τὰ ἡδιστα, εάν τις προςφέρη, πρίν ἐπιθυμεῖν, ἀηδη φαίνεται, κεκορεσμένοις δε καὶ βδελυγμίαν παρέχει. Τῷ αὐτῷ φυσήματι τὸ μεν πῦρ ἀνακαύσειας άν, το δε του λύχνου φως άποσβέσειας. Οι 'Αθηναίοι μετά πάσης τῆς δυνάμεως έπὶ τοὺς Πέρσας ἀνέζευξαν. Μὴ δαιμόνων χόλον δροης. ή ββρις πολλά ήδη των άνθρωπων απώλεσεν έργα. Εί μη φυλάξεις μίκρ', απολείς τά μείζονα. Οι πολέμιοι ώμοσαν τὰς συνθήκας φυλάξαι. Ξενοφάνης έλεγε, την γην έξ άέρος και πυρός συμπαγηναι. Σωκράτης, ίδων 'Αντισθένη το διεβρωγός ίματίου μέρος ἀεὶ ποιοῦντα φανερόν. Οὐ παύση, έφη, ἐγκαλλωπιζόμενος ἡμῖν; Ψεύθορκον στυγεί θεός, όςτις όμειται. Ζεύς άνδρ εξολέσειεν 'Ολύμπιος, ός τὸν

Boil (aor.) the water, O boy! The garment is torn. The milk is cardled (συμπήγνυμ, perf. 2). The doors are open. The wine was mixed (aor.) with water (dat.). The goblet is broken to pieces. The light is extinguished. The soldiers will again set out against the enemies. Swear (subj. aor.) not without reason. Haughtiness will ruin you all. Extinguish (aor.) the light. The women in sorrow (sorrowing) tore (aor. mid.) their garments.

έταιρου μαλθακά κωτίλλων έξαπατᾶν έθέλει.

§ 141. Inflection of the two forms of the Perfect, nsimal

(a) Κείμαι, to lie down.

Kεμαι, properly, I have laid myself down, I am lain down, hence, I lie down, is a Perf. form without reduplication.

Compounds, ανάκειμαι, κατάκειμαι, κατάκεισαι, etc.; Inf. κατακείσθαι; Imp. κατάκεισο, έγκεισο.

(b) Ήμαι, to sit.

1. Huas, properly, I have seated myself, I have been seated, hence, I sit, is a Perf. form of the Poet. Acr. Act. είσα, to set, to establish. The stem is HΔ- (comp. ησ-ται instead of ηδ-ται [according to § 8, 1.] and the Lat. sed-eo).

^{1 4 51, 1.}

º § 126, 4.

Perf. | Inl. ήμαι, ήσαι, ήσται, ήμεθα, ήσθε, ήνται; Imp. ήσο, ήσθω, etc.; Inf. ήσθαι; Part. ήμενος. Plup. | ήμην, ήσο, ήστο, ήμεθα, ήσθε, ήντο.

2. In prose, the compound κάθημαι, is commonly used instead of the simple. The inflection of the compound differs from that of the simple, in never taking σ in the third Pers. Sing. Perf., nor in the Plup., except when it has the temporal Augment:

Perf. | κάθημαι, κάθησαι, κάθηται, etc.; Subj. κάθωμαι, κάθη, κάθηται, etc.; Imp. κάθησο, etc.; Inf. καθήσθαι; Part. καθήμενος. έκαθήμην and καθήμην, έκάθησο and καθήσο, έκάθη το and κα-Plup. θηστο, etc.; Opt. καθοίμην, κάθοιο, κάθοιτο, etc.

REMARK. The defective forms of ημαι are supplied by εζεσθαι or εζεσθαι (proce καθέζεσθαι, καθίζεσθαι).

142. Verbs in -w, which follow the analogy of Verbs in -ui, in forming the second Aor. Act. and Mid.

- 1. Several verbs with the characteristic α , ϵ , o, v, form a second Aor. Act. and Mid., according to the analogy of verbs in - u, since. in this tense, they omit the mode-vowel, and hence append the personal endings to the stem. But all the remaining forms of these verbs are like verbs in -eo.
- 2. The formation of this second Aor. Act., through all the modes and participials, is like that of the second Aor, Act. of verbs in -u. The characteristic-vowel is in most cases lengthened, as in form. viz. a and z into n, o into a, i and v into i and v. This lengthened vowel remains, as in form, throughout the Ind., Imp. and Inf. The Imp. ending -90s in verbs whose characteristic-vowel is a, in composition is abridged into \bar{a} ; e. g. $\pi \rho \delta \beta \bar{a}$ instead of $\pi \rho \delta \beta \eta \delta \tau$.

Modes and Persons.	a. Characteris. a BA-Ω, βαίνω, to ga.	b. Charactoris. ε ΣΒΕ-Ω, σβέννυμι, to extinguish.	c. Characteris, ο ΓΝΟ-Ω, γιγνώσ- κω, to know.	d. Charac. υ δύ-ω, to wrap up.
2. 3.	ξ-βη-ν, I went ξ-βη-ς ξ-βη δ-βη-τον	έσβην, Ι ceased έσβης [to burn έσβη δσβητον	ξγνων, Ι knew ξγνως ξγνω ξγνωτον	Eδθν, to go Eδθς [in or Eδθ [under Εδθτον
8. P. 1. 2.	έ-βή-την ξ-βη-μεν ξ-βη-τε ξ-βη-σαν	εσβήτην Εσβημεν Εσβητε	έγνώτην έγνωμε ν έγνωτε	ἐδότην ἔδομεν ἔδοτε ἔδοσαν
Subj. 8. D.	(Poet. ἔβἄν) βῶ, βῆς, βἢ¹ βῆτον	ξσβησαν σβῶ, -ῆς, -ῆ¹ σβῆτον	ξυνωσαν (Poet. ξυνων) γυῶ, γυῷς, γυῷ ¹ γυῶτον	(Poet.ξθύν) δύω, -ης, -η ^ι δύητον
P.	βῶμεν, -ῆτε, -ῶσι(ν)	σβῶμεν, -ῆτε, -ῶσι(ν)	γνῶμεν, -ῶτε, -ῶσι(ν)	δύωμεν, -1978, -ωσι(ν)

¹ Compounds, e. g. άναβῶ, ἀναβῆς, etc.; ἀποσβῶ; διαγνῶ; ἀναδθω

Opt. S. 1.	βαίην		γυοίηυ	1
2.	βαίης	σβείης	γνοίης	
3.	<i>Θαίη</i>	σβείη	γνοίη	
D. 2.	βαίητον et -alτον	σβείητον et-είτον	γνοίητον et-οῖτον	
3.	βαιήτην et-αίτην	σβειήτην et-είτην	γνοιήτην et-οίτην	
P. 1.	βαίημεν et -αζμεν	σβείημεν et -εῖμεν	γνοίημεν et-οίμεν	
2.	βαίητε et -aire	σβείητε οι -είτε	YVOLUTE OF OLLE	
3.	βαίεν (seldom $βαίησαν$).	σβεῖεν	γνοίεν (rarely γνοίησαν).	
Imp. S.	βήθι, -ήτω	$\sigma \beta \tilde{\eta} \vartheta \iota, - \hat{\eta} \tau \omega^1$	γνῶθι, -ώτωι	δύθι, -6τω1
D. 1.	βῆτον, -ήτων	σβήτου, -ήτων	γνῶτον, -ώτων	δύτου,-ύτων
P. 2.	βητε	σβήτε	γνῶτε	δῦτε
3.	βήτωσαν and	σβήτωσαν and	γνώτωσαν and	δύτωσαν et
1	βάντων	σβέντων	γνόντων	δύντων
Inf.	βήναι	σβηναι	γνῶναι	δῦναι
Part.	βάς, -ασα, -άν	σβείς, -εῖσα, -έν	γνούς, -οῦσα, -όν	δύς, -ῦσα,-ὑν
	G. βάντος	G. σβέντος	G. γνόντος	G. δύντος.

REMARK. The Opt. form δόην, instead of δυίην, is not found in the Attic dialect, but in the Epic. In the Common language, the second Aor. Mid. is formed in only a very few verbs; e. g. πέτομαι (§ 125, 23), πρίασθαι, to buy (§ 135, p. 165).

Summary of Verbs with a second Aor. like Verbs in -\mu \text{:}

Besides the verbs mentioned above, some others have this form:

- 1. διδράσκω, to run away (§ 122, 6), Aor. (ΔΡΑ-) έδρατ, -ας, -α, -αμετ, -ατε, -ασατ, Subj. δρῶ, δρᾶς, δρᾶ, δρᾶτοτ, δρῶμετ, δρῶτε, δρῶσι(τ), Opt. δραίητ, Imp. δρᾶθι, -άτω, Inf. δρᾶται, Part. δράς, -ασα, -άτ.
- πέτομαι, to fly (§ 125, 23), Aor. (ΠΤΑ-) ἐπτητ, Inf. πτῆται,
 Part. πτάς; Aor. Mid. ἐπτάμητ, πτάσθαι.
- 3. σκέλλω or σκελέω, to dry, make dry, second Aor. (ΣΚΛΛ-) ἔσκλην, to wither (Intrans.), Inf. σκλῆναι, Opt. σκλαίην (§ 117, 2).
- 4. φθά-νω, to come before, anticipate (§ 119, 5), second Aor. έφθην, φθηναι, φθάς, φθω, φθαίην.
- καίω, to burn, Trans. (§ 116, 2), second Aor. (ΚΑΕ-) ἐκάην,
 Iburned, Intrans.; but first Aor. ἐκαυσα, Trans.
 - 6. φέω, to flow (§ 116, 8), Aor. (PTE-) ἐψόνην,* I flowed.
 - 7. χαίοω, to rejoice (§ 125, 24), Aor. (ΧΑΡΕ-) εχάρην.*
 - 8. αλίσκομαι, to be taken, Aor. (AΛΟ-) ήλων and έαλων (§ 122, 1),
- 9. βιόω, to live, second Aor. ἐβίων, Subj. βιῶ, -ῷς, -ῷ, etc., Opt. ιῷην (not βιοίην, as γνοίην, to distinguish it from Opt. Impf. βιοιην), Inf. βιῶναι, Part. βιούς; but the Cases of the Part. βιούς are supplied by the first Aor. Part. βιώσας. Thus, ἀνεβίων, Ι came

¹ Compounds, e. g. ἀνάβηθι, ἀνάβα, ἀνάβητε; ἀπόσβηθι; διάγνωθι; ἀνάδοθι * These are strictly Pass. Aorists, though they have an Act. Intrans. sign. Scation.—Tr.

(that.

to life again, from ἀναβιώσχομαι.—The Pres. and Impf. of βίοω are but little used by the Attic writers; instead of these, they employ the corresponding tenses of $\zeta \tilde{\omega}$, which, on the contrary, borrows its remaining tenses from βιόω; thus, Pres. ζω; Impf. έζων (§ 97, 3); Fut. βιώσομαι; Aor. έρίων; Perf. βεβίωκα; Perf. Pass. βεβίωται, Part. βεβιωμένος.

10 φύω, to bring forth, produce, second Aor. ἔφῦν, I was produced, born, I sprung up, arose, was, givai, gue, Subj. guw (Opt. wanting in the Attic dialect); but the first Aor. Equou, I produced, Fut. gύσω, I will produce. The Perf. πέφυκα, also has an intransitive sense, and also the Pres. Mid. ground, and the Fut. ground.

§ 143. O loα (stem EIA., to see), I know.

		PERFECT.		
Ind. S. 1.	oida Su	hj. eiðū	Imp.	
2.	ol o 8 a	είδης	ไอซ์เ	Inf.
3.	οίδε(ν)	ટાં ઠેમું	ίστω	eldévas
D. 2. 3.	Ιστον, Ιστον	είδητου, -ητου	ίστον, ίστω	עו
P. 1.	ισμεν	εἰδώμεν	•	Part.
2.	Ιστε	είδητε	ίστε	elδώς, -via, -ός
3.	ἴσᾶσι(ν)	εἰδῶσι(ν)	ໄσ∓ພ σαν	
	P	LUPERFEC	T.	
Ind. S. 1.	ทู้ง็อเท!	Dual.		Pl. Meiner
	noeic and -eiova	ก ู้ก็ยเร ด ง		ยู่ก็อเรอ
3.	ສູ່ດ້ει(v)	ຶ່ນ ປະເ ຕ ກຸນ	•	ซู้ก็ยอดข
Opt. Sing Fut.		Dual eideintov, re, eideiev (soldar nov.—Verbal adjec	n <i>દોઉદ(ગુનવ</i> ા)	είδείημεν (schoom
Σύνοιδα, ο	compounded of old preción, etc.			σι, Imp. σύνισθι,

LXXIV. Vocabulary.

άπο-κρύπτω, to conceal. παρα-πέτομαι, to fly away. Alua, -aroc, ró, blood. ἀκολάστως, with impa- άχρηστος, -ον, useless. πρό-οιδα, to know beforenity, extravagantly, li- βοηθέω, to hasten to help, hand. centionsly. assist. προσθετός, -ή, -όν, οτ δύω, to go or sink into, πρόσθετος, -η. -ον. addάπο-βαίνω, to go away. put on. ed (by art), artificial ἀπο-γιγνώσκω, to reject; w. έμαυτόν, give oneself έκ-πέτομαι, to fly away. πτέρυξ, -γος, <math>h, a wing. έμπιπλημί τι τινος, to fill. συγγιγνώσκω, ω. dat., to up, despair. pardon. ino-disputation, w. acc., to verpos, -a, -ov, dead; o йоте, w. inf. and ind., so run away from. νεκρός, α corpse.

¹ First Pers. pôn, second pôngota, third pôn, are considered as Attic forms.

Οἱ ἀνθρωποι τὴν ἀλήθειαν γνὢναι σπεύδουσιν. Γνῶθι σεαιτόν. Γνῶναι χαλεπου μέτρου. Ή πόλις εκινδύνευσεν ύπο των πολεμίων άλωναι. τους ακολάστως βιώσαντας. Σύγγνωθί μοι, ώ πάτερ. Λιμός μέγιστον άλγος άνθρώποις έφυ. 'Όξεια ήδουή παραπτάσα φθάνει. 'Ο δοῦλος έλαθεν' άποδρὰς τον δεσπότην. Οι στρατηγοί έγνωσαν τοις πολίταις βοηθείν. Μήποτε σεαυτόν άπογνῶς. Δαίδαλος ποιήσας πτέρυγας προςθετάς έξέπτη μετά τοῦ Ἰκάρου. Συλλας ενέπλησε την πόλιν φόνου καὶ νεκρών, ώςτε τον Κεραμεικον αίματι ρυήναι. Οἱ πολέμιοι τὴν γῆν τεμόντες ἀπέβησαν. "Αχρηστον προειδέναι τὰ μέλλουτα. Οἱ ἀγαθοὶ πάντων μέτρον ἴσασιν (know how) έχειν. Πολλοὶ ἀνθρωποι ούτε δίκας ήδεσαν, ούτε νόμους.

Go away, O boy! The whole town flowed with blood. The bird flew away, The general determined to assist the town. The father pardoned the son. Mayest thou not live licentiously! Men rejoice to know (aor. part.) the truth. The town was taken by the enemies. Let us not despair. The slave ran away from his master. The boy rejoiced when he saw (aor. part.) the bird fly away (aor. part.). It is well in everything to know (how) to observe moderation. Never praise a man, before (πρὶν ἀν, w. subj.) thou knowest him well. (σαφῶς).

§144. Deponents (§118, Rem.), and Active Verbs whose Future has a Middle form.

a. List of Deponents Middle most in use.

'Αγωνίζομαι, to contend, δεξιόομαι, to greet, alκίζομαι, to treat injuriously. alvίττομαι, to speak darkly, aloθάνομαι, to perceive, alτιάομαι, to accuse, άκξομαι, to heal, ἀκροάομαι, to hear, ακροβολίζομαι, to throw εύχομαι, to pray, from afar, to skirmish, άλλομαι, to leap, άναβιώσκομαι, to restore to lάομαι, to heal, life, or to live again, άνακοινόομαι, to communi- lππάζομαι, to ride, cate with απεχθάνομαι, to be hated, άπολογέομαι, to speak in καυχάομαι, to boast, defence, ἀράομαι, to pray, ἀσπάζομαι, to welcome, ἀφικνέομαι, to come, Βιάζομαι, to force,

δέχομαι, to receive, διακελεύομαι, to exhort, δωρέομαι, to present, έγκελεύομαι, to urge, ἐντέλλομαι, to command, ἐπικελεύομαι, to urge, ξργάζομαι, to work, ηγέομαι, to go before, θεάομαι, to see, ίλύσκομαι, to propitiate. strength, κοινολογέομαι, to consult with, κτάομαι, to acquire, ληίζομαι, to plunder, λογίζομαι, to consider, λυμαίνομαι, to maltreat,

λωβάομαι, to insult, μαντεύομαι, to prophese, μαρτύρομαι, to call to witness. μάχομαι, to fight, μέμφομαι, to blame, μηχανάομαι, to devise, μιμέομαι, to imitate, μυθέομαι, to speak, μυθολογέομαι, to relate, μυκάομαι, to low, ξυλεύομαι, to gather wood, ξυλίζομαι, to gather wood, όδύρομαι, to mourn, lσχυρίζομαι, to exert one's οlωνίζομαι, to take emene by birds, δλοφύρομαι, to lament δρχέομαι, to dance, δσφραίνομαι, to smell, παραιτέομαι, to entreat, παρακελεύομαι, to urge. παραμυθέομαι, το επερι age,

γίγνομαι, to become, 1 6 191, 18.

² determined.

παβρησιάζυμαι, to speak σκέπτομαι, to consider, freely, πέτομαι, to fly, πραγματεύομαι, to be busy, στοχάζομαι, to aim at, preamble, προφασίζομαι, to offer as an excuse, πυνθάνομαι, to inquire, σέβομαι, to reverence,

σταθμάσμαι, to estimate υποκρίνομαι, to answer, (distance), προοιμιάζομαι, to make a στρατεύομαι, to go to war, φιλοφρονέομαι, to treat στρατοπεδεύομαι, to enτεκμαίρομαι, to limit, τεκταίνομαι, to fabricate, τεχνάομαι, to build,

υπισχυέομαι, to promise, φείδαμαι, to spare. φθέγγομαι, to apeak, kindly, χαρίζομαι, **to ahow kindne** χράομαι, to μος, ώνέομαι, to buy.

b. List of Deponents Passive most in use.

'Aλάομαι, to wander, axθομαι, to be displeased, βούλομαι, to wish, βρυχάομαι το τουτ. δέομαι, to want, διανοέομαι, to think,

Aor. only Epic),

èvavτιόομαι, to resist, ἐνθυμέομαι, to reflect, έννοέομαι, to consider well, μυσάττομαι, to loathe. ἐπιμέλομαι and -έομαι, to οίομαι, to suppose, take care, ἐπίσταμαι, to know. δύναμαι, to be acre (Mid. εὐλαβέομαι, to be cautious,

ήδομαι, to rejoice, κρέμαμαι, to hang, προθυμέομαι, to desire. σέβομαι, to reverence.

REMARK. 'Ayaμαι, to wonder, aldέομαι, to reverence, ἀμείβομαι, to exchange έμιλλάομαι, to contend, ἀποκρίνομαι, to answer, ἀπολογέομαι, to apologize, ἀρνέο-·uai, to deny, ἀυλίζομαι, to lodge, διαλέγομαι, to converse with, ἐπινόεομαι, to reflect upon, λοιδορέομαι, to reproach, μέμφομαι, to blame, δρέγομαι, to desire, πειρύομαι, to try, προνοέομαι, to foresee, φιλοφρονέομαι, to treat kindly, and φιλοτιμέομαι, to be ambitious, have both a Mid. and Pass. form for their Aorist. Of these, avaual, alδέομαι, άμιλλάομαι, άρνέομαι, διαλέγομαι and φιλοτιμέομαι, are more frequently in the Pass. Aor.; on the contrary, ἀμείβομαι, ἀποκρίνομαι, ἀπολογέομαι, μέμφομαι and φιλοφρονέομαι, more frequently in the Mid. Aor.

e List of Active Verbs most in use with a Middle Future.

Aγνοέω,* not to know, άδω,† to sing, άκούω,† to hear, ἀλαλάζω,* to cry out, άμαρτάνω,† to miss, ἀπαντάω,† to meet, aπολαύω,† to enjoy, aρπάζω.† to seize. βαδίζω, to 70,

βαίνω, to go, βιόω, to live. βλέπω,* to see, βοάω,† to cry out, γελάω,† to laugh. γηράσκω, to grow old, γιγνώσκω, to know, δάκνω, to bite, δαρθάνω, to sleep,

deioai, to fear, διδράσκω, to run ανραν. διώκω,* to pursue, εγκωμιάζω, to praise, εἰμί, to be, ėπαινέω,*** to praise,** ἐπιορκέω, to perjure one's self, έσθίω, to eat,

^{*} Also with Fut. Act., in writers of the best period.—Tr.

[†] Also with Fut. Act., but only in the later writers. Comp. Rost. Gr. Gram. § 82, VI. D, c). The forms of the Fut. Mid., however, are to be preferred.—Tr.

θαυμάζω,* to wonder, θέω, # to run. θηράω, θηρεύω,* to hunt, θιγγάνω, to touch, θνήσκω, to die, θρώσκω, to leap, elegra, to labor, κλαίω,† to weep, κλέπτω, to steal, κολάζω,* to punish, κωμάζω, * to indulge in festivity, λαγχάνω, to obtain, λαμβάνω, to take, λιχμάω, to lick, μανθάνω, to learn,

νέω, to swim, olda, to know, οίμώζω,* to lament, δλολέζω,* to hord, δμουμι,† to swear, δράω, to see, παίζω, to sport, πάσχω, to suffer, πηδάω, to leap, πίνω, to drink, $\pi i \pi \tau \omega$, to fall, πλέω, to sail, πνέω, to blow (but συμπνεύσω), πνίγω,† to strangle, ποθέω,* to desire.

προςκυνέω,* & reverence. βέω, to flow, σιγάω, to be silent, σιωπάω,† to be silent, σκώπτω, to sport, σπουδάζω, to be zealous, συρίττω, το pipe, τίκτω,* to produce, τρέχω, to run, τρώγω, το gnato, τυγχάνω, to obtain, τωθάζω, to rail at, φεύγω, to flee, φθάνω, to come before, χάσκω, to gape, χωρέω, * to contain.

SYNTAX.

CHAPTER I.

ELEMENTS OF A SIMPLE SENTENCE.

§ 145. Nature of a Sentence.—Subject.—Predicate.

- 1. SYNTAX treats of sentences. A sentence is the expression of a thought in words; e. g. τὸ ῥόδον θάλλει, the rose blossoms, ὁ ἄνθρωπος θνητός ἐστιν, τὸ καλὸν ῥόδον θάλλει ἐν τῷ τοῦ πατρὸς κήπφ. Every thought must contain two parts or ideas related to each other and combined into one whole, viz. the idea of an action and of an object from which the action proceeds. The former is called the predicate, the latter, the subject. The subject, therefore, is that of which something is affirmed, the predicate, that which is affirmed of the subject; e. g. in the sentences, τὸ ῥόδον θάλλει, ὁ ἄνθρωπος θνητός ἐστιν,—τὸ ῥόδον and ὁ ἄνθρωπος are the subjects, θάλλει and θνητός ἐστιν, the predicates.
- 2. The Greek language expresses the relation of ideas partly by inflection; e. g. τὸ ῥόδον θάλλ-ει, ὁ στρατιώτης μάχ-εται, οἱ στρατιώται μάχ-ο νται; partly by separate words; e. g. the tree is green, ὁ ἄνθρωπος θνητός ἐστιν. In this last example, the notion or idea contained in ἀνθρωπος is connected by ἐστίν to that contained in θνητός.
- 8. The subject is either a substantive,—a substantive-pronoun or numeral,—an adjective or participle used as a substantive,—an adverb which becomes a substantive by prefixing the article,—a preposition with the Case it governs,—or an infinitive. Indeed, every word, letter, syllable or combination of words may be considered as a neuter substantive, and hence can become a subject, the neuter article being usually prefixed.

Τὸ βόδον θάλλει, the rose blossoms. Ἐγὰ γράφω. Τρεῖς ήλθον. Ὁ σοφὸς εὐδαίμων ἐστίν, the wise man is happy. Οἱ πάλαι ἀνδρεῖοι ἡσαν, the ascients were courageous. Οἱ περὶ Μιλτιάδην καλὰς ἐμαχέσαντο. Τὸ διάσκειν καλὰν ἐστίν. Τὸ εἴ σύνδεσμός ἐστίν, the εἴ is a conjunction.

4. The subject is in the nominative.

Rem. 1. The subject is in the Acc. in the construction of the Acc. with the Inf., see § 172. In indefinite and distributive designations of number, the subject is expressed by a preposition and the Case it governs; e. g. $\epsilon l \varsigma \tau \epsilon \tau \tau a \rho a \varsigma$ hadov, about four came; so $\kappa a \vartheta$ $\epsilon \kappa a \sigma \tau o \nu \varsigma$, singuli, $\kappa a \tau a \epsilon \vartheta \nu \eta$, singulae gentes.

REM. 2. In the following cases, the subject is not expressed by a separate word:

(a) When the subject is a personal pronoun, it is not expressed, unless it is

particularly emphatic; e. g. γράφω, γράφεις, γράφει.

- (b) When the idea contained in the predicate is such, that it cannot appropriately belong to every subject, but only to a particular one, the subject being in a measure contained in the predicate, or, at least, indicated by it and hence readily known; e. g. ἐπεὶ οἱ πολέμιοι ἀνηλθον, ἐκήρνξε (so. ὁ κήρυξ, the herald proclaimed) τοῖς Ἑλλησι παρασκευάσασθαι. So σημαίνει τῆ σάλπιγγι, ἐσάλπιγξων (sc. ὁ σαλπικτής, the trumpeter gives the signal with the trumpet). So also ῦει, it rains, νίφει, it snows, βροντᾶ, it thunders, ἀστράπτει, sc. ὁ Ζεύς, it lightens, are to be explained.
- (c) When the subject is easily supplied from the context; thus, e. g. in such expressions as $\phi = \sigma i$, $\lambda \in \gamma \circ \nu \circ \iota$, etc., the subject $\dot{\alpha} \nu \dot{\nu} \rho \omega \pi \circ \iota$ is regularly omitted.
- Rem. 3. The indefinite pronouns, one, they, are commonly expressed by $\tau \wr \varsigma$, or by the third Pers. Pl. Act., e. g. $\lambda \acute{e}\gamma ov\sigma\iota$, $\phi a\sigma \acute{e}$, or by the third Pers. Sing. Pass., e. g. $\lambda \acute{e}\gamma \epsilon \tau a\iota$, or by the personal Pass., e. g. $\phi \iota \lambda o \iota \mu a\iota$, $\phi \iota \lambda \mathring{e}$, they love may you, etc., or by the second Pers. Sing., particularly of the Opt. with $\mathring{a}v$, e. g. $\phi a\acute{e}\eta \varsigma \mathring{a}v$, dicas, you may say, one may, can say.
- 5. The predicate is either a verb, e. g. τό ὁὁδον θάλλει, or an adjective, substantive, numeral or pronoun in connection with είναι. In this relation είναι is called a copula, since it connects the adjective or substantive with the subject so as to form one thought; e. g. τὸ ῥόδον καλόν ἐστιν. Κῦρος ἦν βασιλεύς. Σὰ ἦσθα πάντων πρῶτος. Οἱ ἄνδρες ἦσαν τρεῖς. Τοῦτο τὸ πρᾶγμά ἐστι τόδε. Without the copula είναι, these sentences would stand τὸ ῥόδον—καλόν. Κῦρος—βασιλεύς, etc., and of course would express no thought.

§ 146. Agreement.

1. The finite verb agrees with its subject-nominative in number and person; the predicative* or attributive adjective, participle,

^{*} When the adjective belongs to the predicate, and is used in describing what is said of the subject, it is called *predicative*; but when it merely ascribes some

pronoun or numeral, and the predicative substantive, or the substantive in apposition (when it denotes a person), agree with the subject in gender, number and Case (nominative).

Έγω γράφω, σὰ γράφεις, σότος γράφει. Ὁ ἄνθρωπος θνητός ἐστιν. Ἡ ἀρετὴ καλή ἐστιν. Τὰ πρᾶγμα αἰσχρόν ἐστιν. Οἰ Ἑλληνες πολεμικώτατοι ἡσαν. Ὁ καλὸς παῖς, ἡ σοφὴ γυνή, τὰ μικρὰν τέκνον. Κῦρος ἡν βασιλεύς; here the predicate βασιλεύς is masculine, because the subject is masculine. Τόμῦρις ἡν βασίλεια; here the predicate is feminine, because the subject is feminine. Κῦρος, ὁ βασιλεύς, Τόμυρις, ἡ βασίλεια

2. As εἶναι, when a copula, takes two nominatives, viz. one of the subject and one of the predicate, so also the following verbs, which do not of themselves express a complete predicative idea, take two nominatives: ὑπάρχειν, to be, γίγνεσθαι, to become, φῦναι, to arise, spring from, to be, αὐξάνεσθαι, to grow, μένειν, to remain, καταστῆναι (from καθίστημι), to stand, δοκεῖν, ἐοικέναι and φαίνεσθαι, to appear, δηλοῦσθαι, to show one's self, καλεῖσθαι, ὀνομάζεσθαι and λέγεσθαι, to be named, ἀκούειν, to hear one's self called, to be named (like Lat. audire), αἰρεῖσθαι, ἀποδείκνυσθαι and κρίνεσθαι, to be chosen something, νομίζεθαι, to be considered something, and other verbs of this nature.

'Ο Κύρος ε γ εν ετ ο βασιλεύς των Περσών, Cyrus became king of the Persians. Διὰ τούτων ὁ Φίλιππος η ὑ ξή θη μέγας, by these means Philip grew great. 'Αλκιβιάδης ή ρ εθη στρατηγός. 'Αντὶ φίλων καὶ ξένων νῦν κύλακες καὶ θεοἰς έχθροὶ ἀ κο ύ ο υ σ ι ν (audiunt), instead of friends, etc., they (hear themselves called) are called flatterers and enemies of the gods.

REMARK. Instead of the second Nom., several of these verbs are also connected with adverbs; then they express a complete predicative idea; e. g. τδ ἄνθος καλως αὐξάνεται, the flower grows beautifully. Thus, the verbs γίγνε σθαι and φῦναι particularly, are connected with the adverbs δίχα, χωρίς. κάς, ἐγγύς, ἄλις; e. g. τοῖς ᾿Αθηναίων στρατηγοὶς ἐγίγνοντο δίχα αὶ γνωμα, the views of the Athenian commanders were divided; τὰ πράγματα οὐτω πέφωκεν, the affairs were of such a nature.

LXXV. Exercises for Translation from English into Greek. (§§ 145 and 146).

Piety is the beginning of every virtue. To mortal men God is (a) refuge. The wise strive after virtue. Learning (to learn) is agreeable both to the youth and to the old man. Before the door stood about four thousand soldiers. The (maxim), know (aor.) thyself, is everywhere useful. The general commanded (aor.) (them) to hold (their) spears upon (ϵlc) the right shoulder, till the trum

quality to the substantive with which it agrees, it is called attributive; e.g. in the expression ὁ ἀγαθός ἀνήρ (the good man), ἀγαθός is attributive, but in ὁ ἀνήρ ἐστι ἀγαθός (the man is good), it is predicative.—Τκ.

peter should give a signal (with) the trumpet. The herald made (aor.) proclamation to the soldiers to prepare themselves for (els) battle. We admire brave soldiers. Without self-control we can practise (aor.) nothing good. Semirants was queen of Assy.ia. Socrates always passed his time in public. After ($\mu er\dot{u}$, v. acc.) death, the soul separates from the irrational body. It is (= has itself) difficult to understand (aor.) every man thoroughly. The Loves are perhaps called archers on this account, because the beautiful wound even from a distance. Tyrtacus, the poet, was given (aor.) by the Athenians to the Spartans as a general. The Lacedaemonians were ($\kappa a \tau a \sigma \tau \bar{\nu} \nu a u$) the authors of many selvantages to the Greeks. Minos, who ($\rho a \tau t$.) had ruled very constitutionally and had been careful to do justice, was appointed (aor.) judge in ($\kappa a \tau \bar{u}$, w. gen.) Hades. Virtue remains ever unchanged. If ($t \bar{u} v$, v. subj.) one, chosen (to be) a general, has subjected (aor.) an unjust and hostile city, shall we call him unjust?

§ 147. Exceptions to the General Rules of Agree ment.

(a) The form of the predicate in many cases does not agree with the subject grammatically, but in sense only (Constructio κατὰ σύνεσιν or ad intellectum).

Τὸ πληθος ἐπεβοήθησαν, the multitude brought assistance; the verb would regularly be singular here, but is put in the plural, because $\pi \lambda \eta \theta o_{\xi}$ being a collective substantive, includes many individuals. Ό στρατὸς ἀπέβαινον. Τὸ στρατόπεδον ἀνεχώρουν. Τὸ μειράκιόν ἐστι καλός, the bey is beautiful; here the substantive is neuter, while the adjective is masculine, agreeing with the subject, therefore, only in sense. Τὸ γυναίκιόν ἑστι καλή.

(b) When the subject is not to be considered as something definite, but as a general idea or statement, the predicative adjective is put in the neuter singular, without any reference to the gender and number of the subject. In English we sometimes join the word thing or something with the adjective, and sometimes translate the adjective as if it agreed with the substantive.

Οὐκ ἀγαθὸν πολυκοιρανία· εἰς κοίρανος ἔστω, α plurality of rulers is not a good thing, etc. Al u εταβολαὶ λυπηρόν, changes are troublesome. Η μοναρχία κράτιστον.

- Rem. 1. When the predicate is a demonstrative pronoun, it agrees with the subject in gender, number and Case, as in Latin; e. g. Οὐτός ἐστιν ὁ ἀνήρ, this is the man. Αὐτη ἐστὶ πηγὴ καὶ ἀρχὴ πάντων τῶν κακῶν. Τοῦτό ἐστι τὸ ἀνσος. Yet the Greeks very often put the demonstrative in the neuter singular, both when it is a subject and predicate; e. g. Τοῦ τό ἐστιν ἡ δικαιοσύνη, this is justice. Τοῦτό ἐστι πηγὴ καὶ ἀρχὴ γενέσεως
- (c) Verbal adjectives in -τός and -τέος frequently stand in the neuter plural instead of the singular, when they are used impersonally like the Latin verbal in -dum.

Πιστά έστι τοις φίλοις, we must trust friends, instead of πιστύν έστι. So also, when the subject is contained in an infinitive or in a whole clause, where in English we use the pronoun it; e. g. Τὴν πεπρωμένην μοίραν ἀ δύν α τ ά έστιν ἀπυφυγείν καὶ θεῷ, it is impossible even for God to escape the destined fute. Δῆλά ἐστιν (it is evident) ὅτι δεῖ ἐνα γέ τινα ἡμῶν βασιλέα γενέσθαι.

(d) A subject in the neuter plural is connected with a verb in the singular.

Τὰ ζῶα τρέχει. Τὰ πράγματά ἐστι καλά. Κακοῦ ἀνδρὸς δῶρα δυησιν οὐκ ἔχει.

- Rem. 2. When the subject in the neuter plural denotes persons or living beings, the verb is often put in the plural, to render the personality more prominent; e. g. τὰ τέλη (magistracy, magistrates) τους στρατιώτας ἐξέπεμψαν. This is also the case, when the idea of individuality or plurality is to be made particularly prominent; e. g. Φανερὰ ἡ σ αν ὑποχωρούντων καὶ ἰππων καὶ ἀνθρώπων ίχνη πολλά (many tracks appeared).
- (e) A dual subject is very often connected with a plural predicate.

Δύο ἄνδρε ἐμαχέσαντο. ᾿Αδελφὼ δύο ἢσαν καλοί.

- Rem. 3. The dual is not always used, when two objects are spoken of, but only when they are of the same kind, either naturally connected, e. g. $\pi \delta \delta \epsilon$, $\chi \epsilon i \rho \epsilon$, $\delta \tau \epsilon$, two feet, etc., or such as are considered as standing in a close and mutual relation, e. g. $\delta \delta \epsilon \lambda \phi \delta \omega$, two brothers.
- (f) When the predicate is a superlative, and stands in connection with a genitive, the gender of the superlative is commonly like that of the subject, as in Latin, more seldom like that of the genitive.
- Φθόνος χαλεπώτατός έστι των νόσων. 'Ο ήλιος πάντων λαμπρότατός έστιν. Sol omnium rerum lucidissimus est.

LXXVI. Exercises on § 147.

The army of the enemy retired. The people of the Athenians believe that $(acc.\ w.\ inf.)$ Hipparchus, the tyrant, was killed (acr.) by Harmodius and Aristogiton. Envy is something hateful. Drunkenness is something burdensome to men. Inactivity is indeed sweet, but inglorious and base. Beautiful indeed is prudence and justice, but difficult and laborious. To learn from $(\pi ap\acute{a}, \ rectains gen.)$ (our) ancestors, is the best instruction. Together with the power, the prude of man also increases. Money procures men friends and honors. Afflictions often become lessons to men. The misfortunes of neighbors serve (= become) as (eic) a warning to men. The Athenian (of the Athenians) courts of justice, misled by a plea, often put to death the innocent (= not doing wrong), while $l\acute{e}\acute{e}$) they often acquitted the guilty (= wrong-doers), either moved to sympathy

(sympathizing) by $(\ell \kappa)$ the plea, or because the guilty had spoken (aor.) gracefully. The two long-roads lead to $(\epsilon l \epsilon)$ the city. The Spartan youths, in the streets, kept their hands within the mantle. The enemy possessed themselves of two great and magnificent cities. The eagle is the swiftest of all birds. Virtue is the fairest of all blessings.

§ 147b. Agreement when there are several subjects.

1. Two or more subjects require the verb or copula to be plural. When the subjects are of like gender, the adjective is of the same gender, and in the plural; but when the subjects are of a different gender, then, in case of persons, the masculine takes precedence of the feminine and neuter, and the feminine of the neuter; but in case of things, the adjective is often in the neuter plural, without reference to the gender of the substantives.

'Ο Φίλιππος καὶ ὁ 'Αλέξανδρος πολλὰ καὶ θαυμαστὰ ξργα ἀπεδείξαντο. 'Ο Σωκράτης καὶ ὁ Πλάτων ἡσαν σοφοὶ. 'Η μήτηρ καὶ ἡ θυγάτηρ ἡσαν καλαί. 'Η όργὴ καὶ ἡ ἀσυνεσια εισὶ κακαί. 'Ο ἀνὴρ καὶ ἡ γυνὴ ἀγαθοί εἰσιν. 'Η γυνὴ καὶ τὰ τέκνα ἀγαθαί εἰσιν. 'Ως εἰδε πατέρα τε καὶ μητέρα καὶ ἀδελφοθς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγενημένους, ἐδάκρυσεν. 'Η ἀγορὰ καὶ τὰ πρυτανεῖον Παρίω λίθω ἡσκημένα ἡυ. Λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμά ἐστιν.

- Rem. 1. Sometimes the verb and adjective agree, in form, with the nearest subject; this is particularly the case, when the predicate precedes the subjects; e. g. $\phi \iota \lambda \varepsilon \bar{\iota}$ or δ $\pi a \tau \eta \rho$ $\kappa a l$ $\dot{\eta}$ $\mu \dot{\eta} \tau \eta \rho$ and $\dot{\alpha} \gamma a \vartheta \dot{\phi} \varepsilon$ $\dot{\epsilon} \sigma \tau \iota \nu$ δ $\pi a \tau \dot{\eta} \rho$ $\kappa a l$ $\dot{\eta}$ $\mu \dot{\eta} \tau \eta \rho$. Sometimes where the verb follows different subjects, it agrees with the first, the other subjects being thereby made subordinate; e. g. β a σ ι λ ε $\dot{\nu}$ ς $\delta \dot{\varepsilon}$ $\kappa a l$ ol $\sigma \nu \nu$ $a \dot{\nu} \tau \dot{\phi}$ δ ι $\dot{\omega}$ κ ω ν ε l σ π $\dot{\iota}$ π τ ε ι .
- 2. When several subjects of different persons are connected, the first person takes precedence of the second and third, but the second of the third; and the verb is put in the plural.

Έγω και στι γράφομεν, ego et tu scribimus; έγω και έκεινος γράφομεν, ego et ille scribimus; έγω και στι και έκεινος γράφομεν, ego et tu et ille scribimus; στι και έκεινος γράφομεν, στι ετ ille scribitis; έγω και έκεινοι γράφομεν, στι και έκεινοι γράφομεν, στι και έκεινοι γράφομεν, τημείς και έκεινος γράφομεν, τημείς και έκεινος γράφομεν.

Rem. 2. In addition to a subject-nominative which expresses the idea of plu rality, there is often one or more denoting the parts of which the first is composed $(\sigma\chi\eta\mu\alpha^*\kappa\alpha\vartheta)$ olove $\kappa\alpha \iota \mu\dot{\epsilon}\rho\sigma\varsigma)$; e. g. olo $\sigma\tau\rho$ at ι $\bar{\omega}$ τ a ι ol $\mu\dot{\epsilon}\nu$ $\dot{\eta}\nu\alpha\nu\tau\iota\dot{\omega}$ - $\dot{\eta}\eta\sigma\alpha\nu$ $\tau\bar{\sigma}\iota\varsigma$ $\pi\bar{\sigma}\lambda\epsilon\mu\dot{\iota}\sigma\iota\varsigma$, olove $\dot{\epsilon}$ \dot

^{*} A construction by which the whole is named, and a part is put in apposition with the whole, instead of the whole being in the Gen. and governed by a word denoting a part.—Tr.

LXXVII. Exercises on § 147b.

Sociates and Plato were very wise. Nisus and Euryalus were friends (in) word and deed. Wisdom and health were always the greatest blessings of man (plur.). The Spartan Cleonymus and Basias (an) Arcadian, two gallant men, died in the battle fought against $(\pi\rho\delta_{\xi})$ the Carduchians. Shame and fear are innate (in) man. I and my brother love thee. You and your friends have some me many favors. The citizens ran in different directions, every one to $(\ell\pi i, w. acc.)$ his own. When (my) friends saw me, they embraced me, one on one side, the other on the other.* (Of) the citizens, some rejoiced over $(\ell\pi i, w. dot.)$ the victory of Philip, others mourned.

§ 148. The Article.

- 1. The substantive as a subject, as well as in every other relation, takes the article ὁ, ἡ, τό, the, when the speaker wishes to represent an object as a definite one, and to distinguish it from others of the same kind. The substantive without the article represents the idea in a merely general and indefinite manner, without any limitation; e. g. ἀνθρωπος, man, i. e. an individual or some one of the race of men; but the substantive with the article makes the object definite, indicating that such was the view taken of it by the speaker; c. g. ὁ ἄνθρωπος, i. e. the man whom I am considering, or have in view, and whom I consider as a different individual from the rest of men. So φιλοσοφία, philosophy in general, ἡ φιλοσοφία, philosophy as a particular science, or a particular branch of philosophy.
- Rem. 1. The article is also used, where one object is to be distinguished from or contrasted with, another of a different kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our establishment kind; e. g. $\pi \delta \lambda \epsilon \mu \rho \varsigma$ our estab
- Rem. 2. The substantive, as a predicate, usually omits the article, the idea conveyed by it being mostly of a general nature; e. g. ν θ ξ ἡ ἡμέρα ἐγένετο, day became night, ἐμπόριον δ' ἡν τὸ χ ω ρίον, and the place was an emporium;—but if the predicate denotes something definite, before mentioned or well known, it takes the article; e. g. συνεβάλλετο τ ὸ ν 'Ο ρέστην τοῦτον είναι, he concluded that this was Orestes (the one before mentioned).
- 2. Hence the article is also used to denote the whole compass of the idea, since the speaker considers an object as the representative of all others of the same class, and therefore as expressing a definite whole; e. g. δ ανθ ρωπος θνητός ἐστιν, man (i. e. all men) is mortal; ἡ ανδρεία καλή ἐστιν, i. e. everything which is under-

stood by the term $d\nu\partial\varrho_{\ell}(\alpha; -\tau)$ $\partial \gamma (\alpha \lambda \alpha \delta \sigma z) \nu \dot{\gamma} \partial \dot{\nu}$, milk is sweet, i. c. milk in general, all milk.

- REM. 3. When the English indefinite article a or an, denotes merely the class to which a particular thing belongs, the Greek uses the substantive alone without the article; e. g. a man, $an\partial \rho \omega nog$.
- Rem. 4. Common nouns sometimes omit the article, where according to No 1, it would be used. Such omission occurs, (a) with appellations denoting kin dred or relationship, and the like, where the definite relation is obvious without the article; e. g. πατήρ, μήτηρ, νίος, ἀδελφός, παίδες, γονεῖς, ἀνήρ (hushand) γυνή (wif·), etc.;—(b) when two or more independent substantives are united to form one whole; e. g. παίδες καὶ γυναίκες, πόλις καὶ οικίαι;—(c) when common nouns are used as or instead of proper nouns; e. g. ήλιος, οὐρανός, ἀστυ, used of Athens, πόλις, of a particular country, βασιλεύς, of a particular king, commonly the king of Persia;—(d) when common nouns which are usually specific, and would take the article, are used in an abstract sense; e. g. ἡγεἰσθαι θεούς, to believe in gods, ἐψ Ἰππου ἰέναι, to ride horse-back, ἐπὶ δεἴπνον ἐλθεῖν, to come to supper, i. e. to cat.
- REM. 5. Abstract nouns, the names of the arts and sciences, of the virtues and vices, generally omit the article, when they are taken in their abstract sense; e. g. ἀλήθεια, σωτηρία, σωφροσύνη, δικαιοσύνη, ἐπιστήμη, εὐσέβεια, ἀσέβεια, κακία; but if one class of abstracts is to be distinguished from another, or the whole compass of a science, etc. is intended, the article is used.
- 3. The article very often takes the place of the possessive pronoun, when it is connected with such substantives as naturally belong to a particular person mentioned in the sentence.

Ol youeiς $\tau \grave{a}$ $\tau \acute{e}$ $\kappa \nu$ a $\sigma r \acute{e}$ $\rho \gamma o v o v$, parents love the ir children. Kūρός τe καταπηθήσας \check{a} $\pi \eth$ τ o v \check{a} ρ μ a τ o v δ v

- REM. 6. The article is often used in a distributive sense; the article is here to be explained by its giving individuality to the noun with which it is connected; e. g. δ Κῦρος ὑπισχνεῖται δώσειν τρία ἡμιδαρεικὰ τοῦ μηνὸς τῷ στρατιώτη, C. promises to give three half-Daries, A (EACH) month to EACH soldier.
- 4. The article, being originally a demonstrative pronoun, is often used where an object, at first stated indefinitely, is named a second time; for the same reason it is used, when the speaker points to an object.
- 'Ο Κυρος δίδωσιν αυτφ μυρίους δαρεικούς. 'Ο δὲ λαβών το χρυσίον, C. ives him ten thousand Daries; but he taking the (that) money —, where χρυσίον has the article, because it refers to the preceding δαρεικούς. Εενίας άγωνα έθησε έθεώρει δὲ τον άγωνα Κυρος. Υπέρ τῆς κώμης γήλοφος ἡν, των δὲ ἰππέων δ λόφος ἐνεπλήσθη, where γ ώφος is the same as the preceding γήλοφος. Φέρε μοι, ἄ παῖ, το βίβλιον, της (that) book.
 - 5. Proper names as such, i. e so far as in themselves they denote

individuals, do not take the article; e. g. Σωκράτης έφη. Ένίκησαν Θ η β α $\tilde{\iota}$ οι I α κ ε δ αι μ ον $\tilde{\iota}$ ον s. Μὴ οἵεσθε μ ήτε K ε ϱ το β λ έπτην $\tilde{\nu}$ πὲ ϱ X ε $\tilde{\varrho}$ $\tilde{\varrho}$ ον ή σ ον, μ ήτε M $\tilde{\iota}$ λιππον $\tilde{\nu}$ πὲ ϱ \tilde{A} μ $\tilde{\varphi}$ ιπόλεως πολεμήσειν, $\tilde{\sigma}$ ταν $\tilde{\iota}$ δωσιν $\tilde{\eta}$ μᾶς μ ηδενὸς τῶν ἀλλοτρίων ἐφιεμένους. They, however, take it, when they have been mentioned and are afterwards referred to, or even when they have not been previously mentioned, if they are to be represented as well known; e. g. \tilde{A} πὸ το $\tilde{\nu}$ $\tilde{\iota}$ λισσο $\tilde{\nu}$ λέγεται $\tilde{\sigma}$ \tilde{b} \tilde{o} \tilde{e} ας τὴν \tilde{i} \tilde{o} \tilde{e} είθνιαν άρπάσαι.

- Rem. 7. Proper names, even when an adjective agrees with them, do not commonly have the article; e. g. σοφὸς Σωκράτης, the wise Socrates. The article is also omitted with a proper name, when a noun in apposition having the article, follows it; e. g. Κροῖσος, ὁ τῶν Λυδῶν βασιλεύς. The names of rivers are usually placed, as adjectives, between the article and the word ποταμός; e. g. ὁ Πηνειὸς ποταμός, the river Peneus.
- 6. When adjectives and participles are used as substantives, they regularly (according to No. 2) take the article. The English, in such a case, either employs an adjective, used substantively, e. g. οί ἀγαθοί, the good, or a substantive, e. g. τὸ ἀγαθόν, the advantage, the good, o léyor, the speaker, or resolves the participle, which is equivalent to exeros os (is, qui), by he, who, which, etc. In Greek, this use of the participle, in all its tenses, is very frequent; e. g. Ο πλείστα ω φελων (= έχεινος ος ωφελεί) το χοινον μεγίστων τιμών άξιουται, he who (whoever) benefits the state most, is worthy of the highest honors; \dot{o} wheight \dot{o} ὸ κοινὸν μ. τ. ήξιώσατο; ὁ πλ. ώ φελήσων τ. κ. μ. τ. άξιωθήσεται. Πολλούς έξομεν τούς έτοίμως συναγωνιζομένους. But if the adjectives are to express only a part of the whole, the article is omitted; e. g. κακά καὶ αἰσγρὰ ἔπραξεν. The infinitive also has the article, when it is to be considered as a substantive; e. g. 70 γράφειν.
- 7. Älloi signifies others, oi älloi, the others, the rest, i. e. all besides those who have been mentioned; $\dot{\eta}$ äll $\dot{\eta}$ Ellás, the rest of Greece. Ersoos, alter, takes the article (\dot{o} ërsoos), to denote one of two definitely; so oi ërsooi, the one of two parties. Holoi signifies many, oi π olloi, the many, the multitude, the mass (in distinction from the parts of the whole); oi π leiovs, the greater part (in distinction from the smaller part of the whole); oi π leiovo, the most (of a preponderance in number).
- 8. The Greek can change adverbs of place and time, more seldom of quality, into adjectives or substantives, by prefixing the ar-

ticle. Is like manner, a preposition with its Case may be considered as an adjective.

Η άνω πόλις, the upper city; ὁ μεταξθ τόπος, the intervening place; οι ἐνθάδε ἄνθρωποι οι οι ἐνθάδε; ὁ νῦν βασιλεύς, οι πάλαι σοφοι ἀνόρες, οι τότε, ἡ αδροιον (εc. ἡμέρα), ὁ ἀεί, the over enduring; οι πάνυ τῶν στρατιωτῶν, the best of the soldiers; ἡ ἀγαν ἀμέλεια, the too great carelessness; ὁ πρὸς τοὸς Πέρσας πόλεμος, the Persian war; ἡ ἐν Χεβρονήσω τυραννίς.

- 9. When a substantive having the article has attributive expletives connected with it, viz. an adjective, adjective pronoun or numeral, a substantive in the genitive, an adverb, or a preposition with its Case (No. 8), then in respect to the position of the article, the two following cases must be distinguished:
- (a) The attributive is connected with its substantive so as to express a single idea; e. g. the good man the worthy; the wise man the sage, and denotes an object which is contrasted with others of the same kind, by means of the accompanying attributive. In this case, the attributive stands either between the article and the substantive, or is placed after the substantive with the article repeated.

Ο ἀγαθὸς ἀνήρ οτ ὁ ἀνήρ ὁ ἀγαθός (in opposition to the bad man); οἱ πλούσιοι πολίται οτ οἱ πολίται οἱ πλούσιοι (in opposition to the poor citizens); ὁ τῶν ᾿Αθηναίων ὁῆμος οτ ὁ ὅῆμος ὁ τῶν ᾿Αθηναίων (in opposition to another people); οἱ νῦν ἀνθρωποι οτ οἱ ἀνθρωποι οἱ νῦν; ὁ πρὸς τοὺς Πέρσας πόλεμος οτ ὁ πόλεμος ὁ πρὸς τοὺς Πέρσας (the Persian in opposition to other wars). In all these examples the emphasis is on the attributive: the good man, the rich citizens, the Athenian people, men of the present time, the Persian war.

(b) The attributive is not connected with its substantive to express a single idea, but is to be considered as the predicate of an abridged subordinate clause; here the attributive is not contrasted with another object of the same kind, but with itself, inasmuch as it is designed to show that an object is to be considered, in respect to a certain property, by itself, without reference to another. The English in this case uses the indefinite article with a singular substantive, but with a plural substantive, omits it entirely. Here the adjective without the article is placed either after the article and substantive, or before the article and substantive.

 ἀνθρώπους ἀγαπῶμεν, τοὺς δὰ κακοὺς μισοῦμεν). 'Ο βασιλεὺς ἡδέως χαρίζεται τοῖς πολίταις ἀ γ α ϑ ο ῖ ς, good citizens, i. e. if or because they are good; (on the contrary, τοῖς ἀγαθοῖς πολίταις οτ τοῖς πολίταις τοῖς ἀγαθοῖς, good citizens, iu distinction from bad citizens). 'Ο θεὸς τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσεν, God has implanted in man a soul, which is the most excellent or perfect. Ol ἐπὸ τοῦ ἡλίον καταλαμπόμενοι τὰ χρώματα μελάντερα ἔχουσιν, have a blacker skin; the blackness of the skin is the consequence of the καταλάμπεσθαι ὑπὸ τοῦ ἡλίον.

REM. 8. When a substantive with the article has a genitive connected with it, the position under (a) occurs, only when the substantive with its genitive forms a contrast with another object of the same kind; e. g. δ τῶν ᾿Αθηνωίων δῆμος or δ δημος δ των 'Αθηναίων (the Athenians, in contrast with another people); then the emphasis is on the genitive. On the contrary, the genitive without the article of the governing substantive is placed before or after that substantive, when this latter substantive expresses a part of what is denoted by the substantive in the genitive, the emphasis then being on the governing substantive; e. g. δ δημος τῶν 'Αθηναίων or τῶν 'Αθηναίων ὁ δῆμος, the people, and not the nobility.-When the genitive of substantive-pronouns is used instead of the possessive pronouns, the reflexives ἐαυτοῦ, σεαυτοῦ, etc. are placed according to No. 9, (a); e. g. δ ξμαντοῦ πατήρ or δ πατήρ δ ξμαντοῦ, etc.; but the simple personal pronouns μοῦ, σοῦ, etc. stand without the article, either after or before the substantive which has the article; e. g. ὁ πατήρ μου or μοῦ ὁ πατήρ, ὁ πατήρ σου or σοῦ ὁ πατήρ, ὁ πατήρ αὐτοῦ (αὐτῆς) or αὐτοῦ (αὐτῆς) ὁ πατήρ, my, thy, his (ejus) father, ὁ πατήρ ημῶν, ὑμῶν, αὐτῶν οι ἡμῶν, ὑμῶν, αὐτῶν ὁ πατήρ, our, your, their (corum) father. In the Sing. and Dual, the enclitic forms are always used.

Rem. 9. The difference between the two cases mentioned is very manifest with the adjectives $\mathring{a} \kappa \rho \circ \varsigma$, $\mu \acute{e} \sigma \circ \varsigma$, $\mathring{e} \sigma \chi \circ \tau \circ \varsigma$. When the position mentioned under (a) occurs, the substantive with its attribute forms a contrast with other objects of the same kind; e. g. $\mathring{\eta} \mu \acute{e} \tau \eta \pi \delta \lambda \iota \varsigma$, the middle city, in contrast with other cities; $\mathring{\eta} \acute{e} \sigma \chi \acute{a} \tau \eta \nu \mathring{\eta} \sigma \circ \varsigma$, the most remote island, in contrast with other islands. When, on the contrary, the position mentioned under (b) occurs, the substantive is contrasted with itself, since the attributive defines it more clearly. In this last case, we usually translate these adjectives into English by substantives, and the substantives with which they agree as though they were in the genitive; e. g. $\mathring{e}\pi \iota \tau \mathring{\varphi}$ $\mathring{\varphi} \rho \iota \iota \iota \iota \iota \iota \iota \iota \iota$ and $\mathring{\varphi} \iota \iota \iota \iota \iota \iota \iota \iota$ is the highest; $\mathring{e}\nu \iota \iota \iota \iota \iota \iota \iota$ $\mathring{e}\nu \iota \iota \iota \iota \iota$ $\mathring{e}\nu \iota \iota \iota \iota$ $\mathring{e}\nu \iota \iota \iota \iota$ $\mathring{e}\nu \iota \iota \iota$ $\mathring{e}\nu \iota \iota \iota$ $\mathring{e}\nu \iota \iota \iota$ $\mathring{e}\nu \iota \iota$ $\mathring{e}\nu \iota \iota$ $\mathring{e}\nu \iota \iota$ $\mathring{e}\nu \iota$ $\mathring{e$

Rem. 10. In like manner, the word μόνος has the position mentioned under (a), when it expresses an actual attributive explanation of its substantive; e. g. δ μόνος παῖς, the ONLY son; on the contrary, the position mentioned under (b), when it is a more definite explanation of the predicate; e. g. 'Ο παῖς μόνος οτ μόνος ὁ παῖς παῖζει, the boy plays alone (without company); whereas ὁ μόνος παῖς would mean, the ONLY boy plays.

10. Further; on the use of the article with a substantive which has an adjective agreeing with it, the following things are to be noted:

- (a) The article is used with a substantive which has an adjective pronoun connected with it, when the object is to be represented as a definite one; the adjective pronoun is then placed between the article and the substantive, e. g. ὁ ἐμὸς πατής; on the contrary, ἐμὸς ἀδελφός, a brother of mine (undetermined which), ἐμὸς παῖς, a child of mine, but ὁ ἐμὸς παῖς, my child, a definite one, or the only one.
- (b) The article is used with a substantive, with which τοιοῦτος, τοιός δε, τοσοῦτος, τηλικοῦτος, agree, when the quality or quantity designated by these, is to be considered as belonging to a definite object, or to a whole class of objects previously named. The article commonly stands before the pronoun and substantive; e. g. ὁ τοιοῦτος ἀνὴρ θαυμαστός ἐστιν, τὰ τοιαῦτα πράγματα καλά ἐστιν. On the contrary, the article must be omitted, when the object is indefinite, any one of those who are of such a nature, or are so great; e. g. τοιοῦτον ἄνδρα οὐκ ᾶν ἐπαινοίης, you would not praise such a man.
- (c) When $\pi \tilde{\alpha} s$, $\pi \acute{\alpha} r r s s$ belong to a substantive, the following cases must be distinguished:
- (a) When the idea expressed by the substantive is considered as altogether a general one, the article is not used; e. g. $n\tilde{\alpha}s$ $\tilde{\alpha}r\partial \rho\omega$ -nos, every man, i. e. every one to whom the predicate man belongs, $n\tilde{\alpha}rtss$ $\tilde{\alpha}r\partial \rho\omega nos$, all men. Here, $n\tilde{\alpha}s$ in the singular, generally signifies each, every.
- (β) When the substantive to which $\pi\tilde{\alpha}_{\mathcal{S}}$, $\pi\acute{\alpha}rre_{\mathcal{S}}$ belong, is to be considered as a whole in distinction from its parts, it takes the article, which is placed according to No. 9, (a); e. g. $\mathring{\eta}$ $\pi \tilde{\alpha} \sigma \alpha \gamma \tilde{\eta}$, the whole earth, of $\pi\acute{\alpha}rre_{\mathcal{S}}$ $\pi o\lambda \tilde{\iota}r\alpha\iota$, all the citizens without exception, the citizens as a whole or body. This usage is more seldom than that under (α). The same construction occurs also with $\mathring{o}\lambda o_{\mathcal{S}}$, but it is still more rare than with $\pi \tilde{\alpha}_{\mathcal{S}}$. Here the singular $\pi \tilde{\alpha}_{\mathcal{S}}$ always has the sense of the whole, all.
- (γ) When πας is joined with a definite object having the article, merely for the purpose of a more full explanation, but without any special emphasis, its position is according to No. 9, (b); e. g. of στρατιώται είλον τὸ στρατόπεδον ἄπαν οι ἄπαν τὸ στρα τόπεδον; οἱ στρατιώται πάντες οι πάντες οἱ στρατιώται πάντες οι πάντες οἱ στρατιώται καίντες οι πάντες οἱ στρατιώται καίντες. This is by far the most frequent use of πας, πάντες. The word ὅλος also is usually constructed in the same manner, when connected with a substantive having the arti-

- cle; e. g. διὰ τὴν πολιν ὅλην οτ διὰ ὅλην τὴν πόλιν, through the whole city, i. e. simply through the city (not διὰ τὴν ὅλην πόλιν, which would signify through the WHOLE city).
- (d) When εκαστος, each, every, belongs to a substantive, the article is omitted, as with πας in the sense of each, every, when the idea expressed by the substantive is considered as altogether general; e. g. καθ έκάστην ἡμέραν, every day, on all days; when, on the contrary, the idea contained in the substantive is to be made prominent, then the article is joined with it, and is always placed according to No. 9, (b); e. g. κατὰ τὴν ἡμέραν ἐκάστην, or usually καθ ἐκάστην τὴν ἡμέραν, every single, individual day.
- (e) When ἐχάτερος, each of two, ἄμφω and ἀμφότερος, both, belong to a substantive, the article is always used, since here only two known, therefore definite objects can be spoken of. The article is here placed according to No. 9, (b); e. g. ἐπὶ τῶν πλευ-ρῶν ἐχατέρων οι ἐπὶ ἐχατέρων τῶν πλευρῶν, τὰ ὧτα ἀμφύτερα οι ἀμφότερα τὰ ὧτα, ἀμφοῖν τοῖν χεροῖν οι τοῖν χεροῖν ἀμφοῖν.
- (f) When a cardinal number belongs to a substantive, the article is omitted, if the idea expressed by the substantive is indefinite; e. g. τρεῖς ἄτδρες ἦλθον; the substantive, on the contrary, takes the article which is placed,—(a) according to No. 9, (a), when the substantive with which the numeral agrees, contains the idea of a united whole; e. g. οἱ τῶν βασιλέων οἰνοχόοι διδόασι τοῖς τρισὶ δακτύλοις ὀχοῦντες τὴν φιάλην, i. e. with the three fingers (the three generally used); indeed the article is very frequently used, when a preceding substantive without the article, but with a cardinal agreeing with it, is afterwards referred to;—(β) according to No. 9, (b), when the numeral is joined with a definite object merely to define it more explicitly, without any special emphasis; e. g. ἐμαχέσαντο οἱ μετὰ Περικλέους ὁπλῖται χίλιοι οι χίλιοι οἱ μετὰ Π. ὁπλῖται.
- (g) Further; substantives to which the demonstratives ουτος, οδε, ἐκεῖνος and αυτός, ipse, belong, also regularly take the article; but the article has only the position of No. 9, (b); e. g.

ούτος ο ανήρ οτ ο ανήρ ούτος, not ο ούτος ανήρ,

ήδε ή γνώμη or ή γνώμη ήδε,

έκεινος ο ανήρ or ο ανήρ έκεινος,

αὐτὸς ὁ βασιλεύς or ὁ βασιλεὺς αὐτός, but ὁ αὐτὸς βασιλεύς signifies the same king.

Rem. 11. The article is omitted,—(a) when the pronoun is the subject, but the substantive the predicate; e. g. abth both avoid apeth, this is the virtue of the man; so there is a difference between $\tau \circ \iota \tau \circ \iota$ disagnály $\chi \rho \circ \iota \tau \circ \iota$, they have this teacher, and $\tau \circ \iota \tau \circ \iota$ disagnály $\chi \rho \circ \iota$, they have this man as or for a teacher;—(b) when the substantive is a proper name; e. g. $\circ \iota \tau \circ \varsigma$, $\iota \iota \circ \iota \circ \varsigma$ a $\iota \circ \iota \circ \varsigma$ and $\iota \circ \iota \circ \iota$.

LXXVIII. Exercises on § 148.

Avarice is (the) root of every vice. Good education is (the) source and root of excellence. Wisdom is worthy of all diligence. Man has understanding. Strive, O young man, after wisdom. A kid, standing upon $(k\pi i, w. qen.)$ a house, reviled, when he saw a wolf passing by, and railed at him. But the wolf said: Ho there,* you do not revile me, but the place. An honorable war is better (more desirable) than a shameful peace. Too great ease is sometimes injurious. In the war against $(\pi\rho\delta\varsigma)$ the Persians, the Greeks showed themselves very brave. The Athenians, persuaded by Alcibiades to strive (aor.) for power upon (κατά, w. acc.) the sea, lost (aor.) even their dominion upon the land. The wealth of Tantalus and the dominion of Pelops and the power of Eurystheus are celebrated by the ancient poets. The halcyon, a sea-bird, utters a mournful cry. Those who were born of the same parents and have grown up in the same house and have been beloved by the same parents, those indeed $(\delta \hat{\eta})$ are of all the most intimate. Thy mind directs thy body, as it chooses. I saw thy friend. Through the park in Celaenae flows the river Maeander. On the top of the tree sits a bird. On (κατά, w. acc.) Caucasus is a rock, that has (part.) a circumference of ten stadia. The city lies on $(\dot{\epsilon}\nu)$ the edge of the island. The words of those, who (of av, w. subj.) practise truth, often avail more than the violence of others. If $(\dot{\epsilon}\dot{a}\nu, w. subj.)$ such men promise one anything, they perform nothing less than others who immediately give. The earth bears and nourishes everything fair and everything good. Among all men it is an established custom, that (acc. w. enf.) the elder begin every word and work. The generals resolved to put to death (aor.) not only those (the) present, but all the Mytilenaeans. Most of the cities sent, every year, (as) a memorial of former kindness, the first fruits of their grain to the Athenians. Every day, deserters came to Cyrus. Mysus came in, holding in each of his two hands a small shield. The peltastae ran (aor.) to $(\ell\pi\ell, w. acc.)$ each of the two wings. When Darius was sick and expecting the end of (his) life, he desired that (acc. w. inf.) both his sons might be present before him (sibi). Both the ears of the slave were bored through. Both the cities were destroyed by the enemy. These works are very agreeable to me. That man is very wise. Dionysius, the tyrant of Syracuse, founded in Sicily a city directly (αυτός) under the mountain of Aetna, and named it Adranum. According to these laws the judge decides. This is a sufficient defence. This is true justice. Not only the soldiers, but the king himself fought very bravely This they employ (as) a mere pretence. This Charmides recently met me. dancing. Cyrus sent to Cilicia the soldiers, that Menon had, and Menon, the Thessalian, himself. The time of maturity for (dat.) woman is twenty years, for man, thirty years. The three cities lying on $(\pi a \rho a, w. acc.)$ the sea were destroyed by the enemy.

^{* &#}x27;Ω οὐτος.

§ 149. Classes of Verbs.

The predicate or verb, in reference to the subject, can be expressed in different ways. Hence arise different classes of verbs, which are indicated by different forms.

- The subject appears as active; e. g. ὁ παῖς γ ρ ά φει, τὸ ἄνσος θ άλλει.—The active form, however, has a two-fold signification:
 - (a) Transitive, when the object to which the action is directed, is in the accusative, and therefore receives the action; e. g. τύπτω τὸν παῖδα, γράφω τὴν ἐπιστολήν.—Transitive verb.
 - (β) Intransitive, when the action is either confined to the subject, e. g. τὸ ἄνθος θάλλει, or when the verb has an object in the Gen. or Dat., or is constructed with a preposition; e. g. ἐπι-θυμῶ τῆς ἀφετῆς, χαίρω τῆ σοφία, ἔρχομαι εἰς τὴν πόλιν.—Intransitive verb.
- 2. Again, the subject performs an action which is reflected on itself; hence the subject is at the same time the object of the action, i. e. the actor and the receiver of the action are the same; e. g. τύπτομαι, I strike myself, βουλεύομαι, I advise myself.—Middle or reflexive verb.
- Rem. 1. When the reflexive action is performed by two or more subjects on each other, e. g. τύπτονται, they strike each other, διακελεύονται, they encourage each other, it is called a reciprocal action, and the verb a reciprocal verb.
- 3. Lastly, the subject appears as receiving the action; e. g. of στρατιώται ὑπὸ τῶν πολεμίων ἐδιώχθησαν, the soldiers were pursued. Passive verb.
- REM. 2. The Act. and Mid. have complete forms. For the Pass., the Greek has only two tenses, viz. the Fut. and Aor. All the other forms are indicated by the Mid., inasmuch as the passive action was considered as a reflexive one.

§ 150. Remarks on the Classes of Verbs.

1. Many active verbs, especially such as express motion, besides a transitive signification, have also an intransitive or reflexive sense. (Comp. the English expressions, I move [Intrans.] and I move the book [Trans.], the tree breaks [Intrans.] and the ice breaks the trees [Trans.], and the Latin vertere, mutare, declinare); thus, e. g. ἀνάγειν, to draw back, regredi, διάγειν, to continue, perstare, ἐλαύνειν, to ride, ἐμβάλ-λειν and εἰςβάλλειν, to fall into or upon, ἐκβάλλειν, to spring forth, ἀποκλίνοιν, declinare, τρέπειν, like vertere, στρέφειν, like mutare,

έχειν in connection with adverbs, e. g. εν, κακῶς έχειν, bime, male se habere, τελευτάν, to end, to die, and many others.

2. Several active verbs with a transitive signification, which form both Aorists, have in the first Aor. a transitive signification, but in the second Aor. an intransitive:

δύω, to wrap up, first Aor. Εδθσα, I urapped up, second Aor. Εδθν, I went in, down, lot $\eta \mu$, to place, "Εστησα, I placed, "Εστην, I stood, ψίω, to produce, "Εφθσα, I produced, "Εφθν, I was produced, σκέλλω, to make dry, "(Εσκηλα, Poet. I made dry), "Εσκλην, I withered.

So several active verbs with a transitive signification, which form both Perfects, have in the first Perf. a transitive signification, but in the second an intransitive:

kyeipω, to awake, first Pl. έγήγερκα, I have awakened, second Pl. έγρήγορα, I am awake, δλλύμι, to destroy, " δλώλεκα, I have destroyed, " δλωλα, I have perished, πείθω, to persuade, " πέπεικα, I have persuaded, " πέποιθα, I trust.

Moreover, some second Perfects of transitive verbs which do not form a first Perf., have an intransitive signification; e. g. ἄγνυμ, to break, second Perf. ἔᾶγα, I am broken, πήγνυμ, to fasten, πέπηγα, I am fastened or stand fast, ῥήγνυμ, to rend, ἔρἡωγα, I am rent, σήπω, to make rotten, σέσηπα, I am rotten, τήκω, to smelt, e. g. iron, τέτηπα, I am smelted, φαίνω, to show, πέφηνα, I appear.

- 3. On the signification and use of the middle form, the following are to be noted:
- (a) The middle denotes first, an action which the subject performs directly upon itself, where in English we use the active verb and the accusative of the reflexive pronoun; e. g. zvazouas, I strike myself, έτυψάμην, I struck myself, τύψομαι, I shall strike myself. This use of the middle is rare. Here belong the following verbs which are presented in the agrist-form: ἀπέχω, to keep from, ἀποσγέσθαι, to keep one's self from, to abstain from; απάγξαι τινά, to strangle, to hang some one, ἀπάγξασθαι, to strangle or hang one's self; τύψασθαι, κόψασθαι, to strike one's self; ἐπιβαλέσθαι τινί, to throw or place one's self upon something, to apply one's self to something; παύσασθαι, to cease (from παύω, to cause to cease); δείξασθαι, to show one's self; particularly verbs which express an action performed by the subject on his own body: lougastat (to wash one's self), νίψασθαι, άλείψασθαι, χρίσασθαι, γυμνάσθαι, καλύψασθαι, κοσμήσασθαι, ενδύσασθαι, εκδύσασθαι, κείρασθαι, σεεφανώσασθαι, and the like. With the exception of the above verbs and some others, this reflexive relation is commonly expressed by the active form with the accusative of the reflexive propoun; e. g. incuser

ἐωντόν, ἀναρτῷν ἐωντόν, to make himself dependent on, ἀποκρύπτειν ἑωντόν, ἐθίζειν ἑωντόν, παρέχειν ἑωντόν, ἀπολύειν ἑωντόν, to free himself, ἀποσφάττειν ἑωντόν, ἀποκτείνειν ἐωντόν. Then the middle form has the signification of the passive, thus, ἐπαινεῖσθαι, ἀποκτείνεσθαι, ἀποσφάττεσθαι, laudari, interfici, jugulari ab alio, and also has a passive form for its Aorist and Future.

- REM. 1. In all the middle verbs mentioned above, the action is such as does not necessarily refer to the subject; for I can, e. g. as well wash another as myself. But the action may be such as necessarily refers to the subject, inasmuch as the subject which performs the action, must be considered the same as the object which receives the action; then the middle form expresses the simple idea of an intransitive action; this is a frequent use of the middle. Here belong particularly very many verbs which express an act or perception of the mind. Only a very few verbs of this kind have their Aor. with a middle form; e. g. φυλάξασθαι, to guard one's self, to beware (φυλάξαι τινά, to guard any one), βουλεύσασθαι, to advise one's self (βουλεῦσαί τινι, to advise any one), γεύσασθαι, to taste (Act., to cause to taste); on the contrary, most verbs of this kind have their Aor. with a passive form, but have the future in the middle form; e.g. άναμνησθηναι, άναμνήσεσθαι, to remind one's self, to remember, recordari (άναμνησαί τινα, to remind any one), αlσχυνθηναι, αlσχυνείσθαι, to be ashamed (alσχῦναί τινα, to make ashamed), φοβηθηναι, φοβήσεσθαι, to fear (φοβήσαί τινα, to make Ifraid, terrere), πορευθήναι, πορεύσεσθαι, to go, proficisci (πορεύσαί τινα, to cause me to go, to convey one), περαιωθηναι, περαιώσεσθαι (ποταμόν), to pass over, (πεσαιωσαί τινα, to cause to pass over, trajicere), πλαγχθηναι, πλάγξεσθαι, to wander about, circumvagari (πλάγξαι τινά, to cause to wander), άνιαθηναι, άνιάσεσθαι, to afflict one's self, to be grieved (aviacai riva, to afflict any one); also diahudinai, διακριθήναι, to separate one's self, discedere, ἀπαλλαγήναι, abire, κοιμηθήναι, to eleep, φανήναι, apparere, παγήναι, to congeal, ἐπαρθήναι, to raise one's self, and many others.
- (b) In the second place, the middle form denotes an action which the subject performs on an object belonging to itself, on one connected with itself or standing in an intimate relation with it. In English, we commonly use here either a possessive pronoun or a preposition with a personal pronoun; e. g. τύπτομαι, ἐτυψάμην τὴν κεφαλήν, I strike, struck my head (τύπτειν κ., to strike the head of another), λούσασθαι τοὺς πόδας, to wash one's own feet (λούειν τ. π., to wash the feet of another), ἀποκρύψασθαι τὰ ἐαντοῦ, to conceal one's own affairs; καταστρέψασθαι γῆν, sibi subjicere terram, to subjugate land for one's self, ἀπολύσασθαί τινα, sibi devincire, to make dependent on one's welf, ἀπολύσασθαί τινα, to loosen for one's self, to redeem, πορίσασθαί τι, sibi aliquid comparare, to procure for one's self (πυρίζει» τί τινι, alii aliquid comparare, to procure something for another), κτήσασθαί τι, παρασκευάσασθαί τι, sibi comparare, to

aequire, prepare for one's self; ἀμύνασθαι τοὺς πολεμίους, propulsare a se hostes, to keep off the enemy from one's self, ἀπώσασθαι κακά, a se propulsare mala. This use of the middle is much the most frequent.

- Rem. 2. As the active can be used, when the subject does not itself perform an action, but causes it to be done by another, e. g. 'Aléfavôpoς την πόλιν κατέσκαψεν, caused the city to be destroyed, so also can the middle be used to express the same idea, yet with this difference, that with the middle the action always refers in some way to the subject; e. g. δ πατηρ τους παίδας εδιδάξατο, which either signifies, the father educated his own children, or, if it is clear from the context, he caused them to be educated; κείρασθαι, to shave one's self or to get one's self shaved; 'Aργείοι έαυτῶν εἰκόνας ποιησάμενοι ἀνέθεσαν εἰς Δελφούς. Παραθέσθαι τράπεζαν, to set a table before one's self, or have it set before one's self.
- Rem. 3. The middle form is often used to express reciprocal actions (see § 149, Rem. 1). This is particularly the case with verbs signifying to contend, vie with, converse with, embrace, salute, to make an agreement or compact; e. g. μάχεσθαι, to fight with, ἀμιλλάσθαι, to contend with, ἀγωνίζεσθαι, to strive, ὁιαλέγεσθαι, to converse with, ἀσπάζεσθαι, to salute, ταῦτα συντίθεσθαι, mutually to agree on these points, σπονδὰς σπένδεσθαι or ποιεῖσθαι, to make a treaty (σπονδὰς ποιεῖν signifying to make a libation). So also, where the action is not strictly reciprocal, but where the idea expressed by the verb necessarily supposes two persons or two parties, as in questions and answers; e. g. πυνθάνεσθαι and έρεσθαι, to inquire, ἀποκρίνεσθαι and ἀπαμείβετθαι, to answer, συμβονλεύεσθαι, to consult with one, ask his advice, and ἀνακοινοῦσθαι, to consult one (ἀνακοινοῦν being especially used of consulting oracles).
- 4. From the reflexive signification of the middle, the passive is derived. Here the subject permits the action to be performed by another upon itself. Hence the subject of a passive verb always appears as the receiver of an action; e. g. μαστιγοῦμαι, ζημιοῦμαι (ὑπό τινος), I receive blows, punishment, I let myself be struck, punished = I am struck, punished (by some one); βλάπτομαι, ἀδικοῦμαι, I suffer injury, injustice; διδάσκομαι, I let myself be instructed, I receive instruction, I learn, hence ὑπό τινος, from some one = doceor ab aliquo; πείθομαι, I persuade myself, or I permit myself to be persuaded, ὑπό τινος, by some one = I am persuaded.
- 5. For two tenses, however, viz. the Fut. and Aor., there are separate forms to express a passive action; yet the Aor. Pass. (see Rem. 2,) of many reflexive and intransitive verbs, is used instead of the middle; all the other tenses are expressed by the middle form. Hence the rule: the Fut. and Aor. Mid. have a reflexive or intransitive signification, not passive, inasmuch as there are separate forms for the Fut. and Aor. Pass.; all the other tenses of the middle are used at the same time to denote the passive also.

- Rem. 4. The cause or author of the passive condition or state, is expressed by the preposition $i\pi\delta$ with the Gen.; e. g. Ol στρατιῶται $i\pi\delta$ τῶν π ολεμίων εδιώχθησαν, the soldiers were pursued by the enemy. Instead of $i\pi\delta$, π ρός with the Gen. is used, when at the same time the strong and direct influence of a person, is to be denoted; e. g. $i\pi\mu\delta$ ceθαι, $i\delta$ ceε $i\pi\delta$ αι $i\pi\delta$ ρός τινος; also $i\pi\delta$ ρ with the Gen. is used, when the author is, at the same time, to be represented as the person from whose vicinity or neighborhood, or through whose means internal or external the action has come; hence especially with $i\pi\delta$ e $i\pi\delta$ αι, δίδοσαι, $i\pi\delta$ e $i\pi\delta$ αι, $i\pi\delta$ e $i\pi\delta$ e $i\pi\delta$ αι, $i\pi\delta$ e $i\pi\delta$
- 6. It is a peculiarity of the Greek, that not merely the active of transitive verbs governing an accusative, may be changed into the personal passive, but also the active of intransitive verbs governing the Dat. or Gen.
- Φ ο ν ο \bar{v} μ α ι υπό τινος, I am envied by some one, invidetur mihi ab aliquo (from φθονεῖν, τινι, invidere alicui). Η ιστεύο μ α ι, άπιστο \bar{v} μ α ι υπό τινος, creditur, non creditur mihi ab aliquo (from πιστεύειν, άπιστεῖν τινι). Καὶ ἐπιβουλεύειν οντες, καὶ ἐπιβουλε ν \bar{v} μ ε ν ο ι διάξουσι πάντα τον χρόνον (from ἐπιβουλεύειν τινί). 'Ασκεῖται τὸ ἀεὶ τιμώμενον, ά μ ε λ ε \bar{v} τι α ι δὲ τὸ ἀτιμαζόμενον (from ἀμελεῖν τινος). Βο ἄρχο μ α ι, κρατο \bar{v} μ α ι, καταφρονο \bar{v} μ α ι ὑπό τινος (from ἀρχειν, κρατεῖν, καταφρονεῖν τινος).
- REM. 5. Deponents (§ 118, Rem.) are merely verbs, which have only the middle form, and a reflexive or intransitive signification.

LXXIX. Exercises on §§ 149, 150.

Cyrus, (as he was) riding by, cried out to Clearchus, to lead the army against (κατά, w. acc.) the centre of the enemy. The river Acheron, which (part.) flows through Thesprotia, falls into the Acherusian lake. Cyrus died fighting very bravely (aor.). The general commanded the soldiers to go forward, until they should engage (opt. aor.) with Cyrus. In the third year of the Peloponnesian war, Lesbos revolted from the Athenians. The Athenians say that (acc. w. inf.) the first men were born in (= out of) Attica. When the soldiers slept, the general was awake. Nothing among men, neither good nor evil, has a (§ 148, 9, b) steadfast order. The wicked are pale from anxiety, and lean (= dried up) in body. Antisthenes prided himself, that (part.) he always showed his garment torn. Troy was taken by the Greeks. Some came, after (aor. part.) they had exercised and anointed themselves, others, after they had bathed. Beware of the flatterer. Abstain from intercourse with bad men. The youths had adorned themselves with garlands. The Sphinx flung herself from the height. Ajax killed himself in a fit of madness (aor. part.). Those whom (of av, w. subj.) men fear (aor.) very much, they cannot look in the face, even if they encourage (them).* Xerxes, after the sea-fight at (περί, w. acc.) Salamis, departed (acr.)

with a part of his force from Europe. The soldiers separated. Agesilans travelled (aor.) from Sparta into Asia. Ulysses wandered about (aor.), ten years. Ninus, the king of the Assyrians, collected (acr.) a respectable army, and made (for himself) an alliance with (πρός, w. acc.) Ariaeus, the king of the Arabians. The combatants anointed (aor.) their bodies with oil. What thou hast not $(\mu \dot{\gamma})$ laid up (aor. mid.), take not. When Alexander took (aor.) the city of the Thebans, he sold (aor.) all the freemen. The Platacans repelled the attacks of the Thebans, wherever they met (opt.) (them). Fair is the man, who (port.) has adorned his mind with culture. Beside necessary evils, men themselves provide themselves yet others. The soldiers held (aor.) their shields before them. Always lay up for thyself travelling-money for (els) old age. If (part.) thou hast acquired reflection, thou wilt neither strive after riches, nor reproach poverty. Intelligent parents have their children educated. Darius caused a stone monument to be made (part. aor.), and erected it (aor.). If we keep off (part.) the enemy, we shall possess the city free and little exposed (pres.) to stratagems. A government that (part.) has been neglected (aor.) and begun to degenerate (taken a transition to $[\ell\pi\ell, w. acc.]$ the bad), is hard to restore again. Hate flatterers (part.) as deceivers (part.); for both injure those who trust them (acr.). It is burdensome to be governed by a bad man.

§ 151. Tenses and Modes.

- 1. Tenses denote the time of the predicate, which is represented either as present, future or past; e. g. the rose blooms, will bloom, bloomed.
- 2. Modes denote the manner of representing the affirmation contained in the predicate; i. e. the relation of the subject to the predicate is represented either as an actual fact, as a conception, or as a direct expression of the will. The mode which expresses a fact, e. g. the rose blooms, is called the Indicative; that which denotes a conception, e. g. the rose may bloom, the Subjunctive; the mode which denotes the direct expression of the will, the Imperative, e. g. give.

§ 152. A. More Particular View of the Tenses.

- 1. The tenses may be divided, in accordance with their form and meaning, into two classes, namely, (a) into Principal tenses, which, both in the Ind. and Subj., always indicate something present or future;—(b) into Historical tenses, which, in the Ind. always denote something past, in the Subj. (Optative), sometimes that which is past, and sometimes that which is present or future.
 - 2. The Principal tenses are the following:
 - (a) The Present, (a) Indicative, e. g. γράφομεν, acribinus; (β) Subjunctive.
 e. g. γράφωμεν, acribanus;

- (b) The Perfect. (a) Indicative, e. g. γεγράφαμεν, scripsimus; (β) Subjunctive,
 e. g. γεγράφωμεν, scripserimus;
- (c) The Future, Indicative, c. g. ypichouev, scribemus, we shall write;
- (d) The Future Perfect, Indicative, e. g. βεβουλεύσομαι, I shall have advised myself, I shall deliberate, I shall be advised.
- 8. The Historical tenses are the following:
- (a) The Aorist, (a) Indicative, c. g. εγραψα, I wrote; (β) Optative, c. g. γράψαιμι, I might write, or I might have written;
- (b) The Imperfect, (a) Indicative, e. g. εγραφου, scribebam; (β) Optative, e. g. γράφοιμι, scriberem;
- (c) The Pluperfect, (a) Indicative, e. g. ἐγεγράφειν, scripseram; (β) Optative,
 c. g. γεγράφοιμι, scripsissem;
- (d) The Optative of the simple Future, c. g. γράψοιμι, I would write, and of the Fut. Perf., e. g. βεβουλευσοίμην, I should have deliberated, or have been advised; e. g. ὁ ἄγγελος έλεγεν, ὅτι οἱ πολέμιοι νική σοιεν, the messenger said, that the enemy would conquer; ἐλεγεν, ὅτι πάντα ὑπὸ τοῦ στρατηγοῦ εὐ βεβουλεύσοιτο, he said that everything would be well planned by the general.
- 4. The present indicative represents the action in the time present to the speaker. The present is often used in the narration of past events, since in a vivid representation, what is past is viewed as present. This is called the Historical Present.

Ταύτην τὴν τάφρον βασιλεὸς μέγας ποιεί ἀντὶ ἐρύματος, ἐπειδὴ πυν δ άνεται Κῦρον προςελαύνοντα. Ἡν τις Πριαμιδῶν νεώτατος Πολύδωρος, Ἐκάβης παῖς, ὃν ἐκ Τροίας ἐμοὶ πατὴρ δίδωσι Πρίαμος ἐν δόμοις τρέφειν.

- Rem. 1. The present $el\mu\iota$ (to go) with its compounds, has a future signiffication, in the Ind. and Subj., I shall go; the Inf. and present Part. have both a present and future signification; e. g. obx ebody à ϕ $\dot{\eta}\sigma\omega$ abody obd å π el $\mu\iota$ (abido), à $\lambda\lambda'$ è ρ $\dot{\eta}\sigma\sigma$ μ al abody kal è ξ et $\dot{\tau}$ $\dot{\omega}$ wal è $\lambda\xi'$ ξ . Comp. § 137, Rem. 3.—Ol χ o μ al and $\dot{\eta}$ kw with present forms, are often translated in English by perfects, namely, ol χ o μ al, I have departed, and $\dot{\eta}$ kw, I have come; get ol χ o μ al, properly means, I am gone, and $\dot{\eta}$ kw, I am here (adsum); e. g. My $\lambda\nu$ moũ, δ th ' $\lambda\rho$ aoπag ol χ et al elg tody π ole μ aoly, that A is gone (= transfugit) to the enemy. 'H kw ν ekpāv keud μ ava kal σκότου πύλας λ lπών. 'T μ elg μ oλις άφικνεισθε, δποι $\dot{\eta}$ μείς π άλαι $\dot{\eta}$ ko μ εν (have come).
- 5. The perfect indicative represents a past action in time present to the speaker. The action appears as one completed in time present to the speaker.

Υέγραφα την επιστολήν, I have written a letter, the letter is now written, it being immaterial whether it was written just now or a long time ago; η πύλις έπτισται, the city is now built, now stands there built.

REM. 2. Many Greek perfects are translated into English by the present tense; in this case a condition or state occasioned by the completion of the action is denoted; e. g. ôtôepat (I have been bound), I am now in a bound state, am bound;

τέθνηκα (I have died), I am dead; πέφηνα (I have shown nyself, I appear, olbu, novi (I have seen), I know, τέθηλα (I have bloomed), I am blooming, πέποιθα (I have convinced or persuaded myself), I trust, βέβηκα (I have stepped out), I go, μέμνημαι, memini (I have reminded myself), I am mindful, κέκτημαι (I have acquired for myself), I possess, κέκλημαι (I have been called), I am called, and many others. Where the perfect is translated by a present, the Plup is translated by an Imp.; e. g. ἐπεφήνειν, I appeared.

6. The future indicative denotes an action as future in relation to the present time of the speaker. The Greeks very often use the Fut. Ind. in subordinate clauses, even after an Historical tense, to express that which should, must or may be, where the Latin employs the Subj.; the other forms of the Fut., particularly the Part., are also so used.

Νόμους υπάρξαι δεὶ τοιούτους, δι' ἀν τοῖς μὲν ἀγαθοῖς ἐντιμος καὶ ἐλεύθερος ο βίος παρασκενασθήσεται (might be obtained), τοῖς δὲ κακοῖς ταπεινός τε καὶ ἀλγεινός καὶ ἀβίωτος ὁ αἰων ἐπανακείσεται. Ἡγεμόνας ἔλαβον οἱ στρατιῶται, οἱ αὐτοὺς ἄξονσιν (should lead), ἔνθεν ἔξονσι (might obtain) τὰ ἐπιτήδεια.

7. The future perfect indicative represents the action as past (completed) in the future, in relation to the present time of the speaker.

Καὶ τοῖς κακοῖς με μίξεται ἐσθλά, the good shall have been mixed with evil. Ή πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῷ φύλαξ ὁ τούτων ἐπιστήμων. The Fut. Perf. of those verbs whose perfects are translated by the present (see Rem. 2), must then be translated by the simple future; e.g. μεμνήσομαι, meminero (I shall have reminded myself), I shall be mindful.

- Rem. 3. The Fut. Perf. is used in Greek, only in principal clauses, and in subordinate clauses introduced by $\delta\tau\iota$ and $\dot{\omega}\varsigma$ (that). In all other subordinate clauses, the Subj. Aor. (more seldom the Perf.) in connection with a conjunction compounded of $\dot{\alpha}\nu$, e. g. $\dot{\epsilon}\dot{\alpha}\nu$, $\dot{\epsilon}\dot{\pi}\dot{\alpha}\nu$, $\dot{\epsilon}\dot{\tau}\dot{\alpha}\nu$, $\delta\tau\dot{\alpha}\nu$, $\delta\tau\dot{\alpha}\nu$, $\delta\tau\dot{\alpha}\nu$, $\delta\tau\dot{\alpha}\nu$, $\delta\tau\dot{\alpha}\nu$, etc., is used instead of the Fut. Perf.; e. g. $\dot{\epsilon}\dot{\alpha}\nu$ $\tauo\tilde{\nu}\tauo$ $\lambda\dot{\epsilon}\xi\eta\varsigma$, si hoc divers, if you shall have said thus.
- 8. The agrist indicative expresses past time, in a wholly indefinite manner, without any additional relation; e. g. ἔγραψα, I wrote, Κῦρος πολλὰ ἔθνη ἐνίκησεν. It thus stands in contrast with the other tenses which express past time; still, since it indicates past time indefinitely, it may be used instead of either of these tenses.
- The imperfect indicative represents an action as past, but always in relation to another past time.

 ληνες έμάχοντο. Τότε (or έν ταύτη τη μάχη) οί Έλληνες θαφραλεώτατα έμάχοντο.

- 10. Hence the Aor. Ind. is used in historical narration, in order to indicate the principal events, while the Impf. is used to denote the accompanying circumstances. The Aor. narrates, the Impf. describes and paints; the Aor. denotes a single, momentary action, the Impf. a continued action.

Τοὺς πελταστὰς ἐδέξαντο οἱ βάρβαροι καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἡ σαν οἱ ὁπλῖται, ἐτράποντο· καὶ οἱ πελτασταὶ εὐθὺς εἰποντο. Ό δὲ Κλέαρχος ἐταράχθη καὶ ἐφοβεῖτο, and C. was terrified (a single, momentary act) and feared (continued act).

- Rem. 5. The Aor. Ind. is often used in general propositions, which express a fact borrowed from experience; the verb is then translated by an English Pres. or by is wont or is accustomed, with the Inf.; e. g. $K\acute{a}\lambda\lambda\rho\varsigma$ \hbar $\chi\rho\acute{a}\nu$ \acute{a} ν \acute{a} \acute{a}
- 11. The pluperfect represents an action as completed before another past action.

Έπειδη οί Έλληνες έπεληλύθεσαν (had come), οί πολέμιοι ἀπεπεφεύγεσαν (had fled). "Οτε οἱ σύμμαχοι ἐπλησίαζον, οἱ 'Αθηναὶοι τοὺς Πέρσας ἐνενική κεσαν. 'Εγεγράφειν την ἐπιστολήν (sc. when the friend came).

- Rem. 6. It is to be noticed, that where the relation of one past time to another is readily seen from the connection, and no special emphasis belongs to it, the Greeks commonly use the Aor. instead of the Plup.; e. g. $\dot{\epsilon}\pi\epsilon i\partial\eta$ of $\dot{\epsilon}E\lambda\lambda\eta\nu\epsilon\varsigma$ $\dot{\epsilon}\pi\bar{\eta}\lambda\vartheta o\nu$, of $\pio\lambda\dot{\epsilon}\mu\omega$ instead of the Aor. is often used instead of the Perf. even, when the relation of the past to the present does not require to be particularly indicated.
- 12. As the Aor. Ind. expresses a past action as independent and completed, and as the Impf. Ind., on the contrary, represents an action in its duration and progress, (since it always refers to a past action which is related to another past action, being used in description and delineation,) so the subordinate modes of the Aor., viz. the Subj., Opt. and Imp., together with the Aor. Inf. and Part., are used when the action is represented by itself, as completed; on the contrary, the subordinate modes of the Pres., together with the

Pres. Inf. and Part., and also the Opt. Impf., are used, when the speaker would describe an action in its duration and progress. In this manner the following forms stand contrasted:

- (a) The Aor. Subj. and the Pres. Subj.; e. g. φύγωμεν and φεύγωμεν, let us fly; λέγω, lva μάθης and lva μανθάνης, that you may learn;
- (b) The Aor. Imp. and the Pres. Imp.; e. g. φύγε and φεῦγε, fly; δός and δίδου μοι τὸ βιβλίου, give;
- (c) The Aor. Inf. and the Pres. Inf.; e. g. ἐθέλω φυγεῖν and φεύγειν, I wish to fly; κελεύω σε δοῦναι and διδόναι μοι τὸ βιβλίον; but the Aor. Inf. can also denote a past time and take the place of the Perf. Inf. when the relation to the finite verb does not require to be particularly indicated; e. g. ἤγγειλε τοὺς πολεμίους ἀποφυγεῖν and ἀποπεφενγέναι, numticavit hostes fugisse;
- (d) The Aor. Opt. and the Impf. Opt.; e. g. ελεγον, lva μάθοις and lva μανθάνοις, that thou mayest learn, ut disceres; είθε τοῦτο γένοιτο and γίγνοιτο, O that this might happen! The Aor. Opt. can also take the place of the Plup. Opt., when the relation to another past action does not require to be particularly indicated; e. g. ἡγγειλεν, ὅτι, ἐπειδὴ οἰ Ἑλληνες ἐπέλθοιεν (had come), οἰ βάρβαροι ἡδη ἀποφύγοιεν (had already fled).

The Aor. Part. always denotes past time, and hence stands in contrast with the Perf. Part., since the former describes an action as absolutely past, while the latter, at the same time, represents it in relation to the finite verb; e. g. of αὐτόμολοι ἡγγειλαν τοὺς πολεμίους ἀποφυγόντας and ἀποπεφευγότας

LXXX. Exercises on § 152.

After Darius was dead and Artaxerxes had ascended (aor.) the throne, Tusaphernes traduced Cyrus to $(\pi\rho\delta\varsigma, w. acc.)$ his brother, (asserting) that he was plotting against him (opt.). The latter (b) credits it (= is persuaded) and apprehends Cyrus, intending to put him to death (ω_{ζ} , w. fut. part.); but his mother by entreaty gains his release (= having begged him off for herself, aor.) and sends him again to his government. Hector, whither has gone the courage, that thou once hadst? Be not troubled that Araspas has gone over to the enemy. In good time* art thou come. Themistocles wrote: (I,) Themistocles, have come to thee. If any one does not know himself, and believes he has come to a knowledge of that which he does not truly know, he is a fool. The messengers from Sinope said: We are come to (part. fut.) congratulate you, O warriors, that ye have been delivered, as we have heard, through (ôiá, w. gen.) many dangers. Under $(k\pi i, w. qen.)$ Cecrops and the first kings, until (kig) Theseus. Attica was always inhabited by cities. God has carefully regulated everything in the world. The dwellings in Memphis have remained until $(\mu \acute{\epsilon} \chi \rho \iota)$ modern times. Œnoe, which lies (= is) on the borders of Attica and Boeotia, had been fortified. Zeno scourged a slave for $(k\pi i, w. dat.)$ theft; upon his saying

(gen. abs.): "It was fated for me to steal," Zeno said: "To be flayed too (acr.)" The world is a stage, life a passage across (that stage); thou camest, thou sawest, thou wentest away. Xerxes threw a bridge over the Hellespont and dug through Athos. Destiny casts down what (of av, w. subj.) it has exalted (aer.). Even the worst (man) acquires riches easily. Inactivity teaches a great deal of vice. Commanding is easier than doing. Cyrus called (part) Araspas, a Mede, who had been a comrade of his (= to him) from youth ($\ell\kappa \pi a \iota \delta o_{\zeta}$), and bade him guard for him the wife of Abradatas, the Susian, and the tent, until he himself should take (them) in charge. The people resolved to choose thirty men, who should draw up the laws of the country, in accordance with which (κατά, w. acc.) they should administer the government. Everywhere in Greece the usage prevails, that the citizens swear (acc. w. inf.) to be united (fut). The soldiers hoped to take the city. I believe, that those, who (§ 148, 6) practise wisdom, and believe (themselves) to be competent to teach the citizens that which is useful, by no means become violent. Say what I must do, and it shall be done. It (= this) is very beautifully said and ever will be (= remain) said, that the useful is beautiful, the hurtful odious. Tyrants will acquire nothing valuable. Noble men we shall ever remember.

§ 153. B. More Particular View of the Modes.

- 1. The three following modes are to be distinguished, viz. the Indicative, Subjunctive (Optative) and Imperative (§ 151, 2).
- a. The Indicative expresses a fact or phenomenon, asserts something directly; e. g. τὸ ῥόδον θάλλει ὁ πατὴς γέγς αφε τὰν ἐπιστολήν οἱ πολέμιοι ἀπέφυγον οἱ πολίται τοὺς πολεμίους νική σουσιν.
- b. The Subjunctive denotes a conception. The Subj. of the historical tenses is called the Optative in Greek (§ 73, II.).
- (a) The Subj. of the principal tenses, i. e. of the Pres. and Perf., and also the Subj. Aor., in Greek always represents the conception as something future. The Subj. of the principal tenses is used in principal clauses: (1) in the first Pers. Sing. and Pl. to express an exhortation or admonition; (2) in the second Pers. Sing. and Pl. of the Aor. (not Pres.) with $\mu\dot{\eta}$ to express a prohibition; (3) in doubtful questions; in principal clauses, however, almost exclusively in the first Pers. Sing. and Pl., but in subordinate clauses, it may be in any of the different persons.

Τωμεν, eausse, let us go. Mỳ lωμεν, let us not go. Mỳ φοβηθής, ne metune, do not fear. Τί ποιῶμεν; what shall we do? In subordinate clauses, Ούκ έχω, ὅποι τράπωμαι, non habeo, quo me vertam, I do not know where to go. Obs έχει, ὅποι τράπηται, he does not know where to go.

(β) The Subj. of the historical tenses, viz. the Opt. of the Acr.

Impf. and Plup. as well as the Opt. of the Fut. (§ 152, 3, d), represent what is conceived either as past, present or future. The Opt. denotes a present or future, only in conditional clauses, and in such elliptical clauses as arise from them; e.g. el ri exois, doing ar, if you had anything, you would give it. Both the condition eirs \tilde{a}_{γ} oig, and the consequence $\delta \circ i \eta \in \tilde{a}_{\gamma}$, are here represented as a present, mostly a future uncertainty, an undetermined possibility, a mere supposition, admission or conjecture (Comp. § 185). form of the conditional clause, viz. ε i with the Opt., may express a wish, the concluding clause connected with it, being understood; e. g. εί τοῦτο γένοιτο! if this should happen (then I would be happy, εύτυγης αν είην), = O that this might happen! Instead of the simple εi , the stronger $\varepsilon i \vartheta \varepsilon$, $\varepsilon i \gamma \alpha \varrho$, O that, is then commonly used: e. g. είθε (είγὰς) έμοὶ θεοὶ ταύτην την δύναμιν πας αθεῖεν! O that the gods would give me such power! Very frequently the concluding clause is used elliptically, the condition connected with it being understood; e. g. ήδέως αν άκούσαιμι, I would gladly hear (if it were possible, ei è \(\xi\) i). Comp. No. 2, c. With the exception of the instances here mentioned, the Opt. generally refers to the past.

- REM. 1. When a wish is to be represented as one which the speaker knows cannot be realized, the Ind. of the historical tenses is used; e.g. είθε τοῦτο ἐγίγνετο! O that this might be (were) done! είθε τοῦτο ἐγένετο! O that this had been done!
- c. The Imp. denotes the immediate expression of one's will; e. g. δός and δίδον μοι τὸ βιβλίον, give; γραψάτω and γραφέτω τὴν ἐπιστολήν, scribito, let him write.
- Rem. 2. The difference between the Pres. and Aor. Imp., is, that the Pres generally denotes a continued, oft-repeated action, while the Aor. denotes a single instantaneous action; e. g. $\pi \in \ell \vartheta$ o v to $\ell \varepsilon$ ov v of $\ell \varepsilon$ over those wiser than yourself a direction to be observed at all times; $\dot{\alpha}v \alpha \tau \varepsilon \iota v \dot{\alpha} \tau \dot{\alpha} \tau \dot{\gamma} v \chi \varepsilon \bar{\iota} \rho a$, let him raise his hand, $\beta \lambda \dot{\epsilon} \psi o v \varepsilon \dot{\iota} \varepsilon \tau \dot{\alpha} \delta \rho \eta$, look upon the mountains, single, instantaneous acts. So $\dot{\alpha} \kappa c v \sigma \sigma v$, $\dot{\alpha} \kappa c \dot{\nu} \sigma \sigma v$, $\dot{\kappa} \dot{\epsilon} \dot{\epsilon} \sigma v$, $\dot{\kappa} \dot{\epsilon} \dot{\epsilon} \sigma v$. Comp. § 152, 12, b.—The Perf. Imp., which is of rare occurrence, is used to indicate that the consequences of the action are to remain or be permanent; e. g. $\kappa \kappa \kappa \lambda \dot{\epsilon} \dot{\epsilon} \sigma \vartheta \omega \dot{\gamma} \dot{\gamma} \dot{\nu} \dot{\rho} a$, let the door be shut (and remain shut). It will be evident, therefore, that neither the Aor. not Perf. Imp., expresses any relation of past time, as the Ind. of these tenses does, but only such modifications of action as are stated above.

Rem. 3. In negative or prohibitive expressions with μ $\hat{\eta}$ (ne), the Greek commonly uses only the Pres. Imp., not the Aor. Imp., but instead of it, the Aor. Subj.; e. g. μ $\hat{\eta}$ $\gamma \rho \hat{\alpha} \phi \rho e$ (but not μ $\hat{\eta}$ $\gamma \rho \hat{\alpha} \phi \eta e$) or μ $\hat{\eta}$ $\gamma \rho \hat{\alpha} \psi \eta e$, do not write (but not μ $\hat{\eta}$ $\gamma \rho \hat{\alpha} \psi \sigma v$).

REMARKS ON THE MODAL ADVERB &v.

- 2. The discussion of the modal adverb $\tilde{\alpha} \nu$ is intimately connected with the treatment of the modes. This adverb is used to show the relation of the conditioned expression to the conditioning one, inasmuch as it indicates that the predicate of the sentence to which it belongs, is conditioned by another thought. A complete view of the use of $\tilde{\alpha} \nu$ cannot be presented until conditional sentences are treated of (§ 185); for the present, the following remarks on its construction will be sufficient. It is connected:
- a. With the Ind. of the historical tenses, viz. the Impf., Plup. and Aor.,
 - (α) To indicate that something could take place under a certain condition, but did not, because the condition was not fulfilled.

El τοῦτο ἐλεγες, ἡμάρτανες ἀν, si hoc diceres, errares, if you said this, you were wrong (but now I know you did not say it, consequently you did not do wrong). El τοῦτο ἐλεξας, ἡμαρτες ἀν, si hoc dixisses, errasses; at hoc non dixisti, ergo non errasti (the Aor. here takes the place of the Plup.); or without a protasis, e. g. ἐχάρης ἀν, lactareris or lactatus fuisses (sc. si hoc vidisses).

(β) To indicate that an action took place (was repeated) in certain cases or under certain circumstances. The historical tense of the principal clause is then usually an Imperfect.

El $\tau_i \zeta \tau_i \Sigma$ Sukpátel περί του ἀντιλέγοι, έπὶ τὴν ὑπύθεσιν ἐπανῆ γεν ἄν πάντα τὸν λόγον, if any one contradicted Socrates, he would (he was accustomed to) carry back the whole argument to the original proposition (i. e. he would do this as often as any one contradicted).

REM. 3. 'Av is not used with the Ind. of the principal tenses.

- c. With the Opt. (very seldom with the Fut. Opt.), to represent a present or future uncertainty, undetermined possibility, a mere supposition, admission or conception, as conditional. The Opt. with as must always be considered as the principal clause of a conditional

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proposition, even if the condition belonging to it, is not expressed [No. 1, b. (β)].

El τοῦτο λέγοις, ἀ μαρτάνοις ἄν. Without a protasis, e.g. χαίροις ἄν, you might, could, would rejoice (if you heard this). Γένοιτ' ἀν πὰν ἐν τῷ μακρῷ χρόνῳ, all might, could happen. Λέγοις ἄν, you might speak (sc. si tibi placuerit). The Opt. with ἀν is very frequently used, when the speaker wishes to state a strong affirmation modestly.

d. With the Inf. and Part. (very seldom with the Fut. Inf. and Part.), when the finite verb, used in the place of the Inf. and Part., would be connected with as.

Εἰ τι εἰχεν, ἔφη, ὁ ο ῦ ν αι ἀ ν, if he had anything, he said he would give it (oratio recta, εἰ τι εἰχον, ἔδωκα ἀν, if I had anything, I would give it). Εἰ τι ἔχοι, ἔφη, ὁ ο ῦ ν αι ἀ ν (oratio recta, εἰ τι ἔχοιμι, ὁοίην ἀν). Δηλος εἰ ὰ μαρ τ ά ν ων ἄ ν, εἰ τοῦτο λέγοις (= δῆλόν ἐστιν, ὁτι ὑμαρτάνοις ἀν, εἰ τοῦτο λέγοις).

Rem. 4. As $\mathring{a}v$ represents the predicate as conditional, it ought properly to be joined with the predicate, e. g. $\lambda \acute{e}\gamma o \iota \mu \iota \mathring{a}v$, $\mathring{e}\lambda e \gamma o v \mathring{a}v$; yet it commonly follows that member of a sentence which is to be made emphatic, e. g. $\kappa a \mathring{e}$ o $\mathring{v}\kappa$ o $\mathring{e}\iota \iota \mathring{a}\sigma \chi \eta \mu o v \mathring{a}v \mathring{e}ave \mathring{e}\sigma \mathring{a}\iota \tau \partial \tau o \tilde{v} \sum \omega \kappa \rho \mathring{a}\tau o v \sigma \rho \mathring{a}\gamma \mu a$. Hence it is regularly joined to such words as change the idea of the sentence, viz., to negative adverbs and interrogatives; e. g. o \mathring{v}\kappa \mathring{a}v, o \mathring{v} \mathring{a}v, o $\mathring{v}\pi o \mathring{v}$ $\mathring{v}v$, o $\mathring{v}\sigma o \mathring{v}v$, o

LXXXI. Exercises on § 153.

Let us shun the unseemly, and aspire after the beautiful. Let us pray (201.) the Gods to guide the present (enterprise) to the most honorable issue. Let us not yield to the enemy. How shall I, who am (part.) mortal, contend with divine destiny? Tell me, whether (πότερον) we shall say that Socrates in his conversations speaks seriously or jests (= call S. speaking seriously or jesting). When Hercules was at a loss, which of two (ὁπότερος, w. gen.) ways to (ἐπί, w. acc.) life he should enter (= turn himself), there appeared two majestic women. One, running to him (aor), spoke thus: I see, O Hercules, thou art at a loes (= thee at a loss) which way to life thou shouldst enter. If $(\ell \dot{u}\nu, w. subj.)$ therefore thou wilt make me a friend (fem.), I will lead thee to the pleasantest and easiest way. O Gods, that ye might avert danger from us. O that the triad of the Graces (Xúpites) might ever assist (aor.) me. O that I might ever associate with the wise and good, and never have intercourse with (gen.) the bad. O if I could have lived with you then, when you were still a youth. If I were (but) able to make what is done (part.) undone! Fight bravely, soldiers. Strive after virtue, young men. The temple-robber ought to be torn in pieces by wild beasts. Historians ought neither to extol anything in order to conciliate (wp6;, w. acc.) favor, nor omit (anything), if it is deserving of mention and remembrance. Judge (aor.) not contrary to $(\pi a \rho \hat{a}, w. acc.)$ the laws. O warriors, despair (aor.) not of yourselves. He who (§ 148, 6) ventures to employ force, may need not a few allies; but he who can persuade, none. How could those who do base (deeds), become friends to those who hate such (deeds)? Who without self-control could either learn or properly practise anything good? With $(\mu er \hat{a}, w. gen.)$ a wise understanding, one may pass (aor.) life most pleasantly. The bad no one can make (= place, aor.) useful.

CHAPTER II.

§ 154. Attributives.

- Attributives serve to explain more definitely the idea contained in the substantive to which they belong; e. g. τὸ καλὸν ῥίδον, ὁ μέγας παῖς. The attributive may be:
- a. An adjective or participle, e. g. zò καλὸν ὁόδον, τὸ ἄνθος θάλλον:
 - b. A substantive in the genitive, e. g. οἱ τοῦ δένδρου καρποί;
- c. A substantive governed by a preposition, e. g. ή πρὸς τὴν πόλιν ὀδός;
 - d. An adverb, e. g. οἱ νῦν ἄνθρωποι;
 - e. A substantive in apposition, e. g. Κροῖσος, ὁ βασιλεύς.
- Rem. 1. The genitive depending on substantives, receives different names according to the relations it expresses: (a) subjective, when it takes the place of the subject, c. g. oi τ o \tilde{v} \tilde{v} \tilde{v} ρ o v κ arrow (arising from τ \tilde{v} \tilde
- Rem. 2. When the substantive which is to be more fully explained by the attributive, contains a general idea or one which can be easily supplied from the context, or, by frequent usage in a particular connection, may be supposed to be known, then the substantive, as it is subordinate in the idea to be expressed, is often omitted, and the adjective or participle commonly with the article, is used as a substantive. Such substantives are, e. g. ἀνθρωπος, ἀνήρ (man, hus band), γυνή (woman, wife), πατήρ, μήτηρ, νίος, παῖς, θυγάτηρ, ἀδελφός, πρᾶγμα, χρῆμα, ἔργον, χρόνος, ἡμέρα, χώρα, γῆ, ὁδός, οἰκία, οἰος, and others.

ΟΙ θνητοί (sc. ἄνθρωποι), mortales. Τὰ ἡμέτερα (sc. χρήματα), res nostrus. Ἡ ὑστεραία (sc. ἡμέρα). Ἡ πολεμία and ἡ φιλία (sc. χώρα), a hostile and friordly lund. Ἡ οἰκοιμένη (sc. γῆ), the inhabited earth. Τὴν ταχίστην (sc. ὁδόν), γιαπ celerrime. Τὸ κακόν, evil. Τὰ κακά, evils. ᾿Αλέξανδρος ὁ Φιλίππου (sc. νιός). Ἐν ἀδου (sc. οἰκφ) εἰναι. Εἰς διδασκάλου, εἰς Πλάτωνος φοιτὰν. Τὰ τῆς τύχης, fortune and all which belongs to it; τὰ τῆς πόλεως, the affairs of the city; τὰ τοῦ πολέμου, the whole extent of the war. Οἱ νῦν, οἱ τότε, οἱ πάλαι (sc. ἀνθρωποι). Τὰ οἰκοι (πράγματα), res domesticae. Οἱ καθ' ἡμᾶς, our contemporaries. Οἱ ἀμφί οτ περί τινα, α person with his companions, followers or scholars; οἱ άμφὶ Πεισίστρατον, Pisistratus and his troops; οἱ ἀμφὶ Θαλῆν, Thales and his school.

.2. When a substantive is put in the same case with another, for the sake of a more exact definition, it is said to be in apposition with that substantive. A word may be in apposition not merely with a substantive, but also with a substantive pronoun; e. g. $\eta \mu \epsilon \hat{\nu}_s$, oi $\sigma o \phi o i - i \kappa \epsilon i v o s$, of $\beta a \sigma i \lambda \epsilon i v s$, and even with a personal pronoun contained in the verb.

Θεμιστοκλῆς ἡκω παρὰ σέ, Ι, Themistocles, have come to you. 'Ο Μαίας τῆς 'Ατλαντος διακονοῦμαι αὐτοὶς (instead of έγω ὁ Μαίας εc. νίος), Ι, the son of Maia, the daughter of Atlas, etc.

3. When a word is in apposition with a possessive pronoun, that word is put in the Gen., because the possessive then takes the place of the Gen. of the personal pronoun.

'Εμός τοῦ ἀθλίον βίος, the life of me wretched; here ἀθλίον is in apposition with έμός, which is used instead of έμοῦ. Τάμὰ (= τὰ έμὰ) τοῦ δυστήνου κακά, the evils of me, unhappy one! Σὴ τῆς καλλίστης εὐμορφία, thy gracefulness, O most beautiful one! In English, as these examples show, we may often translate the Gen. by an exclamation. On the expression b ἡμέτερος, ὑμέτερος, σφέτερος αὐ τῶν πατῆρ, see under § 169, Rem. 2.

LXXXII. Exercises on § 154.

In Hades dwell (= are) all the dead. Men send their children to school (to the house of teachers), that they may learn (part. fut.) the sciences, music and the $(\tau \acute{a})$ (exercises) in the gymnasium. Alexander, the son of Philip, achieved many and brilliant actions. Many, who (part.) neglect (aor.) demestic affairs, attend to those of the state. Leonidas and the three hundred with him, fought bravely at Thermopylae against $(i\pi \acute{a})$ the Persians. Thales and his school and almost all philosophers abstained from political affairs. The character of the Deity we must reverence very highly. O fortunate (man), thy life have the Gods adorned with every blessing (Greek: thy life of the fortunate). Unhappy men that we are, our (= the) enemies have ruined our native land. The companions of Ulysses perished (aor.) by their own crime. Our own citizens have betraved us. Your own brother descrits you.

CHAPTER III.

§ 155. The Objective Construction.

As the attributive construction (§ 154) serves to define the substantive more particularly, so the *objective* construction serves to define the predicate more particularly. By *object*, taken in its wider sense, is to be understood everything by which the predicate is more particularly defined, viz. (a) the Cases, (b) Prepositions with their Cases, (c) the Infinitive, (d) the Participle, and (e) the Adverb.

Έπιθυμῶ τῆς σοφίας. Γράφω τὴν ἐπιστολήν. Εὐχομαι τοῖς θεοῖς. Ἐστη παρὰ τῷ βασιλεῖ. Ἐπιθυμῶ γράφειν. Γελῶν εἰπεν. Καλῶς ἐμαχέσατο. In each of these examples, it is evident that the verb is limited, defined or more fully explained by the word or words connected with it.

CASES.

§ 156. I. Genitive.

The Genitive Case primarily denotes the relation whence, and therefore expresses,—(a) in a local relation, the out-going or removal and separation from an object, since it designates the object or point from which the action of the verb proceeds; e. g. είκειν ὁδυῦ, cedere via, to withdraw from the way;—(b) in a causal relation, it expresses the cause, source, author, in general the object which calls forth, produces (gignit), excites and occasions the action of the verb; e. g. ἐπιθυμῶ τῆς ἀρετῆς; here ἀρετῆς is the object which calls forth, etc. the desire expressed by ἐπιθυμῶ.

§ 157. A. Local Relation.

Genitive of Separation.

The Genitive, in a local relation, is used with expressions denoting removal, separation, being distant from, beginning, loosing, abstaining, desisting, ceasing, freeing, missing, deviating from, differing from, depriving.

Such verbs are παραχωρείν, ύποχωρείν, είκειν and ύπείκειν, ύπανίστασθαι and ἐξίστασθαι, νοσφίζειν, χωρίζειν, διορίζειν, άφιέναι, ἀφίεσθαι, ἀπέχτιν, ἀπέχευν, ἀρεσθαι, ἀρχεσθαι, ὑπάρχειν, ἐξάρχειν, παύειν, παύεσθαι, λή ειν, κωλύειν, εἰργειν, λύειν, ἐλευθεροῦν, ἀπαλλάττειν, στερεὶν, ἀποστερεὶν, χηροῦν, ἐρημοῦν, διαφέρειν, ἀμαρτάνειν, σφάλλεσθαι, ψεύδεσθαι, etc.; διέχειν and ἀπέχειν, to be distant;—the adjectives ἐλεύθερος, καθαρός, κενός, ἔρημος, γυμνας.

δρφάνός, ψιλός, διάφορος, and many compounded with a privative;—the adverts άνευ, χωρίς, πλήν, έξω, έκως, δίχα, πέραν.

Οί των Λακεδαιμονίων νεώτεροι τοις πρεσβυτέροις συντυγχάνοντες είκου σι της όδοῦ (withdraw from the road). 'Απέχει των άργυρείων (is distant from the silver mines) ή έγγύτατα πόλις Μέγαρα πολύ πλείου των πευτακοσίων σταδίων. Μήτηρ παιδός είργει μυΐαν (keeps the fly from her child). Παύου της δβρεως (cease your insolence). Ἡ πόλις ήλευθερώθη τῶν τυράννων (was freed from tyrants). Ο Ιπολέμιοι τους πολίτας των άγαθων άπεστέρησαν (deprived the citizens of their goods). Τῷ νῷ οἰ ἄνθρωποι διςφέρουσι τῶν ἀλλων ζώων (differ from other animals. "Αρχεσθαί τινος signifies to begin generally, without any reference to others; e. g. σύν τοῖς θεοίς ἄρχεσθαι χρή παντός ἔργου; but ἄρχειν, ἐξάρχειν, ὑπάρχειν, κατάρχειν, signify to do something first (i. e. before others), to begin, hence also to be the author of, to originate; e. g. Οι πολέμιοι ήρξαν άδίκων ξργων. ΟΙ 'Αθηναΐοι και Λακεδαιμόνιοι ὑπῆρξαν τῆς ἐλευθερίας ἀπάση τῆ 'Ελλάδι, libertatis auctores fuerunt. 'Ελεύθερος φόβου, free from frar : καθαρδς άδικίας, free from injustice; άρματα κενά ήνιόχων, chariots without drivers; ἀπαίδευτος μουσικής, uneducated in music; χωρίς των άλλων, apart from the others; πλην Νέωνος, except Neon; πέραν τοῦ ποτα u ο v, beyond the river; έξω βελών είναι, to be beyond the reach of the darts

§ 158. B. Vausal Relation of the Genitive.

The Gen., in the causal relation, signifies also an out-going, but not as in the local relation, a mere external out-going, but an internal and active one, since it expresses the object, by whose inward power, the action of the subject is called forth and produced (gignatur).

- a. The Genitive as an expression of Action,* or the Active Genitive.
- 1. In the first place, the active Gen. stands as the Gen. of origin or author, and is connected with verbs denoting to originate from, to spring from, arise from, to produce from, to be produced from, to be born from: γίγνεσθαι, φύειν, φῦναι, εἶναι.

'Aρίστων ἀνδρῶν ἄριστα βουλεύματα γίγνεται, the best counsels originate from the best men. Πατρὸς μὲν δὴ λέγεται ὁ Κῦρος γενέσθαι Καμβύσου, Περσῶν βασιλέως, Cyrus is said to have been the son of (to have originated from) his father Cambyses; ὁ δὲ Καμβύσης οὐτος τοῦ Περσειδῶν γένους ἡν, but this Cambyses was a descendant of (of the race of) the Persians; μητρὸς δὲ ὁμολογεῖται Μανδάνης γενέσθαι.

2. In the second place, the active Gen. stands as that object

^{*} With this Gen. the subject appears as receiving the action denoted by the Classitive.

which has acquired another, made it its own and possesses it,—hence as Gen. of the owner or possessor. This Gen. stands with the verbs είναι, γενέσται; also with the adjectives ἴδιος, οἰκεῖος, ἱερός, κύριος.

Τῆς φύσεως μέγιστον κάλλος ἐστίν, nature possesses (has) the greatest beauty. Τοῦ Σωκράτους πολλὴ ἡν ἀρετή, Socrates had much virtue. Hence originates the Gen. of quality, with which in English we connect the substantives, business, manner, custom, peculiarity, duty, mark; e. g. ᾿Αν ὁρός ἐστιν ἀγαθοῦ εὐ ποιεῖν τοὺς φίλους, it is the business, custom, peculiarity, duty, mark of a good man to benefit his friends; or it becomes, it hespeaks a good man, a good man is wont, etc. Οι μὲν κίνδυνοι πολλάκις τῶν ἡ γ εμ όν ων ἱδιοι, μισθὸς δ' οὐκ ἔστιν, κύριος ταῦτης τῆς χώρας κύριος ἐγένετο, Cyrus was the ruler of this place. Ἦπος ἱ ερὸς τοῦ Ἡλίον, a horse sacred to the sun.

- 8. In the third place, the active Gen. stands as that object which includes another or several other objects, as parts belonging to it; the Gen. expresses the whole in relation to its parts, and is commonly called the partitive Genitive. This Gen. is used:
- (a) With the verbs $\varepsilon l r \alpha \iota$ and $\gamma i \gamma r \varepsilon \sigma \vartheta \alpha \iota$, which then signify to be among, to be numbered or considered among, to be of the number of, to be a part of, to be one of.

Ήν καὶ ὁ Σωκράτης των ἀμφὶ Μίλητον στρατευομένων, Socrates also was among those who carried on war around Miletus; στρατευομένων here denotes the whole, of which Socrates is a part. Ἡ Ζέλειά ἐστι τῆς ᾿Ασίας, Ζ. is a part (or a city) of Asia. Τὸν θάνατον ἡγοῦνται πάντες οἱ ἄλλοι των μεγίστων κακων εἰναι, is among, or is one of, the greatest evils.

REM. 1. The partitive Gen., denoting the whole of which a part is taken, is very often used as an attributive :—(a) with substantives, e. g. σταγόνες δόατος, drops of water, (here εδατος is the whole, parts of which are expressed by σταγόνες, and so in the other examples); σώματος μέρος, a part of the body;—(b) with neuter adjectives and pronouns, e. g. μέσον ημέρας, the middle of the day; εν μέσω της bos, in the middle of the way; εν τοιούτω του κινδύνου, in such circumstances of danger; είς τοῦτο ὁργῆς, to such a degree of anger; πλείστον τοῦ στρατεύματος, most of the army;—(c) with substantive-adjectives, particularly superlatives, with participles, substantive-pronouns (interrogative and indefinite) and numerals, e. g. οί χρηστοί τῶν ἀνθρώπων, the useful part of (the useful among) men; οἱ εὐ φρονοῦντες τῶν ἀνθρώπων, the wise among men; τῶν ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ δυνατώτατα, the necessary and more able of the beasts of burden; το ηγούμενον τοῦ στρατεύματος, that part of the army which lead = the van; of διώξαντες των $l\pi$ πέων, those of the horsemen who pursued; τίς τῶν στρατιωτῶν, who of the soldiers? οί σοφώτατοι ἀνθρώπων, the wisest of men.—Πολλοί, δλίγοι, τινές τῶν ἀνθρώπων. (On the contrary, of θνητοί ἀνθρωποι, because the property of mortality belongs to the whole class; πολλοί or δλίγοι ἀνθρωποι, denotes a whole consisting of many or few, but πολλοί or δλίγοι ἀνθρώπων, represents the many or the few as a part of the τλοικ);—(d) with adverte, (a) of place, e. g. Οὐδαμῆ Αἰγύπτου, nor : to : Pry t - Δκ οίδα, δπου γης ξατιν, I do not know where on earth he is a πανταχοῦ τῆς γῆς, ubique terrarum, everywhere in the world; so also with πόθεν, πόρρω, πρόσω; (β) of time, e. g. $\dot{\phi}$ $\dot{\phi}$

(b) With words which signify to participate, to share in, to impart, to communicate;—to touch, to take hold of, to be close to, to border on;—to acquire and obtain, or to strive to acquire.

Here belong the verbs μετέχειν, μέτεστί μοι, μετα-, διαδιδόναι, κοινωνείν, κοινουσθαι (these often taking a Dat. besides the Gen.), ἐπαρκείν (to impart a share of), διδόναι, προςδιδόναι;—θιγγάνειν, ψαύειν, ἀπτεσθαι, λαμβάνεσθαι, μετα-, συλλαμβάνειν, ἐπι-, ἀντιλαμβάνεσθαι, συναίοεσθαι, ἐχεσθαι (to adhere to, to border upon), ἀντ-, περιέχεσθαι, γλίχεσθαι; —τυγχάνειν (to acquire, to hit), λαγχύνειν, ἐφικνεῖσθαι, κληρονομεῖν, προςήκει (μοί τινος, something belongs to me);— δρέγεσθαι, ἀντιποιεῖσθαι, ἐντρέπεσθαι, στοχάζεσθαι;—the adjectives κοινός, Ισος, δμοιος, ἀντίος, ἐναντίος, παραπλήσιος (which however commonly take the Dat.), ἐπιχώριος, φίλος, ἀδελφός, διάδοχος, also with Dat.;—the adverbe ἐξῆς, ἐφεξῆς, πρόσθεν, ἔμπροσθεν, δπισθεν, μεταξύ, εὐθύ, straight forward to, μέχρι, up to, ἀντίον, πλησίον, etc.

Πολλάκις οι κακοὶ ἀρχῶν καὶ τιμῶν μετέχουσιν, evil men often partake of offices and honors. Θάλπους μὲν καὶ ψύχους καὶ σίτων καὶ ποτῶν καὶ δπνου ἀνάγκη καὶ τοῖς δούλοις μεταδιδόναι, πολεμικῆς δ ἐπιστήμης καὶ μελέτης οὐ μεταδοτέον, it is necessary to share heat and cold, etc., with slaves, but we are not to share the knowledge of war, etc. 'Ο σοφὸς τῆς δβρεως ἄμοιρός ἐστιν, is free from (does not partake of) insolence. 'Απτεσθαι τῆς χειρός. Λίμνη ἔχεται (borders on) το ῦ σήματος μεγάλη. Έργου ἐχώμεθα, let us lay hold of, opus aggrediamur. 'Ο στρατηγός τῶν αὐτῶν τοῖς στρατιώταις συναίρεται κινδύνων, the general shares in the same dangers as the soldiers. 'Επειδή θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, πειρῶ τῆς ψυχῆς ἀθάνατον μνήμην καταλιπεῖν, since you have obtained a mortal body, but an immortal spirit, etc. Τυχάνειν, λαγχάνειν, χρημάτων, εὐτυχίας. Τυχεῖν τελευτῆς, δνόματος. 'Ορέγεσθε οι ἐφίεσθε τῆς ἀρετῆς, strive to obtain virtue. 'Ομοιος ψυγῆς, ὁμοῖος τοῦ Ἡφαίστον, εὐθὸ Γνθείου, πλησίον Θηβῶν, ἑξῆς Πλούτωνος.

- Rem. 2. Verbs signifying to take hold of, govern the Gen. of the part taken hold of; e. g. Łλάβοντο τῆς ζώνης τὸν 'Ορόντην, they took Orontes by the girdle; χειρὸς ἑλεῖν τινά, to take one by the hand. So any verb may govern the Gen, when its action refers not to the whole of an object, but to a part; e. g. ἔταξε Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ, he commanded G. and P., having taken A PART of the army; ἑδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὁ πλιτῶν, they thought best, having called together the captains, targetiers, and A PART of the heavy-armed, etc.
- 4. The active Gen., in the fourth place, denotes the place where, and the time when, an action occurs. The action or event belongs, as it were, to the place and time, and in a degree proceeds from them, and is produced by them.

The Gen. of place is rare in prose. Adverbs of place in the form of the Gen. Sing. occur very frequently; e. g. οὐ, where, αὐτοῦ (τόπου), there, at that place, οὐδαμοῦ, nowhere, and others. ᾿Ανθη θάλλει τοῦ ἐαρος, blossoms put forth in the spring, the spring being considered as the producer of the blossoms. So θέρους, in summer, χειμῶνος, in winter, ἡμέρας, by day, τῆς αὐτῆς ἡμέσας, νυκτός. The Gen. too denotes the time within which anything is done; e.g. Βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, within ten days.

- 5. Finally, the active Gen. denotes the material of which anything is made. This Gen. is used:
- (a) With verbs signifying to make or form from something;—with expressions denoting fulness and want;—with verbs signifying to eat, to drink, to taste, cause to taste, to enjoy;—to smell, and to emit an odor of something.

Here belong the verbs ποιεῖν, πλήθειν, πληροῦν, πιμπλαναι, γέμειν, σάττειν, εὑπορεῖν, ἀπορεῖν, πένεσθαι, ἀεῖσθαι, ἀεῖ, σπανίζειν, χρή, ἐσθίειν, φαγεῖν, εὑωχεῖσθαι, πίνειν, γεύειν, κορέσασθαι, ἀπολαύειν, πνεῖν, δζειν, προςβάλλειν, etc., the adjectives πλέος, πλήρης, μεστός, πλούσιος, ἀασύς, πένης, ἐνδεής, etc.;—ad verbs, as άλις.

Χάλκον πεποιημένα έστὶ τὰ ἀγάλματα, made of bronze. Ἐστρωμένη ἐστὶν ὁδὸς λίθον, the way is paved with stone. (Hence the attributive relation, Ἐκπωμα ξύλον, a cup [made] of wood. Τράπεζα ἀργυρίον. Στέφανος ὑακίνθων). Ἡ ναὺς σεσαγμένη ἡν ἀνθρώπων, the ship was loaded with men. Τὰ ἀναξαγόρου βιβλία γέμει σοφῶν λόγων, are full of wise sayings. Ἐνταῦθα ἡσαν κῶμαι πολλαὶ μεσταὶ σίτον καὶ οἰνον, there many villages abounded with food and wine. ἀπορείν, πένεσθαι, σπανίζειν τῶν χρημάτων, to be in want of means. Ἐσθίειν κρεῶν, to eat of flesh. Κορέσασθαι φορβῆς, to be filled with food. Πίνειν οἰνον, to drink of wine. ᾿Απολαύειν πάντων τῶν ἀγαθῶν, to enjoy all good things. Γεύεσθαι τιμῆς, to taste honor. Γεύειν τινὰ τιμῆς, to cause one to taste honor. Ὅζειν ἰνον, to smell violets, σύρον πνεῖν το emit the smell of myrrh. Προςβάλλειν μόρον. Πνεῖν τράγον. Ὅζειν κρομύων. Ὁς ἡδύ μοι προςέπνενσε χωιρείων κρεῶν, so sweet was the smell of swine's flesh to me. Δασθς δὲνδρων, covered with trees; θηρίων πλήρης, full of animals.

Rem. 3. Verbs of eating and drinking, govern the Acc., (a) when the substance is represented as consumed wholly or in a great measure; (b) when the substance is to be indicated as the common means of nutriment, which each one takes; e. g. $\Pi i \nu \omega$ $\tau i \nu$ olvov, $\pi o \lambda i \nu$ olvov, I drink the wine, much wine. Hence $\pi i \nu e \iota \nu$ olvov is said of one whose usual drink is wine, but $\pi i \nu e \iota \nu$ olvov is to take a drink of wine, to drink some of the wine. Hence the Gen. with verbs of eating and drinking has a partitive sense, like the English expressions, to eat or drink of something. A $\pi o \lambda a \nu e \iota \nu \tau \iota \nu \delta \varsigma \tau \iota$, signifies to receive good or exil from some one.

Rem. 4. Δεῖ, as impersonal, may take the Dat. of the person, with the Gen. of the thing or person needed; e. g. El μὲν ὑμῖν τινος ἀλλου ἀεῖ, if you need any-thing else. Δεῖ and χρή in the sense of necesse, opus est, are followed either by the

Inf. alone, or by the Acc. of the person with the Inf.; e. g. δεὶ (χρή) σε ταῦτα ποιείν, you must do this. Δεὶ also, though more rarely, takes the Dat. of the person with the Inf.; e. g. εἰ σοι δέοι διδώσκειν, if it were necessary for thee to teach.

(b) With verbs of sensation and perception; e. g. ἀχούειν, ἀχοῦσοθαι, πυνθάνεσθαι, αἰσθάνεσθαι, ὀσφραίνεσθαι, συνιέναι, to understand; and with verbs of reminding, remembering and forgetting; e. g. μιμνήσκειν, μνημονεύειν, μέμνησθαι, ἐπιλανθάνεσθαι, and the corresponding adverbs, e. g. λάθρα, κρύφα.

Καὶ κωφοῦ συνίημι, καὶ οὐ φωνοῦντος ἀκούω, I understand the dumb man, and hear him although he does not speak. 'Ως ὥσφροντο τάχιστα τῶν καμήλων οἱ ἶπποι, as soon as the horses smelt the camels. Οὐκ ἀκροώμενοι τοῦ ἄδοντος, not hearing the singer. 'Ακούειν δίκης, to hear a suit; aἰσθ ἀνεσθαι κραυγῆς, θορύβου, ἐπιβουλῆς, to perceive a cry, twmult, plot. These verbs often govern the Acc. of the thing; often also they govern the Acc. of the thing in addition to the Gen. of the person; e. g. 'Ο 'Αρμένιος, ὡς ἡκουε τοῦ ἀγγέλου τὰ παρὰ τοῦ Κύρου, ἐξεπλάγη, but as soon as the Armenian heard from the messenger the communication of Cyrus —. Οἱ ἀγαθοὶ καὶ ἀπόντων τῶν φίλων μέμνηνται, the good remember even absent friends. Μὴ ἐπιλανθάνου τῶν εὐεργεσιῶν, do not forget acts of kindness. Λάθρα τῶν στρατηγῶν, without the knowledge of the generals.

(c) With expressions of being acquainted and unacquainted with, of experience and inexperience, of knowledge and ignorance, of making trial of something, and with those of ability, dexterity and skill in anything.

Here belong the words ξμπειρος, ἄπειρος, ἐπιστήμων, ἐπιστάμενος, ἀνεπιστήμων, ανογνώμων, ἀδαής, ἀπαίδευτος, ἰδιώτης, πειρᾶσθαι, ἀπείρως and ξένως ἔχειν, and adjectives in -ικός (derived from transitive verbs) which express the idea of dexterity.

ΤΕ μπειρος or kπιστήμων elμὶ της τέχνης, I am acquainted with the art. 'Απαίδεντος ἀρετης, μουσικης, ignorant of virtue, music; συγγνώμων τῶν ἀνθρωπίνων πραγμάτων, pardoning (not knowing) human errors. 'Απείρως ξχειν τῶν νομῶν, to be unacquainted with, ignorant of, the laws; ἀποπειρᾶσθαι γνώμης, to venture, to try an opinion. Πειρώμενος τοῦ βάθους, trying (making trial of) the depth; πειρώμενοι τα ὑτης τῆς τάξεως, making trial of this arrangement. Καὶ παρασκενατικόν τῶν εἰς τὸν πόλεμον τὸν στρατηγὸν εἰναι χρη καὶ ποριστικόν τῶν ἐπιτηθείων τοῖς στρατιώταις, it is necessary for the general to be capable of providing what pertains to the war, and of furnishing what is necessary for the sol diers. Λιδασκαλικός τῆς σοφίας, skilled in teaching philosophy.

(d) Finally, with verbs signifying to see, to observe, to judge, to examine something, some action, external indication or single circumstance in one (τινός), particularly with verbs signifying to admire, to praise and blame.—The person in whom one sees, etc. something, is put in the Gen., and that which is seen, etc., in the

Acc., or in an accessary clause, or in the Gen. of the Part. which then agrees with the person.

Such verbs are δράν, θεῦσθαι, σκοπεῖν, ὑπονοεῖν, ἐντοεῖν, γιγνωσκειν, ἐπίστασθαι, εἰδέναι, ἐνθυμεῖσθαι, πυνθάνεσθαι, αἰσθάνεσθαι, μανθανειν, κρίνειν, ἐξετάζειν, λέγειν, δηλοῦν, ἀγασθαι, θαυμάζειν, ἐπαινεῖν, μίμφεσθαι, ψέγειν.

Πρώτον μὲν αυτῶν ἐσκόπει, he first considered in respect to them. "Ḥσθησαι τουμοῦ βίου, thou hast observed in my way of life. Έγνω ἐμοῦ ποιοῦντος, he perceived that I was doing. Τὸ βραδῦ καὶ μέλλον, ὁ μέμφονται μάλιστα ἡμῶν (which is the chief complaint they make against us) μὴ αἰσχίνιοθε. Εἰ ἄγασαι τοῦ πατρὸς, ὁσα πέπραχε, if you admire my futher for what he has done. Έγὼ ταὶ τοῦτο ἐπαινῶ 'Αγησιλάου, I praise Agesilaus for this also. Γοργίου μάλιστα ταῦτα ἀγαμαι, I admire these things especially in Gorgias. "Ο θανμάζω τοῦ ἐταίρου, τόδε ἐστίν, what I admire in a companion is this. Πολλὰ 'Ο μήρου ἐπαινοῦ μεν, we praise many things in Homer.

Rem. 5. When the above words refer merely to a thing which one admires, blames or loves, they govern the Acc., sometimes also the Acc. of the person alone; e. g. ἐπαινεῖν, ψέγειν, μέμφεσθαί τινα; so also, ἄγασθαι, θανμάζειν τινά, to look with wonder at one, either at the person himself, or the whole nature of the person.

- b. The Genitive as the expression of Cause.
- 6. The second division of the causal Gen. includes the Gen. which expresses cause; i. e. the Gen. denotes the object which calls forth and occasions the action of the subject. This Gen. stands:
- I. With many verbs which denote a state or affection of the mind, viz. (a) with verbs signifying to desire, to long for;—(b) to care for, to be concerned for;—(c) to be pained, to be grieved, to pity;—(d) to be angry and indignant;—(e) with offered, to envy (riví rivos, Dat. of person and Gen. of thing);—(f) to admire, praise and blame (rivá rivos, Acc. of person and Gen. of thing).

Such verbs are, (a) ἐπιθυμεῖν, ἐρᾶν, ἐρωτικῶς ἔχειν οτ διακεῖσθαι, διψην, πεινην;—(b) ἐπιμελεῖσθαι, φροντίζειν, κήδεσθαι, περιορασθαι, προορην, πποροροκ, προνοεῖν, μέλει, μεταμέλει, ἀμελεῖν, δλιγωρεῖν, φείδεσθαι;—(c) δλοφύρεσθαι, πενθικῶς ἔχειν, ἐλεεῖν and οἰκτείρειν (with Acc. of person and Gen. of thing);—(d) δργίζεσθαι (with Dat. of person), χαλεπῶς φέρειν;—(f) θαυμάζειν, ἀγὰσθαι, ζηλοῦν, ἐνδαιμονίζειν, ἐπαινεῖν, μέμφεσθαι (all with Acc. of person and Gen. of thing).

Οθόεις ποτοῦ ἐπιθυμεὶ, ἀλλὰ χρηστοῦ ποτοῦ, καὶ οὐ σίτου, ἀλλὰ χρηστοῦ σίτου πάντες γὰρ ἄρα τῶν ἀγαθῶν ἐπιθυμοῦσιν, πο one desires drink, but wholesome drink, etc.; for all desire what is good. Τὸ ἀνόμοιον ἀνο αοίων ἐπιθυμεὶ καὶ ἐρᾳ, desires and loves the unlike. Πεινῆν τῶν σίτων, τῶν ποτῶν, τοῦ ἐπαίνου, to long for food, drink, praise. Οἱ νό μοι τοῦ κοινοῦ ἀγαθοῦ ἐπιμέλονται, the laws care for, have a regard for mublic good. Οἱ γονεῖς πενθικῶς εἰχον τοῦ παιδὸς τεθνηκότος.

the parents grieved for their dead child. Ποσειδῶν Κύκλωπος ἐκεχόλωτο, Neptune had been any with the Cyclops. Ol κακοὶ φθονοῦσι τοῖς ἀγαθοῖς τῆς σοφίας, the evil envy the good on account of their wisdom. "Αγαμαί σε τῆς ἀνδρείας, I admire you on account of your bravery. Θανμάζομεν τὸν Σωκράτη τῆς σοφίας, we admire Socrates for his wisdom. Ζηλῶ σε τοῦ πλούτον, I admire you for your riches. Εὐδαιμονίζω σε τῶν ἀγαθῶν, I consider you happy on account of your blessings. Αἰνῶ σε τῆς προθυμίας, I praise you for your readiness.

REM. 6. The verbs άγαπᾶν, φιλεῖν, στέργειν, to love, and ποθεῖν, to long for, do not govern the Gen., but the Acc.—Mé $\lambda \varepsilon \iota$, as impersonal, takes the Dat. of the person caring, and the Gen. of the person or thing cared for; e. g. Μέλει μοί τινος, I care for some one. If the thing cared for is expressed by a neuter pronoun, it may stand in the Nom. as the subject of the verb, which then becomes personal; e. g. Ταῦτα θεῷ μελήσει, God will take care of these things. -The verbs θαυμάζειν and άγασθαι have the following constructions: (a) the Acc. of the person or the Acc. of the thing alone, when the wonder or admiration extends to the whole person or thing, or to the whole nature of a person or thing; e. g. θαυμάζω (ἄγαμαι) του στρατηγόν — θαυμάζω την σοφίαν; -(b) the Gen. of the person and the Acc. of the thing, when we admire some action, external manifestation, or single circumstance in a person; e. g. τοῦτο θαυμάζω σου -- θαυμάζω (ἄγαμαι) σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θηςαυροθς κεκτήσθαι μαλλου ή σοφίας. Comp. 5, (d) ;—(c) the Acc. of the person and the Gen. of the thing, when we admire a person on account of some quality; e.g. θαυμάζω (άγαμαι) του Σωκράτη τῆς σοφίας. Comp. 6, I. Instead of the Gen. of the thing, a preposition can be used here, commonly $\xi \pi i$ with the Dat.; e. g. θαυμάζω του Σωκράτη έπὶ τῆ σοφία.—It will be seen that the relation of the Gen. with verbs of praising, admiring and the like, is expressed by the prepositions for, on account of.

II. With verbs which signify to requite, to revenge, to punish, to accuse and condemn. The Gen. represents the guilt or crime as the cause of the requital, revenge, etc.

Here belong the verbs τιμωρεῖσθαι, τίνεσθαι, αἰτιᾶσθαι, ἐπαιτιᾶσθαι, διώκειν, εἰςάγειν, ὑπάγειν, γράφεσθαι, προςκαλεῖσθαι, δικάζειν, κρίνειν, αἰρεῖν, το convict (all with Acc. of person and Gen. of thing), ἐπεξιέναι, ἐγκαλεῖν, ἐπισκήπτεσθαι (all with Dat. of person and Gen. of thing), φεύγειν, το be accused, ἀλῶναι, το be convicted.

'Odvaged, έτίσατο τους μνηστήρας τῆς ὑπερβασίας, Ulysses punished the suitors for their wickedness. Τιμωρείσθαί τινα φόνου, to punish one, or take vengeance upon one for murder 'Επαιτιᾶσθαί τινα φόνου, to accuse one of murder. Έπισκήπτεσθαί τινι τῶν ψευδομαρτυριῶν, to prosecute one for false witness. Μιλτιάθν οἱ έχθροὶ ἐδίωξαν τυραννίδος τῆς ἐν Χερρονήρω, prosecuted (pursued judicially) Miltiades for his tyranny in Chersonesus. Τράφεσθαί τινα παρανόμων, to indict or accuse one for unconstitutional measures. Φεύγειν (to be accused) κλοπῆς, φόνου, ἀσεβείας. Κρίνεσθαι (to be accused) ἀσεβείας. Δικάζουσιν οἱ Πέρσαι καὶ ἐγκλήματος, ἀχαριστίας, the Persians condemn as a crime, ingratitude, etc. 'Αλῶναι κλοπῆς, to be con-

victed of theft. Also the punishment of the guilt is put in the Gen., but this Gen. is to be considered as the Gen. of price, § 158, 7. (7); e. g. $\vartheta av \acute{a} \tau ov$, $\kappa \rho \acute{\nu} e v v$, $\kappa \rho \acute{\nu} e v v \vartheta av$, to condemn, to be condemned, to death.

REM. 7. Έγκαλεῖν besides the above, has the following constructions: (a) the Dat. of person and Acc. of thing, to charge something upon some one;—(b) the Dat. of person followed by a clause with ότι or by the Inf.;—(c) the Dat. of person alone, to accuse (§ 161, 2. c);—(d) the Acc. of thing alone, to bring as a charge. Kaτηγορεῖν, to accuse, is construed, (a) with Gen. of person, sometimes with κατά and Gen.;—(b) with Gen. of person and Acc. of thing, to lay something to one's charge;—(c) with Gen. both of person and of thing, sometimes with περί and Gen. of thing;—(d) with Acc. of thing alone.—Τιμᾶν, τιμᾶσθαι, to fine or punish one with, take the Dat. of person with Gen. of punishment; e. g. Τιμᾶν τινι δέκα ταλάντων, τοῦ θανάτον, to fine one ten talents, sentence one to death.

Rem. 8. The causal Gen. is used with the adverbs $\varepsilon \tilde{v}$, $\kappa a \lambda \tilde{\omega} \varsigma$, $\mu \varepsilon \tau \rho i \omega \varsigma$ and some others, connected with the verbs $\tilde{\epsilon} \chi \varepsilon \iota v$, $\tilde{\eta} \kappa \varepsilon \iota v$, and sometimes $\varepsilon l v a \iota$, to denote the object by which a particular condition is caused; e.g. $\varepsilon \tilde{v} \tau o \tilde{v}$ $\beta i o v \tilde{\eta} \kappa \varepsilon \iota v$, to be well off as to the means of living; $o \tilde{v} \tau \omega \tau \rho \delta \pi o v \tilde{\epsilon} \chi \varepsilon \iota \varsigma$, gou are thus in respect to circumstances = you are in such circumstances; $\tilde{\omega} \varsigma \tau \tilde{a} \chi \tau v \varsigma \tilde{\epsilon} \kappa a \sigma \tau o \varsigma \tilde{\epsilon} l \chi \varepsilon v$, as quick as each one could.

- c. The Genitive denoting certain Mutual Relations.
- 7. The third division of the causal Gen., includes the Gen. by which certain mutual relations are expressed. In these mutual relations, one idea (e. g. that of superiority or inferiority) necessarily supposes the other, and thus in a measure calls it forth and occasions it. Hence the Gen. is used:
- (a) With expressions of ruling, preëminence, excelling, prominence, and the contrary, viz. those denoting subjection, yielding to, and inferiority.

Here belong the verbs άρχειν, κρατείν, δεσπόζειν, τυραννείν, τυραννεύειν, στρατηγείν, ἐπιτροπεύειν, ἐπιστατεῖν, βασιλεύειν, ἡγεμονεύειν, ἡγεῖσθαι, προέχειν, περιεῖναι, περιγίγνεσθαι, προςτατεῖν, ὑπερβάλλειν, ὑπερφέρειν, κραφέρειν, πρωτεύειν, προσβεύειν, προκρίνειν, προτιμᾶν, πλεονεκτεῖν, ἡττὰσθαι, ὑστερεῖν, -ίζειν, λείπεσθαι, ἀπολείπεσθαι, ἐλαττοῦσθαι, μειοῦσθαι, μειονεκτεῖν, ὑστερον εἰναι, ἡττονα εἰναι; the adjectives ἀκρατής, ἐγκρατής.

'Ο λόγος τοῦ ἔργου ἔκράτει, the report exceeded the thing itself. Τὰ μοχθηρὰ ἀνθρώπια πασῶν, οἰμαι, τῶν ἔπιθυμιῶν ἀκρατῆ ἔστιν, depraved men are subject to (not able to control) all their passions. Πολλάκις λύπη ὑπερβάλλει τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι, the doing an injury often exceeds in grief the being injured. Οἱ πονηροὶ ἡττῶνται τῶν ἔπιθυμιῶν, wicked men are slaves to (inferior to) their passions.

REM. 9. Hyepovever and hyerovar in the sense of to go before, with odov expressed or understood, to show the way, govern the Dat.; **sparelv* in the sense of to conquer, regularly governs the Acc., but in the sense of to rule, the Gen.

(β) With the comparative and with adjectives in the positive, which have the force of the comparative, e. g. numerals in $-\alpha suos$ and $-\pi\lambda o v s$, etc., the object by which the comparison is made, is put in the Gen.

Ο vldς μείζων έστι τοῦ πατρός, greater than his father. Χρυσός κρείττων μυρίων λύγων βροτοίς, gold is better for men than a myriad of words. Τὰ Έλληνικὸν στράτευμα φαίνεται πολλαπλάσιον έσεσθαι τοῦ ἡμετέρου, many times larger than ours. Ο ύδεν ὸς δεύτερος, ὕστερος, ἰυferior to no cons. Τῶν ἀρκοῦντων περιττὰ κτήσασθαι, to acquire more than enough.

(γ) With verbs signifying to buy and sell, exchange and barter, and with expressions of valuing (ἀξιοῦν, ἄξιος), of being worthy or unworthy; and generally, the price of a thing stands in the Gen.

Such verbs are ἀνεῖσθαι, ἀγοράζειν. πρίασθαι, κτὰσθαι, παραλαμβάνειν, πωλεῖν, ἀπο-, περιδίδοσθαι, διδόναι, ἀλλάττειν, -εσθαι, διαμείβεσθαι, λύειν, τιμὰν, τιμὰσθαι, ποιεῖσθαι.

Ol Θράκες ώνο ῦνταιτὰς γυναῖκας παρὰτῶν γονέων χρημάτων μεγάλων, buy their wives from their parents at a great price. Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τάγάθ ol θεοί, the gods sell all good things to us for toils. Ol ἀγαθοὶ οὐδενὸς τὰν τῆς πατρίδες ἐλευθερίαν ἀνταλλάξαιντο, the good would exchange the freedom of their country for no gain. Ἰατρός πολλῶν ἄλλων ἀντάξιός ἐστιν, a physician is worth as much as many others. Ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἔσων τόν τε κακὸν καὶ ἀγαθοὰ ἀξιοῦσθα α, I think there is nothing more unequal among men than that the evil and the good should be honored equally. Ἦξιος τιμῆς, worthy of honor. Πόσον διδάσεις, πέντε μνῶν, for how much does he teach ? For five minae; ἀργυρίον, μισθοῦ ἐργάζεσθαι, to work for money, for kire.

LXXXIII. Exercises on §§ 157, 158.

The soul must be restrained from evil desires. It is mournful and grievous to be deprived of the good-will of men. The soul, if (tuv, w. subj.) it depart from the body polluted and impure, is not immediately with God. As the body, bereft of the soul, sinks away (= falls), so also a state, bereft of laws, will be dissolved. He who $(\delta \zeta \tau \iota \zeta)$ does not consider the highest good (= the best), but in $(i\kappa)$ every way seeks to do that which is (= the) most agreeable, how can (§ 153, 2. c) (he) differ from the irrational brutes? The battle has delivered us from shameful slavery. We esteem the old man happy, because he is free from passions. Epaminondas sprang (= was) from an obscure father. From Telamon sprang (γίγνεσθαι) Ajax and Teucer, from Peleus, Achilles. It is the business of the general to command, but the duty of the soldiers, to obey. Stags were sacred to Artemis. Of all friends, the first and truest is a brother. Socrates generously proffered what was his to all. The hired laborers, who (δςτις) for the sake of a subsistence performed slave-labors and participated in no office, were the poorest of the Athenians. A good king allows the citizens to enjoy (= participate in) a just freedom of speech and action. The word takes hold upon the spirit. Hold fast, young men, to instruction, and direct yourselves to (πρός, w. acc.) that which is (= the) more excellent (plur.) The virtues of good men obtain honor and fame even with enemies. The young (comp.) must (20%, w. acc. and inf.) aspire after the good (plur.) and abstain from evil actions. The pains of the sick are more violent at night than by day. In winter, men desire summer, but in summer, winter. Hercules cleared (= tamed out) Lybia, which was (part.) full of wild beasts. The good lack not praise. Those (== the) natures, that seem (part.) to be the best, most need education. The earth is full of injustice. Virtue leads us (in) a rugged and toilsome (= full of sweat) path. Actna is filled ($\gamma \epsilon \mu \epsilon \iota$) with valuable firs and pines. We contrive much, whereby $(\delta \iota' \ \mathring{\omega} \nu)$ to (= we may) enjoy the good (plur.) and avert the evil. Milo, the Crotonian, ate twenty minae of flesh (plur.) and as much bread (plur.), and $(\delta \epsilon)$ drank three flagons of wine. Men derive many advantages from sheep, houses, cows and the other animals. It is written in the laws, that both the plaintiff and the defendant should be heard alike (= to hear alike both, etc.). It is fair and right, to be mindful of the good (plur.) rather than of the evil. It is pleasant to the unhappy to forget, even for a short time, present evils. Since (part.) thou art young, be willing to hear thine (= the) elders. He who is unacquainted with the sciences, though he sees, sees not (= the unacquainted - seeing, sees not). Hermes had great experience in the medical science. It is better to die (aor.) than to exercise (= make trial of) violence. Socrates considered with respect to philosophers,—whether (πό- $\tau \epsilon \rho a$) they devoted (= turned) themselves to ($\ell \pi i$, w. acc.) reflection (τa) $\phi \rho o \nu$ τίζειν, w. gen.) upon the celestial, from the opinion (part. aor.) that they already sufficiently understood (inf. pres.) the human (plur.), or (whether they) supposed that they did what was befitting in neglecting (aor.) the human and (= but) contemplating the divine. This we admire in Socrates, that even while bantering, he could instruct the young men, who (part.) associated with him. Socrates exhorted young men to aspire after the fairest and choicest virtue, by (dat.) which both states and households are wisely (= well) directed. Pluto, who (part.) loved (aor.) Proserpine, stole her away secretly with the cooperation of Jupiter. That is a poor president, who $(\delta \zeta \tau \iota \zeta)$ cares for the present time, but is not $(\mu \hat{\eta})$ also provident for the future. Do not neglect even absent friends. Be sparing of time. The good (man) is more concerned for the common weal, than for his (own) fame. Many care more for the acquisition of money than for that of friends. The Athenian state (of the A.) often repented (aor.) of sentences passed (= which happened, aor. part.) in ($\mu \epsilon \tau \acute{a}$, w. gen.) anger and without (= not $[\mu \eta]$ with) examination. I pity thee for thy mournful fate. Envy (aor.) me not the memorial. Demosthenes we admire for his (= the) greatness of nature and self-command in action (= practice), and for his dignity (= gravity), promptitude, boldness of speech and firmness. Anaxagoras is said to have been condemned (aor.) for impiety, because he called the sun a red-hot mass. Melitus accused (aor.) Socrates of impiety. Themistocles was accused, in his absence $(\dot{a}\pi o \partial \eta \mu \bar{\omega} v)$, of treason and condemned to death. All (things) everywhere are subject to the gods, and the gods rule alike over all. Apollo led the nine Muses, whence he was also called the Muse-leader. Why are the educated prominent above the uneducated? Cadmus of Sidon (= the Sidonian) reigned (acr.) over Thebes, but over the whole of Peloponnesus reigned Pelops, the (son) of Tantalus. Many are slaves ($i\tau rover$) to money. Govern appetite, sleep and anger. The bravery of the Greeks triumphed over $(\pi \epsilon \rho i \gamma' i \gamma v \epsilon \sigma^2 a i$, a o r.) the power of the king of the Persians. Nothing is more valuable to men, than the cultivation of the mind. No teacher of hunger, thirst and cold is better than necessity. Thou canst (§ 153, 2. c) not purchase virtue and nobleness of mind for money. Diphridas took Tigranes with his wife, and released them for a large sum (= much) of money. The Chaldaeans enlisted for pay, because they were very warlike and poor. They only who (§ 148, 6) practise virtue, are worthy of honor. The benefactors of men are deemed (a o r), worthy of immortal honors.

§ 159. II. Accusative.

1. The Accusative Case expresses the relation whither, and denotes, (a) in a local relation, the limit or point to which the action of the verb is directed; in prose, however, a preposition is regularly used here; e. g. êis ἄστυ ἐλθεῖν;—(b) in the causal relation, it denotes the effect, consequence, result, of the action of the verb, as well as the object on which the action is performed. In this latter relation, the object in the Acc. receives the action performed by the subject, i. e. is in a passive or suffering condition; whereas, with the Gen., the subject is represented as receiving the action. Comp. § 158, a. et seq. The Acc. also differs from the Dat., in being the immediate or direct object of the verb, while the Dat. is the remote or indirect object. Comp. § 161, 2.

(a) Accusative denoting Effect.

2. The Accusative of effect is used as in other languages; e. g. γράφω ἐπιστολήν (ἐπιστολήν being the effect of the action of the verb). In respect to the Greek, it is to be observed, that a verb either transitive or intransitive very frequently governs the Acc. of a substantive, which is either from the same stem as the verb, or has a kindred signification. An attributive adjective or pronoun commonly belongs to the Acc. This is commonly called the Acc. of a kindred or cognate signification.

Έπιμελοῦνται πάσαν ἐπιμέλειαν, they take care with all diligence. Δέομαι υμών δικαίαν δέησιν, I ask of you a just request. So καλὰς πράξεις πράττειν,—Εργάζει θαι έργον καλόν,—άρχειν άρχήν,—δουλείαι δουλεύειν,—πόλεμον πολεμεῖν,—νύσον νοσεῖν. "Ορκους ομνύναι, to novar oaths; ἀσθενεῖν νόσον, to be sick of a disease; ζῦν βίον, to live a life.

- (b) Accusative of the Object on which the action is performed, i. e. the suffering Object.
- 3. Only those verbs will be mentioned here, which, in Latin, take some other Case than the Acc., or are constructed with prepositions. They are:
- (1) The verbs ωφελεῖτ, ὀτιτάται, ὀτίτασθαι (λυσιτελεῖτ, however, with Dat.), to be useful; βλάπτειτ, ἀδικεῖτ, ὑβρίζειτ, λυμαίτεσθαι, λωβᾶσθαι; εὐσεβεῖτ, ἀσεβεῖτ; λοχᾶτ, ἐτεδρεύειτ, insidiari; τιμωρεῖσθαι; θεραπεύειτ, δορυφορεῖτ, ἐπιτροπεύειτ, to be a guardian; κολακεύειτ, θωπεύειτ, θώπτειτ, προςκυτεῖτ; πείθειτ; ἀμείβεσθαι, respondere and remunerari; φυλάττεσθαι, εὐλαβεῖσθαι; μιμεῖσθαι, ζηλοῦν.

Θεράπενε τοὺς ἀϑανάτους, serve the gods. 'Αλκιβιώδης ἔπειθε τὸ πληθος, Al. persuaded the multitude. Η λείσταρχον, τὸν Λεωνίδου, ὁντα βασιλέα καὶ νέον ἔτι, ἔπετρόπενεν ὁ Παυσανίας, Pausanias was the guardian of Plistarchus, etc. Μὴ κολάκενε τοὺς φίλους, do not flatter friends. 'Ω φέλει τοὺς φίλους, καὶ μὴ βλάπτε τοὺς ἐχθρούς, assist friends, and do not injure enemies. Μὴ ἀδίκει τοὺς φίλους. Μὴ ὑβριζε τοὺς παλάς. Πολλάκις καὶ δοῦλοι τιμωροῦνται τοὺς ἀδίκους δεσπότας, often even slaves take vengeance on their unjust masters. 'Αμείβεσθαί τινα μύθοις, λόγοις, to answer one; ὰμείβεσθαι χάριν, εὐεργεσίαν ος ἀμειβεσθαί τινα χάριτι, to return a favor to one.

(2) Verbs which signify to do good or evil to any one, by word or deed. Such are εὐεργετεῖν, κακυυργεῖν, κακοποιεῖν, εὐλογεῖν, κακ κολογεῖν, εὖ, καλῶς, κακῶς λέγειν, εἰπεῖν, ἀπαγορεύειν.

"Ανθρωπε, μὴ δρὰ τοὺς τεθνηκότας κακῶς, do not injure the dead. Μὴ κακούργει τοὺς φίλους, do not harm your friends. Εὐεργέτει τὴν πατρίδα, do good to your country. Εὐποίει τοὺς φίλους, confer favors on your friends. Εὐ λέγε τὸν εὖ λέγοντα, καὶ εὖ ποίει τὸν εὖ ποιοῦντα, speak well of him who speaks well, and do well to him who does well. Instead of the adverbs εὖ and κακῶς with ποιεῖν, etc., the Greek also uses the corresponding adjectives: καλὰ, κακὰ ποιεῖν, λέγειν τινά, to do or say good or ill to one. See under double Accusative (§ 160, 2).

- (3) Verbs of persevering, awaiting, waiting for, and the contrary; e. g. µérse, d'aéféir; psúyer, anodideácreir, deanstréise.
- (4) Verbs of concealing and being concealed, viz. λανθάνειν, κρύπτεω (celare), κρύπτεωθαι;—also the verbs φθάνειν (to an-

ticipate), λείπειν, ἐπιλείπειν, to fail;—verbs of swearing and the like. With verbs of swearing, the object sworn by is put in the Acc. Hence also adverbs of swearing are followed by the Acc.; -. g. μά, οὐ μά, ναὶ μά, νή.

Θεο ϑ ς οὐτε λ a ν ϑ ά ν ει ν , οὐτε β ιάσασθαι δυνατον, it is not possible to be oncealed from, to escape the notice of the gods, etc. Οἱ πολέμιοι ἔφ ϑ η σ a ν τ ο ϑ ς Λ ϑ η ν a ί ο ν ς ἀφικόμενοι εἰς τὸ ἀστ ν , anticipated the Athenians in coming into the city, i. e. reached the city before them. Έπιλείπει με ὁ χρόνος, $\mathring{\eta}$ $\mathring{\eta}$ μέρα, the time, the day fails me. Ομνυμι πάντας το $\mathring{\vartheta}$ ς $\mathring{\vartheta}$ εο $\mathring{\nu}$ ς, I swear by all the gods. Naì μὰ Λ ία, yes, by Jupiter! Μὰ το $\mathring{\eta}$ ς $\mathring{\vartheta}$ εο $\mathring{\nu}$ ς, by the gods.

(5) Very many verbs denoting a feeling or an affection of the mind; e. g. φοβεῖσθαι, δεῖσαι; αἰσχύνεσθαι, αἰδεῖσθαι; ἄχθεσθαι; δυςχεραίνειν; ἐκπλήττεσθαι, καταπλήττεσθαι; οἰκτείρειν, ἐλεεῖν, ὀλοφύρεσθαι, etc.

Xpη alde to ϑ aι το ϑ ς ϑ e ο ψ ς, it is necessary to reverence the gods. Aloχύνο μαι τ ϑ ν ϑ ε δ ν, I am ashamed before the god. 'Ο λ ο φ ψ ρ σ ν φ το ϑ ς π δ ν η τας, pity the poor.

(6) With verbs of motion, the space or way is put in the Ace, these being the objects on which the action of the verb is performed; so also the time during which an action takes place, in answer to the question, How long? so too measure and weight, in answer to the question, How much?

Βαίνειν, περάν, ερπειν, πορεύεσθαι δόόν, to go a way, like tique vidine viam. Χρόνον, τον χρόνον, a long time, νύκτα, ήμεραν, during the night, day. Ἡ Σύβαρις ήκμεζε τοθτον τον χρόνον μάλιστα, was flourishing during this time. Ἰσχυσάν τι καὶ Θηβαίοι τοὺς τελευταίους τουτουσὶ χρόνους μετὰ τὴν ἐν Λεύκτροις μάχην, during these last times. Μιλτιάδης ἀπέπλει Πάρον πολιορκήσας εξ καὶ είκοσιν ήμερας, having besieged P. twenty-six days. Τὸ Βαβυλώνιον τάλαντον δύναται Εύβοίδας έβδομήκοντα μνᾶς, the Babylonian tolent is worth (weighs as much as, amounts to) seventy Euboean minae. So δύναμαι, signifying to be worth, regularly takes the Acc.

(7) Finally, the Acc. is used with intransitive or passive verbs and intransitive adjectives of all kinds, to explain them more fully. Here, also, the Acc. represents the object as acted upon or suffering, since it denotes the object to which the intransitive action of the erb or adjective refers or is directed. This is the Acc. of more definite limitation, or, as it is often called, the Acc. of synecdocks.

Κάμνειν τους όφθαλμούς, to be pained in or in respect to the eyes; τὰ, φρένας ύγιαίνειν, to be sound in mind; άλγειν τους πόδας, τὰ σώματα, to have pain in the feet, body. Διαφέρει γυνη άνδρος την φύσιν, woman differs in (in respect to) her sustaire from man. "Ο άνθρωπος τὸν δάπτυλον άλγει, the man has a pain in his finger (is pained in respect to). "Δγαθές τἔχνην τον ά

REMARK. In this way many adverbial expressions are to be explained, as, εδρος, έψως, μέγεθος, βάθος, μῆκος, πλῆθος, ἀριθμόν, γένος, δνομα, μέρος; also τλ, τοσοδτον, μέγα, πᾶν, πάντα, τὸ λοιπόν, ετα.; e.g. Κλέανδρος γένος ἡν Φιγαλεὸς ἀπ' 'Αρκαδίας, a Phigalian by descent. Μετὰ ταῦτα ἀφίκοντο ἐπὶ τὸν Ζάβατον ποταμὸν τὸ εὐρος τεττάρων πλέθρων, four hundred feet in width.

LXXXIV. Exercises on § 159.

He who is enslaved (part.) to pleasures, submits to (= serves) the most shameful servitude. The laws not only punish the wrong-doers, but also benefit the virtuous. If thou wishest to be beloved by friends, benefit (thy) friends; if thou desirest to be honored by a state, be useful to and benefit the state. Riches often injure both the body (plar.) and the mind (plar.). He who (§ 148, 6) flatters Siends, does them much (πολλά) wrong. Revenge not thyself upon thine enemies. Those who (part.) injure a benefactor, are punished by God. We worship no man as lord, but the gods. Sedentary trades injure the body (plur.) and enfeeble the mind (plur.). The hunter lays snares for the hares. Endeavor to repay benefactors with gratitude. Beware most of all of meetings for (iv) carousel. Imitate wise men. Prudent men (sing.) take heed to the danger, from which they have once been rescued (αοτ.). We must (χρεών) emulate works and acts, not words of virtue. It is said, that (ucc. w. inf.) Xerxes threw down (aor.) fetters into the Hellespont in order to revenge (part. fut.) himself upon the Hellespont. A slave, who has run away (aor. part.) from his master, deserves stripes. Shun a pleasure that afterward brings pain. The general must (χρή, w. acc. and inf.) demean himself kindly towards (πρός, w. acc.) his soldiers, that they may have confidence (δαρρείν) in him. Tell me, what (δποῖος) runishment the betrayer of his country will expect after (μετά, w. acc.) death. Conceal (aor. wid.) from me nothing, (my) friend. To deceive (aur.) men is easy: but to remain concealed from God (is) impossible. Provision (βioc) failed the army. I swear to you by all the gods and all the goddesses, that I have never injured any one of the citizens (= to have injured no one, etc.). Young men must (dei, w. acc. and inf.) have respect, in $(\ell \pi i, w. gen.)$ the house, to parents in (iv) the ways, to those who meet (part.) them. in solitude (plur.), to themselves, The beginning of wisdom is to fear God. Have compassion (aor.) upon me, who (part) am unfortunate beyond desert. The Lacedaemonians had not less reverence for old men than for (their) fathers Shrink not from going (inf.) a long way to (πρός, w. acc.) those who (§ 148, 6) profess to teach anything useful. For a long time the Lacedaemonians had (aor.) the supremacy of Greece by

($\kappa a \tau \dot{a}$, ω , acc.) land and by sea. Theophrastus died (aor.) after (part.) he had lived (aor.) eighty-five years. Phanes was of sufficient prudence (= sufficient in prudence), and brave in battle. Men seem to be well in body (plar.) after ($\dot{a}\pi \dot{a}$) many labors. Cyrus was very beautiful in person, of a humane heart, (and) very fond of learning and very eager for honor. Larissa was built of (dat.) earthen tiles; underneath was a stone foundation of twenty feet in height.

§ 160. Double Accusative.

In the following instances the Greek puts two objects in the Acc. with one verb.

- 1. In the construction mentioned above, § 159, 2, when the verb has a transitive signification, e. g. φιλίαν φιλεῖν; then the idea of activity consisting of the verb and substantive, with which an adjective usually agrees, being blended into one, may at the same time be extended to a personal object; e. g. φιλῶ μεγάλην φιλίαν (= μέγα φιλῶ) τὸν παῖδα, I love the boy with great love (greatly); καλῶ σε τοῦτο τὸ ὄνομα, I call you this name or by this name. Here φιλίαν and ὄνομα are Accusatives of cognate signification, having a sense similar to their respective verbs.
- 2. Expressions of doing or saying good or evil, which may contain an Acc. of the thing said or done, take the object to which the good or evil is done in the Acc. The Acc. here also, denotes the object acted upon; e. g. ποιεῖν, πράττειν, ἐγγάζεσθαι, etc., λέγειν, εἰπεῖν, etc., ἀγαθά, κακά τινα, to do good or evil to any one, to say good or evil of any one.

Τότε δη ὁ Θεμιστοκλης ἐκεῖνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγεν, Themistocles said much evil of him and the Corinthians. Obserώποτε ἐπαύοντο πολλὰ ημᾶς ποιοῦντες κακά, never ceased to do much evil to us.

- Rem. 1. Instead of the Acc. of the object acted upon, the Dat. is sometimes used, which is to be considered as the Dat. of advantage or disadvantage; e. g. προςκόπει, τί σοι ποιήσουσιν οι ἀρχόμενοι, consider what your subjects shall do for you; but with σέ, what they will do to you.
- 3. Moreover, verbs take two Accusatives, which signify to make, to choose, to appoint, to nominate, to consider as anything, to declare, to represent, to regard, to know, to say, to name, to call; e. g. ποιεῖν, τιθέναι (to appoint), καθιστάναι, αἰρεῖσθαι, νομίζειν, ήγεῖσθαι, λέγειν, ὀνομάζειν, καλεῖν, etc.—One of these Accusatives is the object acted upon, or the suffering object, the other is the predicate, and hence may often be an adjective.

'Ο Κόρος το èς φίλους ἐποίησε πλουσίους, made his friends rich. Παιδεύειν τινὰ σοφόν, to educate one wise, i. e. make wise by education. Αἰρειν τινὰ μέγαν, to make one great. Νομίζειν, ἡγεῖσθαί τινα ἄνθρα άγαθόν, to think, to consider some one a good man. 'Ονομάζειν τινὰ σαφιστήν, to call one a sophist. Αἰρεῖσθαί τινα στρατηγόν, to choose one a commander. Τὸν Γωβρύαν σύνθειπνον παρέλαβεν, he made Gobryus his companion at supper. Πόλεως πλοθτον ἡγοθμαι συμμάχους, πίστιν, εύνοιαν.

Rem. 2. In the passive construction, this explanatory Acc. is changed into the Nom. and agrees with the subject; e.g. Παιδεύειν τινὰ σοφόν, but Pass. τὶς ἐπαιδεύθη σοφός; αἰρεῖσθαί τινα στρατηγόν, but Pass. τὶς ἡρεθη στρατηγός.

4. With verbs, (α) of entreating, beseeching, desiring, inquiring, asking, e. g. αἰτεῖν, πράττειν (to demand), πράττεοθαι, ἐρωτῷν, ἐξετάζειν, ἱστορεῖν; (β) of teaching, e. g. διδάσκειν, παιδεύειν; (γ) of dividing, cutting in pieces, e. g. διαιρεῖν, τέμνειν, διανέμειν; (δ) of depriving, taking away, e. g. ἀφαιρεῖσθαι, στερεῖν, ἀποστερεῖν, συλῷν, etc.; (ε) of concealing or hiding from, e. g. κρύπτειν; (ζ) of putting on and off, e. g. ἐνδύειν, ἐκδύειν, ἀμφιεννύναι.

Πέμψας Καμβύσης είς Αίγυπτον κήρυκα, ήτει "Αμασιν θυγατέρα, asked Amasis for his daughter. Αὐτοὺς ἐκατὸν τάλαντα ἔπραξαν, demanded of them a hundred talents. 'Αργύριον πράττειν τινά, to exact money from one. Πολλά διδάσκει με δ πολύς βίοτος, teaches me many things. Παιδεύουσι τους παϊδας τρία μόνα, they teach the boys three things only. Γλῶττάν τε τὴν 'Αττικὴν καὶ τρόπους τῶν 'Αθηναίων ἐδίδα σκον τοὺς παῖ- δ a ς , they taught the boys the Attic tongue and the Athenian customs. The $i \varsigma$ μ o iρας δ Ξέρξης εδάσατο πάντα τον πεζον στρατόν, divided all the land-army into three divisions. Τέμνειν, διαιρείν τι μέρη, μοίρας, to divide anything into parts. 'Ο Κύρος το στράτευμα κατένειμε δώδεκα μέρη, divided the army into twelve parts. Τον μόνον μοι καλφίλον παιδα ἀφείλετο την ψυχήν, deprived my only child of life. Την τιμην άποστερεί με, he robs me of honor. Τὰ ἡμέτερα ἡμᾶς ἀποστερεί ὁ Φίλιππος. Κρύπτω σε τὸ ἀτύχημα, I conceal the misfortune from you. Παζ μέγας Ετερον παϊδα μικρόν μέγαν χιτῶνα ἐξέδυσε, καὶ τὸν χιτῶν α μὲν ἐαυτοῦ ἐκείνον ἡμφίεσε, a large boy stripped another small boy of his large tunic, and put his own tunic on him.

REM. 3. 'Αποστερεῖν and ἀφαιρεῖσθαι, to deprive, to take away, are construed (a) with Acc. of thing alone;—(b) with Acc. of person alone, but rarely;—(c) with Acc. both of person and of thing, very often;—(d) with Gen. of person and Acc. of thing, less often;—(e) ἀποστερεῖν with Acc. of person and Gen. of thing, very often (§ 157.), ἀφαιρεῖσθαι very seldom, and then means to prevent; στερεῖν is construed both as in (c) and (e).

REM. 4. When the active verbs mentioned under No. 4, are changed into the bassive, the Acc. of the object receiving the action, becomes the Nom., but the Acc. of the thing remains (according to § 150, 4); e. g. Έρωτῶμαι τὴν γνώ

μην, I am taked my opinion. Παιδεύομαι, διδάσκομαι μουσικήν, I am taught, I learn music. Τή δὲ καὶ ολκήσεις τὰ αὐτὰ μέρη διανεμηθήτω, let the land and its habitations be divided into the same number of parts. 'Αφαιρεθήναι, $\dot{\alpha}$ ποστερηθήναι τὴν $\dot{\alpha}$ ρχήν, to be deprived of office. Κρύπτω μαι τοῦτο τὸ πρᾶγμα, this thing is concealed from me. 'Αμφιέννυμαι χιτῶνα, I am elethed with, or I put on a tumic.

Rem. 5. Even some verbs, which in the active are constructed with the Dat. of the person and the Acc. of the thing, in the passive change this Dat. of the person into the Nom., while the Acc. of the thing remains. The following are regularly so constructed: ἐπιτάττειν, ἐπιτρέπειν, ἐπιστέλλειν τινί τι, to commit, to entrust something to some one, e.g. Ἐπιτρέπομαι, ἐπιτάττομαι, ἐπιστέλλομαι τὴν ψυλακήν, I am entrusted with the guard, or the guard is entrusted to me.

Rem. 6. The σχημα καθ' δλον καὶ μέρος occurs with the Acc. as well as with the Nom. (§ 1476, Rem. 2); e. g. Ol πολέμιοι τοθς πολίτας τοθς μὲν ἀπέκτειναν, τοθς δὲ ἐδουλώσαντο, as for the citizens, the enemy killed some, and enslaved others, or the enemy killed some of the citizens, etc.

LXXXV. Exercises on § 160.

When Pyrrhus had twice conquered (aor.) in engagements (συμβάλλειν, aor. part.) with the Romans, having lost (aor.) many of his friends and leaders, he said: Although (táv, w. subj.) we have conquered (aor.) the Romans in battle, we are ruined. Critias and Alcibiades occasioned (cor.) very many evils to the state. The gods have conferred (aor.) many blessings upon human life. Esteem labor as the guide to (gen.) a pleasant life. Plato called (aor.) philosophy a preparation for (qen.) death. Misfortune makes men more thoughtful. Socrates did not exact from those who (§ 148, 6) had intercourse with him, (any) money for (gen.) his conversation. Apollo, who was (yiyveovai, aor. part.) the inventor of the bow, taught men archery. The Greeks, in the Median (wars), took (aor. part.) the supremacy from the Lacedaemonians and gave it to the Athenians. The public square of the Persians surrounding (= around) the governor's residence, is divided into four parts; of these, one is for boys, another for youths, another for adult men, another for those who (§ 148, 6) are (γίγνεοθαι, perf.) past (= over, beyond) military years. Many, who (part.) have mean minds, are adorned (= invested) with fine persons and fine lineage (plur.) and wealth (plur.). Wisdom was taught to many young men by Socrates. After (part.) the power was taken from (aor.) Croesus, he lived with Cyrus. The soldiers, to whom (part.) the guard had been intrusted, had fled.

§ 161. III. Dative.

 ἡμέρα, this day; τῆ αὐτῆ τυκτί, the same night; πολλοῖς ἔτεσιτ, many years; τρίτφ μητί; τῆ αὐτῆ οῦρα; here also the preposition ἐν is often used;—(c) the being with, associating, accompanying, (a) the Dat. singular of collective nouns, or the Dat. plural of common nouns, connected with a verb of going or coming, e. g. Αθηναίοι ἡλθον πλήθει οὐκ ὀλίγφ, πολλαῖς νανσίτ, στρατῷ, στρατιώταις, etc., came with a large number, with many ships, with an army, with soldiers, etc.; (β) the Dat. connected with αὐτός which agrees with the substantive in the Dat., to express the idea, at the same time with, together with, e. g. Οἱ πολεμοι ἐνεπίμπρασαν τὴν πόλιν αὐτοῖς τοῖς ἱεροῖς, burnt the city together with the sanctuarics.

- 2. The Dat. is used, in the second place, to denote an object, which is indeed aimed at by the action of the subject, but which is not, as with the Acc., attained, reached or accomplished, but only participates and is interest d in it. Hence the Dat. is used:
- (a) With expressions of association and union; here belong, (a) expressions denoting intercourse, associating with, mixing with, communication, participation;— (β) verbs and expressions signifying to go against, to encounter, to meet, to approach, to be near ta, and their opposites, e. g. to yield to, to submit;— (γ) to fight, to quarrel, to contend, to vie with;— (δ) to follow, to serve, to obey, to trust and to accompany;— (ε) to counsel, to incite, to encourage.

Here belong, (a) the verbs διδόναι, παρέχειν, όμιλεῖν, μιγνύναι, -υσθαι, κοινοῦν, -οῦσθαι, κοινωνεῖν, δι-, καταλλάττειν, -εσθαι, ξενοῦσθαι, σπένδεσθαι οτ σπονδὰς ποιεῖσθαι, πράττειν, ὑπισχνεῖσθαι, εἰπεῖν, λέγειν, διαλέγεσθαι, εἰπεσθαι, καταρᾶσθαι, also adjectives and adverbs and even substantives, as κοινός, σύντροφος, σύμφωνος, συγγενής, μεταίτως and others compounded with σύν and μετά;—(β) the verbs ὑποστῆναι, ὑφίστασθαι, ἀπαντᾶν, ὑπαντᾶν, ὑπαντιάζειν, πλησιάζειν, πελάζειν, ἐγκίζειν, εἰκειν, ὑπείκειν, χωρεῖν, the adjectives πλησίος, ἐναντίος, the adverbs ἐγγίζειν, εἰκειν, ὑπείκειν, χωρεῖν, μάχεσθαι, πολε μεἰν, ἀγωνίζεσθαι, ἀκολον ἀκοιδείν, ὁιαδέχεσθαι, ὁικάζεσθαι, ἀμφισβητεῖν;—(δ) the verbs ἔπεσθαι, ἀκολον δείν, διαδέχεσθαι (με ευισσα), πείθεσθαι, ὑπακοδείν, ὑπειθεῖν, πιστεύειν, πε ποιθένωι, the adjectives and adverbs ἀκόλουθος, -ως, διάδοχος, ἐξῆς, ἐφεξῆς;—(ε) the verbs προς-, ἐπιτάττειν, παραίνεῖν, παρακελεύεσθαι.

'O μίλει τοις άγαθοις άνθρώποις, associate with good men. Εὐχεσθετοις θεοις, pray to the gods. 'Απαντᾶν, πλησιάζειν, ἐγγίζειν τινί, to meet, approach, come near to one. Μὴ εἰκετε τοις πολεμίοις, do not yield to the enemy. Οἱ Ἑλληνες καλῶς ἐμαχέσαντο τοῖς
Πέρσαις, fought with the Persians. Οἱ στρατιῶται ἀνηκούστησαν τοὶς
στρατηγοὶς, disobeyed the commanders. Πείθον τοὶς νόμοις, obey the
laws. Τἢ ἀρετῷ ἀκολονθεὶ δόξα, glory follows virtue. Πεποιθέναι τινι,
to trust one. Υδατι μεμιγμένος τὴν μάζαν, having mixed the maise with water.

(b) With expressions of similarity and dissimilarity, of likeness and unlikeness, of agreement and difference. Under those of likeness is included ὁ αὐτός, signifying the same.

Such are ἐοικέναι, ὁμοιοῦν, -οῦσθαι, ὁμοιος, -ως, ἱσος, -ως, ἐμφερής (similar), παραπλήσιος, -ως, ἄμα, διάφορος, διάφωνος, and very many words compounded with ὁμοῦ, σύν, μετά; e. g. ὁμονοεῖν, ὁμόγλωττος, συμφωνεῖν, etc.

Ol παίδες εμφερέστατοι ήσαν τῷ πατρί, the children were very much like their father. 'Ωπλισμένοι πάντες ήσαν οl περί τὸν Κύρον τοίς αὐτοίς τῷ Κύρφ ὁπλοις, all Cyrus' soldiers were provided with the same arms as Cyrus.

(c) With verbs and expressions signifying, (a) to assent to, to agree with, etc.;— (β) to upbraid, to reproach, to be angry, to envy;— (γ) to help, to be useful to, to avert from, and verbs compounded with ov, expressing this idea;— (δ) to be becoming, to be suitable, to be fit, to please, and with many others, the personal object is put in the Dat. In addition to the Dat of the person, these verbs frequently govern the Acc. of the thing. The Dat is also used with verbs signifying to rejoice at, to be pleased with, and the like. In many cases, however, the Dat with such verbs may be regarded as the Dat of cause. Comp. § 161, 3.—In general, the Dat is used, when the action takes place for the benefit or injury of a person or thing. This is called the Dat of advantage or disadvantage, and often includes what is termed the limiting Dat, or the Dat expressing the relation of to or for.

Here belong, (a) δμολογεῖν;—(β) μέμφεσθαι (with Acc. it means to blame), λοιδορεῖσθαι, ἐπιτιμᾶν, ἐγκαλεῖν (§ 158, Rem. 7) and ἐπικαλεῖν (τινί τι), ἐπιπλήττειν, ὁνειδίζειν, ἐνοχλεῖν, θυμοῦσθαι, βριμοῦσθαι, χαλεπαίνειν, φθονεῖν, βασκαίνειν (to envy);—(γ) ἀρήγειν, ἀμύνειν, ἀλέξειν, τιμωρεῖν, βοηθεῖν, ἐπικουρεῖν, ἀπολογεῖσθαι, λυσιτελεῖν, ἐπαρκεῖν, χραισμεῖν, συμφέρειν, συμπράττειν, συνεργεῖν, and adjectives of similar signification, e. g. ἐχθρός, βλαβερός, etc.;—(δ) πρέπειν, ἀρμόττειν, προςήκειν (with Inf. following), εἰκός ἐστι, ἀρέσκειν, the adverbs πρεπόντως, ἀπρεπῶς, εἰκότως.

Ποσειδών σφόδρα έμεν έαιν εν 'Οδυσσεί, was very angry with Ulysses. Έπιπλήττειν, δνειδίζειν, έγκαλεῖν τινί τι, to reproach one for something, to charge something on one. Οὐ τοῖς ἀρχειν βουλομένοις μέμφομαι, ἀλλὰ τοῖς ὑπακούειν ἐτοιμοτέροις οὐσιν, Ι do not reproach those wishing to rule, but those, ctc. 'Ην ώχλει ὁ Φίλιππος τοῖς 'Αθηναίοις, Philip gave trouble to the Athenians. Φθονεῖν τινι, to emvy one. 'Αμννῶτῷνόμω, Ι will defend (the idea of aiding) the law, etc. 'Ορεστὴς ἡθέλησε τιμωρεῖν πατρὶ, Orestes wished to help his father, etc. 'Αχιλλούς ἐτιμώρησε Πατρόκλω τῷ ἐταῖρω τὸν φόνον, avenged the murder of (for) his friend Patroclus. Ή ἀρετὴ ἀρέσκει τοῖς ἀγαθοῖς, virtue pleases the good. Εἰκότως σοι χαῖρουσιν οἱ Λακεδαμόνιοι, rejoice in, are pleased with you. Ἡδεσθαίτινι, to be pleased with a thing.

- 3. In the third place, the Dat is used like the Latin Ablative (Abl. of instrument), to denote the cause, means and instrument (hence with χρῆσθαι), the manner and way, the measure (by which the action is limited, particularly with comparatives and superlatives), conformity (according to, in accordance with), often also, the material.

Ol πολέμιοι ϕ ό β ψ άπηλθον, went back through, on account of fear theing the cause of the action). ᾿Αγάλλομαι τ $\bar{\eta}$ ν ι κ $\bar{\eta}$, I exult on account of victory. Στέργω, ἀγαπῶ το Iς $\dot{\nu}$ πάρχουσιν ἀγαθο Iς, I am pleased with those who are good. ᾿Ο $\dot{\psi}$ θα $\dot{\nu}$ μο Iς $\dot{\nu}$ όρῶμεν, $\dot{\omega}$ διν ἀκούομεν, we see with our eyes, we hear with our ears. Ἰσχύειν $\dot{\tau}$ $\ddot{\omega}$ $\ddot{\omega}$ $\ddot{\omega}$ το to be strong in body. Ol στρατιῶται συμφορ $\ddot{\mu}$ με $\dot{\nu}$ $\dot{\nu}$ $\ddot{\nu}$ $\ddot{\nu$

- 4. The Dat. of the thing often stands with verbs, substantives and adjectives, to denote in what respect their signification is to be taken; e. g. ὑπερβάλλειν τόλ μη, to excel in or in respect to boldness; Κύδνος ὀνόματι, Cydnus by name; ταχὺς ποσί, swift of foot. This Dat., however, is often the same as the Dat. of means or instrument.
- 5. The Dat. stands as the indirect object or complement of very many verbs, to denote the relation expressed in English by to or for; e. g. δίδωμί σοι τὸ βιβλίον, I give a book to you; Κῦρος αὐτ ῷ εἰπεν, Cyrus said to him; οὐ ώς φίλοι προςεφέροντο ἡ μῖν, they did

not conduct towards us as friends; στράτευμα συνελέγετο K \acute{v} ϱ φ , an army was collected for Cyrus.

REMARK. The rules 5 and 5, (a) are mainly included in 2, (a), (b), (c), but are stated here in a more specific form, for the benefit of beginners.

LXXXVI. Exercises on § 161.

Cyrus resolved (aor.) on this day to engage with the enemy; after the battle he marched (aor.) the same day twenty stadia. The Athenians made an expedition (στρατεύειν) with thirty ships against the islands of Aeolus. When the Persians came (aor.) with (their) entire $(\pi a\mu\pi\lambda\eta\vartheta\dot{\eta}\varsigma)$ force $(\sigma\tau\dot{\phi}\lambda\phi\varsigma)$, the Atherican came (aor.) nians dared (aor. part.) to encounter (aor.) them, and conquered them. The Athenians conquered the enemy and took their ships together with the men. Associate not with bad men, but cleave ever to the good. Thamyris, who was distinguished (aor. part.) for beauty and for (skill in) harp-playing, contended (aor.) with the Muses for (the superiority in) ($\pi \epsilon \rho i$, w. gen.) music. Human nature is mingled with a divine energy. Truth discourses with boldness (μετά, w. gen.), and therefore men are displeased with it. It is easy to advise (cor.) another (ἔτερος). The general exhorted the soldiers to fight bravely. Life is like a theatre. Most of the Roman women were accustomed to wear (= to have) the same shoes as the men. Actions are not always like words. Homer compares the race of men to leaves. The mind ruined by wine is in the same case as (= suffers the same as) chariots, that have lost (part. pres.) their charioteers. Some object to the laws of Lycurgus, that they are indeed sufficient to call forth ($\pi\rho\delta\varsigma$, w. acc.) bravery, but are insufficient to maintain (= for) justice. To please the multitude is to displease the wise. Esteem those as true friends, who (§ 148, 6) censure faults. Quails have a pleasant song. Human destinies (= the human, plur.) have been deplored by many wise men, who believed (part.) that life is (inf.) a punishment. The gods rejoice in the virtue of men. The bull wounds with the horn, the horse with the hoof, the dog with the mouth, the boar with the tusk. The Thessalians practised (χρησθαι) lawlessness more than justice. Helen was very (= much) distinguished (aor.), as well by birth as for beauty and fame. Wisdom is far (by much) better than riches. One can (= it is possible) neither safely use a horse without bridle. nor riches without consideration.

§ 162. Prepositions.

1. As the Cases denote the local relations whence, whither and sohers, so the prepositions denote other local relations, which design

nate the extension (dimension) of things in space, viz. the juxtaposition of things (near to, before, by, around, with), and the local
opposites, above and below, within and without, before and behind,
etc.

2. The Case connected with the preposition shows in which of the three above-named relations—whence, whither, where—the local relation expressed by the preposition, must be considered.

Thus, e. g. the preposition $\pi a \rho \dot{a}$ denotes merely the local relation of vicinity, the near or by; but in connection with the Gen., e. g. $\dot{\eta} \lambda \vartheta \varepsilon \pi a \rho \dot{a} \tau o \tilde{v} \beta a \sigma \iota \lambda \dot{\varepsilon} \omega \varsigma$, it denotes the direction whence (he came from near the king, de chez le roi) in connection with the Acc., e. g. $\dot{\psi} \varepsilon \iota \pi a \rho \dot{a} \tau \dot{o} v \beta a \sigma \iota \lambda \dot{\varepsilon} a$, the direction whither (he went into the vicinity or presence of the king); and in connection with the Dat., e. g. $\dot{\varepsilon} \sigma \tau \eta \pi a \rho \dot{a} \tau \ddot{\varphi} \beta a \sigma \iota \lambda \varepsilon \dot{\iota}$, the where (he stood near the king)

- 3. The prepositions are divided according to their construction
- (a) Into prepositions with the Gen.: ἀντί, ἀπό, ἐκ, πρό, ἔνεκα;
- (b) Into those with the Dat.: ἐν and σύν;
- (c) Into those with the Acc.: ἀνά, εἰς, ὡς;
- (ii) Into those with the Gen. and Acc.: διά, κατά, ὑπέρ;
- (e) Into those with the Gen., Dat. and Acc.: $\dot{a}\mu\phi\hat{i}$, $\pi\epsilon\rho\hat{i}$, $\dot{\epsilon}\pi\hat{i}$, $\mu\epsilon\tau\hat{a}$, $\pi\rho\rho$, $\pi\rho\hat{o}$, and $\dot{v}\pi\hat{o}$.
- 4. The local relation expressed by prepositions is transferred to the relations of time and causality (cause, effect, etc.); e. g. $\dot{v}\pi\dot{o}$ $\ddot{v}\ddot{\eta} \lesssim \gamma \ddot{\eta} \lesssim \dot{\epsilon} l r a$ and $\dot{v}\pi\dot{o}$ $\phi \dot{o} \beta o v$ $\phi r \dot{v} \gamma \epsilon v$, to be under the earth, to flee for, on account of, fear; $\dot{\epsilon} \varkappa \tau \ddot{\eta} \lesssim \pi \dot{o} \lambda \epsilon \omega \varsigma$ and $\dot{\epsilon} \xi \dot{\eta} \mu \dot{\epsilon} \varrho \alpha \varsigma$ and $\dot{\epsilon} \epsilon v$, to depart out of the city, to depart immediately after daybreak.

A. PREPOSITIONS WITH ONE CASE.

§ 163. I. Prepositions with the Gen. alone.

- 1. Åντί, Lat. ante, original signification, over against, before, epposite; then for, instead of, in the place of, e. g. στῆναι ἀντίτιος, to stand before one; δοῦλος ἀντὶ βασιλέως, a slave instead of king; ἀντὶ ἡμέρας νὺξ ἐγένετο, instead of day there was night; ἀνθ' ο ὖ, wherefore, because.
- 2. Ποό, pro, prae, before, for, agrees with ἀντί in all its relations, but is used in a much greater variety of relations; e. g. στῆται ποὸ πνλῶν, to stand before the gates; ποὸ ἡμέρας, before day (ἀντί is not used of time); μάχεσθαι, ἀποθανεῖν ποὸ τῆς πατρίδος, to fight, to die for one's country; δοῦλος ποὸ δεσπότου, a slave instead of master; πρὸ τῶν δε, for these things, therefore.

- 4. Έκ, έξ, ex, original signification, out of, e. g. ἐκ τῆς πόλεως ἀπῆλθεν;—of time immediately following: after, e. g. ἐξ ἡ μ έρας, ex quo dies illuxit, as soon as it was day; ἐκ παίδων, from childhood; ἐξ αἰθρίας τε καὶ νηνεμίας συνέδραμεν ἔξαπίνης νέφη, after the clear weather clouds suddenly collected.—Ό σὸς πατηρ ἐν τῆδε τῆ μιᾶ ἡμέρα ἐξ ἄφρονος σώφρων γεγένηται, your father in this one day, from a senseless man has become discreet;— εἰναι, γίγνεσθαι ἔκ τινος, to be descended from some one;—according to, by virtue of, after or for, e. g. ἐκ τῆς ὄψεως τοῦ ὀνείρου, according to the appearance of the dream.— Ονομάζεσθαι ἔκ τινος, to be named after or for some one.
- 5. $E v \in x \alpha$ (placed before or after the Gen.), on account of, for the sake of ;—by means of.

Remark. Also some adverbs and substantives are very often used as prepositions, and are therefore called improper prepositions (see, however, § 157, et seq.); e. g. $\pi \rho \acute{o} \sigma \vartheta \epsilon \nu$ and $\check{\epsilon} \mu \pi \rho o \sigma \vartheta \epsilon \nu$, before, $\check{o} \pi \iota \sigma \vartheta \epsilon \nu$, behind, $\check{a} \nu \epsilon \nu$ and $\chi \omega \rho \acute{\iota} \varsigma$, without, $\pi \lambda \acute{\eta} \nu$, except, $\mu \epsilon \tau a \xi \acute{\nu}$, between, $\mu \acute{\epsilon} \chi \rho \iota$, until, $\chi \acute{a} \rho \iota \nu$ (usually placed after the Gen.), gratia, for the sake of. Instead of the Gen. of the personal pronouns, $\chi \acute{a} \rho \iota \nu$ regularly takes the possessive pronouns agreeing with it in gender, number and case; e. g. $\check{\epsilon} \mu \grave{\eta} \nu$, $\sigma \grave{\eta} \nu \chi \acute{a} \rho \iota \nu$, mea, tua gratia.

LXXXVII. Exercises on § 163.

No one would (§ 153, 2. c) take (aor.) a blind leader in place of one who could see (= a seeing one). It is beautiful to exchange (aor. mid.) a mortal body for immortal fame. Those who (§ 148, 6) have made proficiency (aor.) in philosophy, become free instead of slaves; truly rich instead of poor; considerate ($\mu\epsilon$ - $\tau\mu\iota\omega\tau\epsilon\rho\sigma\iota$) instead of unintelligent and stupid. Before action deliberate. A (art.) friend often does for his (art.) friend, that (plur.) which he did not dear.) for himself. Ephesus is distant a three days' journey from Sardis. The Hellespont was named from Helle, who there lost her life (= who died [pat.] in it). When (part.) Socrates brought (= offered) small offerings from (his) small (means), he believed (himself) to be no less meritorious ($\mu\epsilon\iota\sigma\vartheta\sigma\vartheta a\iota$) than those who (§ 148, 6) from (their) many and great (means) bring many and great (offerings). Socrates lived very contentedly with very little property. We may not judge the best (men) by (= from) (their) exterior, but by (their) mora's. It is

easier to make (= place, aor.) evil out of good, than good out of evil. The character reveals itself especially in (= out of) the actions. From the fruit I know the tree. After the war came peace. Men plot against each other for the sake of gold, fame (plur.) and pleasures. Semiramis reigned until old age over the Assyrians. A beautiful action is not performed without virtue. The gods bestow upon men nothing good (plur. gen.) and beautiful, without labor and care. Tempe lies between Olympus and Ossa. Conceal good fortune, lest it excite envy (= on account of envy).

§ 164. 2. Prepositions with the Dat. alone.

- 1. Er denotes that one thing is in, upon, by or near another: it indicates an actual union or contact of the two objects spoken of. and hence is the opposite of έκ, e. g. έν νήσφ, έν γη, έν Σπάρτη; -- έν οπλοις, έν τόξοις διαγωνίζεσθαι; έν ποομάχοις, ἔν τε θεοῖς καὶ ἀνθρώποις (among); hence, before, coram; upon, έν όρεσιν, έν ίπποις, έν θρόνοις; -at, by, near to, so especially of the names of cities, and particularly in describing battles; e. g. ή ἐν Μαντινεία μάχη, the battle near Mant.—Of time, ἐντούτφ τῷ χρόνφ, ἐν ῷ, in or within this time, while, during the time that, εν πέντε ήμέραις.—Of the means and instrument with the expressions $\delta \eta \lambda o \tilde{v} v$, $\delta \tilde{\eta} \lambda o v \in l v \alpha i$, $\sigma \eta \mu \alpha i$ νειν έν τινι, to show by something; e. g. ότι οί θεοί σε ίλεφ τε καὶ εὐμενεῖς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις, it is evident both by the victims and the signs from heaven, that, etc.
- REM. 1. With several verbs of motion, the Greek commonly uses èv with the Dat., instead of είς with the Acc.; e. g. τιθέναι, κατατιθέναι, ἀνατιθέναι (* consecrate) and the like.
- 2. $\Sigma \dot{v} v$ ($\xi \dot{v} v$, mostly old Attic). The original signification of σύν corresponds almost entirely with the Latin cum and the English with, e. g. ὁ στρατηγὸς σὰν τοῖς στρατιώταις;—of assistance or help, e. g. σùν θεφ, by the help of God; -σùν τάχει, σùν βία ποιείν τι.
- Rem. 2. Here belongs $\ddot{a} \mu a$, at the same time with, with, one of the adverbs used as improper prepositions.

§ 165. 3. Prepositions with the Acc. alone.

Original signification, up, on, upon. It forms the strongest contrast to κατά with the Acc. As κατά is used to denote motion from a higher to a lower place, so ara to denote motion from a lewer to a higher place; e. g. ανα τον ποταμόν, ανα φόον πλεῖν, to sail up the stream (the opposite being κατὰ ποταμόν, down the stream). It commonly serves to denote local extension from a lower to a higher place, from bottom to top: throughout, through; ἀνὰ τὴν Ἑλλάδα— ἀνὰ τὸν πόλεμον τοῦτον, (per, during). Thus ἀνὰ πᾶσαν τὴν ἡμέραν, through the whole day, ἀνὰ πᾶν τὸ ἔτος, during the whole year; hence without the article, ἀνὰ πᾶσαν ἡμέραν, ἀνὰ πᾶν ἔτος, every day, every year, daily, yearly, ἀνὰ νύκτα, per noctem, ἀνὰ χρόνον, in course of time;—to denote the manner and way; e. g. ἀνὰ κράτος, up to the full strength, vigorously, ἀνὰ μέρος, by turns;—in a distributive sense with numerals; e. g. ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, five parasangs daily; also with numerals, like the English about (Lat. circa); e. g. ἀνὰ διακόσια στάδια, about two hundred stadia.

- 2. Eis (is, old Attic), corresponds almost entirely with the Lat. in with the Acc.; e. g. iέναι εἰς τὴν πόλιν, into the city;—in a hostile sense: contra, e. g. ἐστράτευσαν εἰς τὴν Αττικήν, into. against Attica; -- with numerals: about, e. g. vavç eiç vàç veτρακοσίας, about four hundred ships;—in a distributive sense with numerals; e. g. εἰς ἐκατόν, centeni, by hundreds, each hundred, sig &vo, bini, two by two, two deep; -in the presence of, coram, yet with the collateral idea of the direction whither; e. g. lóyous ποιείσθαι είς τον δημον, to speak to or before the people.— Of time: until, towards, upon, είς έσπέραν, towards evening, είς την ύστεραίαν, upon the following day, είς τρίτην ημέo a v, to or on the third day. To denote purpose, object, respect; e. g. έγρήσατο τοις γρήμασιν είς την πύλιν, he used the money for the city; είς κέρδος τι δράν, to do something for gain; διαφέρειν τινὸς εἰς ἀρετήν, to differ from one in respect to virtue; εἰς πάντ a, in every respect.
- 3. Ως, ad, to, is used only with persons, or objects considered as persons, to denote direction towards them; e. g. ἐέναι, πέμπειν οὸς βασιλέα, ημειν οὸς τὴν Μίλητον (to the Milesians).

LXXXVIII. Exercises on §§ 164, 165.

(He) is the best (man), who $(\delta c r u_c)$ is nurtured amid the greatest mecasities (re avayrauara). Said Diogenes: A friend is one soul, that (part.) dwells (= lies) in two bodies. My sons, do not deposit (aor.) my body either in gold or in silver, but restore it as quickly as possible to the earth. The Grecian armament conquered the barbarians at Salamis. With the help of the gods let us go against the unjust. The acquisition of true friends is by no means

made by (= with) violence, but rather by beneficence. At daybreak (= with the day) the soldiers began their march (= marched out, off). The Carduchians dwell on the mountains and are warlike. The vessels could not sail up the river. The deeds of Alcibiades were celebrated throughout all Greece. During the whole war the greatest harmony prevailed (= was) among the generals. The three daughters of Phorcus, having (but) one eye, made use of it alternately. The enemy pressed into the middle of the city. Apollo was sent (aor.) out of heaven to the earth. Time, revealing everything, brings (it) to the light. The Athenians performed (= displayed, aor.) many beautiful actions before all men, as well in a private as in a public capacity. The Lacedaemonians made an expedition against Attica. Employ the leisure of (= in) life in listening (inf.) to beautiful discourses. God brings like to like. Agestlaus sent ambassadors to the king of the Persians.

§ 166. B. Prepositions with the Gen. and Aco.

- 1. Ala, original signification, through. A. With the Gen. through and out again, e. g. έξήλαυνε τον στρατον δια της Θράκης έπλ the Ellada, through Thrace; -through, e. g. dià nediov, per campum, dià nole mias nogeves dai, to march through a hostile country.—Of time to denote extension through a period: through, after, properly, to the end of the period, through and out, e. g. &? Ιτους, through the year; διὰ πολλοῦ, μαχροῦ, ὀλίγου γρόyov, after (through) a long, short time; διὰ παντός τοῦ γρό-TO V TOIAUTA OUX eyevero, throughout the whole time. So also of an action repeated at successive intervals, e. g. dia roirov erous ovrhegar, every third year, tertio quoque anno, always after three years; διὰ πέμπτου έτους, διὰ πέντε έτῶν, quinto quoque anno; διὰ τρίτης ἡμέρας, every third day.—To denote the means, e. g. di dodalus voção, to see with, by means of, the eyes;—the manner and way, e. g. διά σπουδης, with earnestness, cornestly; dià rayous, with speed, speedily.—B. With the Acc., of time, e. g. διὰ νύκτα, per noctem;—to denote the cause, means, e. g. διὰ τοῦτο, ταῦτα, therefore, because of this; διὰ βουλάς, by means of counsels; δια μηνιν.
- 2. Κατά, original signification, from above down (desuper). A. With the Gen., e. g. ἐψψάπτουν ἐαυτοὺς κατὰ τοῦ τείχους κάτω, threw themselves down from the wall;—down into, e. g. κατα-δεδυκέσει κατὰ τῆς θαλάττης, to go down into the sea;—under, e. g. κατὰ γῆς.—Το denote the cause, author: de, concerning, e. g. λέγειν κατά τινος, dicere de aliqua re, especially in a hostile sense, e. g. λέγειν κατά τινος, against one; ψεύδεσθαι κατὰ τοῦ θεοῦ, to lie against God.—Β. With the Acc., κατά forms a

strong contrast with dra, in respect to the point where the motion of the action begins, but agrees with ava in denoting the direction to an object and the extension over it, the one being down through, the other up through. The use of $\alpha v \dot{\alpha}$ in prose is not so frequent as that of zará.—To denote local extension from above downwards: throughout, through, over, e. g. καθ' Έλλάδα, κατὰ πᾶσαν την γην; it often signifies, over against, opposite to, e. g. κεῖται ή Κεφαλληνία κατα Ακαρνανίαν, opposite to Acar.—Of time, to denote its extension or duration: during, through, e. g. x a z à z ò z avròr ypóror, during, or in the course of the same time; xarà τὸν πρότερον πόλεμον.--Το denote purpose, object, e. g. κατ à θ έ α ν ηκειν, spectatum venisse; conformity (secundum), respect, reason, e. g. κατὰ νόμον, according to, agreeable to law; κατὰ λόγον, ad rationem, pro ratione, agreeable to reason; κατά γνώμην την έμήν; κατά τοῦτο, hoc respectu, hence propter hoc, κατά φύσιν, secundum naturam; κατά δύναμιν, to the best of one's ability; xarà xoáros, with all one's might; xarà purρόν, nearly, by degrees; κατ' ανθρωπον, according to the manner or standard of man; -to denote an indefinite measure, e. g. $x \alpha \theta$ ' $\dot{s} \xi \dot{\eta} \times o \nu \tau \alpha$ $\ddot{\epsilon} \tau \eta$, about sixty years;—to denote manner and way, e. g. κατὰ τάγος, swiftly, κατὰ συντυχίαν, by chance; —in a distributive sense, e. g. κατὰ κώμας, vicatim; κατὰ μῆνα, monthly, καθ' ήμεραν, daily, κατ' έτος, yearly, καθ' έπτά, septeni, by sevens.

3. The e, super, over. A. With the Gen., e.g. $vn e q \gamma q s$.— To denote the cause: for, for the good of, in behalf of, e.g. uar resolution vn e q vq s and vn e q vq s, to fight for one's country, as it were to fight standing over it; vn e q vq s Elládos dávaros, death in behalf of Greece.—B. With the Acc.: over, beyond, e.g. vn e q s in vn e q s of
LXXXIX. Exercises on § 166.

There is a middle path that leads neither through dominion nor through slavery, but through freedom. Socrates conferred the greatest benefits (τὰ μέγιστε ώφελεῖν) upon men, by teaching wisdom to all who wished (it) (§ 148, 6). The river Euphrates flows through the middle of Babylon. The presidents of the cities come together every three years. Those who (§ 148, 6) learn everything by their own efforts (= by themselves), are called self-taught. Apollo

benefitted the human race by oracles and other services. He who (4 148, 6) is indolent for the sake of pleasure, may (§ 153, 2. c.) very soon be deprived (apr.) of that charm of inactivity, for the sake of which he is indolent. Praise not a worthless man because of (his) wealth. Some rivers penetrate into the earth and flow (= are borne) a long way, concealed under the earth. The island Atlantis sank (part. apr.) under the earth and disappeared (apr.). He who (6 148. 6) contrives a snare against another, turns (περιτρέπειν) it often against himself. During the period of the holy war, great (= much) disorder and dissension prevailed (= was) over all Grecce. Do not impose upon others a greater (charge) than their abilities permit (= than according to ability). It is necessary that (acc. w. inf.) men live according to laws. The city was in danger of being (= to be) taken (aor.) by force. A bad man who (part.) obtains (aor.) power, is not wont to bear good fortune as man ought (= suitably to man). The Athenians annually sent to Crete seven boys and seven maidens (as) food for the Minotaur (= to the M. as food). God has given (aor.) us the powers, by which we are to bear (fut.) all the events of destiny. The sun passes over the earth. Overhanging (= over) the city is a hill. Arsamus governed the Arabians and Aethiopians dwelling over Egypt. Alcestis, the daughter of Pelias, was desirous (aor.) to die (aor.) for her husband. It is very dishonorable to shun (aor.) death for (one's) country. Clearchus waged war with the Thracians dwelling beyond the Hellespont. It is folly to attempt (= to do) something above (one's) capacity. Numa Pompilius, the most fortunate of the Roman kings, is said to have lived above eighty years.

§167. C. Prepositions with the Gen., Dat. and Acc.

- 1. Âμφί denotes that one thing is around another (on both sides), near, close to, another. A. With the Gen. seldom used of place, e. g. ἀμφὶ τῆς πόλεως οἰκεῖν, to dwell around the city.—Of cause: about, for, for the sake of, e. g. μάχεσθαι ἀμφί τινος, to fight about, for something.—B. With the Dat., as with the Gen.—C. With the Acc., e. g. ἀμφὶ τὴν πόλιν.—To denote time and number indefinitely, e. g. ἀμφὶ ἐσπέραν, about evening; ἀμφὶ τοὺς μυρίους, about ten thousand.
- 2. Περί signifies all around, round, containing the idea of a circuit or circumference, and in this respect differing from ἀμφί, which signifies properly on both sides. A. With the Gen.—In a local relation it is not used in prose, but the more frequently in a causal sense: concerning, for, about, on account of, e. g. μάχεσθαι, ἀποθανεῖν περὶ τῆς πατρίδος, to fight, die for one's country; λέγειν περὶ τινος, to speak about something; φοβεῖσθαι περὶ πατρίδος;—to denote value, in the phrases περὶ πολλοῦ, περὶ πλείονος, περὶ πλείονος, περὶ πλείονος, περὶ πλείονος.

3. $E \pi i$ signifies primarily, upon, at, near. A. With the Gen. e. g. τὰ ἄγθη οἱ μὲν ἄνδρες ἐπὶ τῶν κεφαλῶν φοροῦσιν, αὶ δὲ ruyaixeς έπὶ τῶν ώμων, the men carry burdens on their heads, the women on their shoulders; μένειν ἐπὶ τῆς ἀρχῆς, ἐπὶ τῆς γνώμης, to remain in; οί ἐπὶ τῶν πραγμάτων, those intrusted with business;—towards, if the idea is that one is striving to reach a place, e. g. $\pi \lambda \tilde{\epsilon} \tilde{\nu} \tilde{\epsilon} \pi \tilde{\iota} \Sigma \tilde{\alpha} \mu o v$ [according to § 158, 3. (b)].—In relation to time, to denote the time in or during which something takes place, e. g. ἐπὶ Κύρου βασιλεύοντος, during, in, under the reign of Cyrus.—To denote the occasion, the author, e. g. xaλεισθαι ἐπίτινος, to be named after, for one; conformity, e.g. κρίνειν τι ἐπί τινος, to judge according to something.—B. With the Dat.: upon, at, by, e. g. ἐπὶ τοῖς δόρασι ὁοιὰς είγον γρυσᾶς, upon the spears; οίκεῖν ἐπὶ θαλάττη, by the sea, upon the seacoast.—To denote dependence, e. g. ¿ní rivi slvai, to be in the power of any one; γίγνεσθαι ἐπί τινι, to come into the power of any one;—condition, purpose, object, motive, e. g. ἐπὶ τούτφ, hac conditione, on this condition; ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύοηται, in perniciem hominis;—cause, occasion, e. g. χαίρειν ἐπί Tivi, to rejoice at something.—C. With the Acc.: upon, on, over, towards (different from ¿ní with the Gen., since with the Acc. merely the direction to a place is denoted), to, e. g. arabaireir in inπον; ἐπ' ἀνθρώπους (among).—Of time: until, ἐφ' ἑσπέραν; for, during, per, ἐπὶ πολλὰς ἡμέρας.—To denote purpose, object, e. g. ἐπὶ θήραν ἰέναι, venatum ire; in a hostile sense: against, e. g. στρατεύεσθαι έπὶ Πέρσας, to make an expedition against the Persians.

XC. Exercises on § 167, 1, 2, 3.

The poets have uttered such language (= words) about the gods themselves, as no one would dare (aor., § 153, 2, c) to utter about (his) enemies. Consider first, how ($\delta\pi\omega c$) the adviser has managed (aor.) his own (affairs); for he whe

(§ 148, 6) has not $(\mu \dot{\gamma})$ reflected (apr.) upon his own (concerns), will never decide well upon another's. Carthage waged war with Rome for Sicily, twentyfour years. All men value (their) kindred more than strangers. With reason dost thou esteem the soul more highly than the body. Gyges found a corpse that had on the hand a golden ring. Some of the Persians had both necklaces about the neck, and bracelets about the hands. The motion of the earth around the sun makes the year (ἐνιαντός), but the motion of the moon around the earth. the months. The Spartan boys (= of the S.) as (part.) they went round the altar of Orthia, were scourged by law. Be (γίγνομαι) such towards thy parents, as (olog) thou wouldst (§ 153, 2, c) wish (aor.) thy children to be (acc. w. inf.) towards thee. No human pleasure seems to lie (= elvai) closer at hand (iyyvτέρω, w. gen.), than joy on account of honors. The enemy, despairing of (aor) their cause, about (ἀμφί) midnight abandoned the city. There are said to be about one hundred and twenty thousand Persians. Each of the Cyclops had one eye in the forehead. In Egypt, the men carry burdens on their (= the) head, but the women on their shoulders. The soldiers returned home. After the battle Croesus fled to Sardis. Under Cecrops and the first kings until Theseus, Attica was inhabited in cities. All the children of the better (sup.) Persians were educated at the court (ai vipal) of (the) king. Strive not after that which (§ 148, 6) is not $(\mu \hat{\eta})$ in thy power. Macedonia was in the power of the Athenians, and brought tribute. Dost thou consider that which $(\tau \hat{a}, w. part.)$ happens for thy (= the) advantage, as the work (plur.) of chance or of intelligence? For epic poetry we most admire Homer, for tragedy, Sophocles, for statuary, Polycletus, for painting, Zeuxis. We ought (χρή) not to be displeased at (the) good fortune of others, but rejoice for the sake of $(\delta \iota \hat{u})$ our (= the) common origin. The Nile flows (= is borne) from south to north. Xerxes collected (part. aor.) an innumerable army and marched against Greece. Socrates not only exhorted men to virtue, but also led them onward (προάγειν, aor.) to it. Jupiter permitted (aor.) Sarpedon, the king of (the) Lycians, to live for three generations.

4. Met ά (from μέσος) denotes the being in the midst of something. A. With the Gen. to denote association, connection, and participation with; e. g. μετ' ἀνθρώπων είναι, to be among men. Elvai μετά τινος, to be with, on the side of one. Τμινοί πρόγονοι τοῦτο τὸ γέρας ἐκτήσαντο καὶ κατέλιπον μετὰ πολλών καὶ μεγάλων κινδύνων, with many and great dangers;—to denote conformity: μετὰ τῶν νόμων, μετὰ τοῦ λόγον, in conformity with the laws, with reason.—B. With the Dat., only poetic: among, e. g. μετ' ἀθανάτοις.—C. With the Acc., in prose it is used almost exclusively to denote that one thing follows another in space, time and order; e. g. ἔπεσθαι μετά τινα, after; μετὰ τὸν βίον, after life; ποταμὸς μέγιστος μετὰ το το ον, the greatest after the Ister, and in the phrase μετὰ χεῖρας ἔχειν τι, to hold something between, in the hands.

5. $\Pi \alpha \rho \alpha'$ signifies the being near something: by, near, by the side of. A. With the Gen. to denote a removal from near, from beside a person: from, e. g. έλθεῖν παρά τινος, to come from some one. -To denote the author, e. g. πεμφθηναι παρά τινος, to be sent by some one (§ 150, Rem. 4), άγγελοι, πρέσβεις παρά τινος, envoys from any one; άγγελλειν παρά τινος, τὰ παρά τινος, commissions, commands, etc. of any one; -- μανθάνειν παρά τινος, ακούειν παρά τινος, to learn, to hear from.—B. With the Dat. to denote rest near a place or object, e. g. έστη παρά τῷ βασιλεῖ. -C. With the Acc. to denote direction or motion so as to come near a person or thing, e. g. ἀφικέσθαι παρὰ Κροῖσον, to Croesus; -direction or motion along by a place: along near, by, beyond, e. g. παρά την Βαβυλωνα παριέναι, to go by Babylon. Hence, παο à δόξαν, praeter opinionem; παρ' έλπίδα, contrary to hope; παρά φύσιν, παρά τὸ δίχαιον, παρά τοὺς ὅρnovs, παρά δύναμιν, beyond one's power; also, besides, praeter, παρὰ ταῦτα, praeter haec, besides these things;—to denote local extension near an object: along, e. g. παρά τὸν Ασωπόν, along the A.—To denote the extension of time, e. g. παρ' ήμέραν, παρὰ τὸν πόλεμον, during the day, the war; παρὰ τὴν πόσιν, inter potandum, while drinking. So also of particular, important points of time, during which something takes place, e, g. $\pi \alpha \rho' \alpha \dot{\nu}$ τον τον κίνδυνον, in ipso discrimine, in the very moment of danger.—In a causal relation to denote a comparison, e. g. ήλίου ἐκλείψεις πυχνότεραι ήσαν παρά τὰ έχ τοῦ πρὶν γρόνου μνημοvev όμενα, eclipses of the sun were more frequent compared with (than) those mentioned in former time.

XCI. Exercises on § 167, 4, 5.

to Cyrus. Prometheus stole (part. aor.) fire from the gods and brought (aor.) it in a reed to men. The praises of good men are very pleasant. The gods rejoice most in honors from the most pious men. What is not $(\mu \dot{\eta})$ manifest to men, it is allowable (for them) to ascertain from the gods by divination. It is said, that (acc. w. inf.) the invention of the sciences was given (aor.) by Jupiter to the Muses. In $(\kappa a \tau \dot{a})$ the war against the Messenians, the Pythia gave as a response ($\chi \rho \dot{a}\omega$, aor.) to the Spartans, that they should ask (= to ask, aor.) a general from the Athenians. Minos pretended to have learned his (= the) laws from Jupiter himself. The Persian boys (= of the Persians) are educated not with (the) mother but with a (= the) teacher. The good are honored among gods and men. Cyrus sent ambassadors to the king of the Persians. Osiris is said to have travelled from Egypt through Arabia to the Red Sea. The river Selinus flows by the temple of Diana in Ephcsus. The Amazons dwelt (aor.) on the river Thermodon. A word unseasonably (= against season) thrown out, often destroys (= subverts) life. Paris, contrary to all justice (δίκαιον, plur.), carried off (aor.) the wife of his (= the) host Menelaus to Troy. The Roman lawgiver (= of the Romans) gave (aor.) to (art.) fathers full power over (κατά, v. gen.) their (= the) sons during their (= the) whole life-time (= time of life). No man (= no one of men) will be fortunate during his (= the) whole life. In comparison with (art.) other creatures, men live as gods, since (part.) by (their) nature, body and mind, they are superior (κρατιστεύω).

6. $\Pi \varrho \circ \varsigma$ (arising from $\pi \varrho \circ$) signifies before (in the presence of). A. With the Gen. to denote direction or motion from the presence of an object, especially in reference to the situation of a place, e. g. οίχεῖν πρός νότου ἀνέμου, towards the south, like ab oriente. Sometimes it is to be translated by in the view of, in the eyes of, etc. (properly before one), e. g. ο τι δικαιότατον καὶ προς θεων καὶ πρός ανθρώπων, τοῦτο πράξω, in the eyes of, in the judgment of gods and men; -also, for the advantage of any one, on the side of, for some one, e. g. δοκείς μοι τον λόγον προς έμοῦ λέγειν, to speak for me.—To denote the cause, occasion and author, hence with passive and intransitive verbs, e. g. ατιμάζεσθαι πρός Πεισιστράτον, to be dishonored by Pisistratus; —in oaths, e. g. προς θεων, per deos, by the gods, properly before the gods.—B. With the Dat. to denote local rest before, near or by an object, e. g. πρὸς τῷ πόλει, before, by the city, $\pi\varrho\delta\varsigma$ τοῖς χριταῖς, before the judges, εlvau, γίγνεσθαι πρός τινι, to be earnestly engaged in something, e. g. πρὸς πράγμασι, πρὸς τῷ λόγω, in business, in conversation. Then, in addition to, besides, e. g. προς τούτο, προς τούτοις, praeter ea.—C. With the Acc. to denote the local limit, direction or motion before an object, both in a friendly and hostile sense, e. g. έλθεῖν πρός τιν α, to, ἀποβλέπειν πρός τιν α, upon, λέγειν πρός τινα, το, συμμαχίαν ποιείσθαι πρός τινας, with, μάχεσθαι, πολεμείν πρός τινα, against, πρός μεσημβρίαν, towards, άδειν προς αὐλόν, to sing to the flute, i. e. to the flute's accompaniment. -To denote indefinite time, e. g. προς ήμεραν, towards daybreak. Also in reference to indefinite number.—In a causal sense to denote purpose, e. g. παντοδαπά εύρημένα ταῖς πόλεσι πρὸς φυλακήν και σωτηρίαν, various schemes were devised to guard and save the cities; -- conformity, conformable, according to, e. g. πρός την όψιν ταύτην τον γάμον τουτον έσπευσα, according to this view. So xρίνειν τι πρός τι, to judge according to something. Also, $\pi \varrho \grave{o} \varsigma \beta \acute{\iota} \alpha r$, by force, against one's will, $\pi \varrho \grave{o} \varsigma \acute{\alpha} r \acute{\alpha} \gamma$ $z \eta r$, necessarily, forcibly;—hence, on account of, propter, e. g. $\pi \varrho \delta \varsigma$ savza, properly, in conformity with these things, hence, on this account, therefore; -hence to denote a comparison, usually with the idea of superiority (prae): in relation to, in comparison with, before, c. g. λήρος έστι πρός Κινησίαν, he is mere talk, nonsense, compared with Cinesias;—in general to denote a respect, e. g. σχοπείν, βλέπειτ πρός τι, διαφέρειν πρός άρετήν, to differ in respect to virtue.

7. Tnó, sub, original signification, under. A. With the Gen. to denote motion from a depth out: out from under, forth from, e. g. ψπ' ἀπήνης λύειν ιππους, to loose the horses from the chariot;—to denote rest under an object, e. g. $\dot{v}\pi\dot{o}$ $\gamma\tilde{\eta}\varsigma$ oixeiv.—To denote the author, with passive and intransitive verbs, e. g. κτείνεσθαι ὑπό τινος, αποθανείν υπό τινος, to be put to death by some one; the cause, occasion, active influence, e. g. vπò κανματος, for, on account of, because of the heat, $\hat{v}\pi'$ of $\varrho\gamma\tilde{\eta}\varsigma$, from, out of anger;—to denote the means and instrument, particularly with reference to the accompaniment of musical instruments, e. g. ἐστρατεύοντο ὑπὸ σαλπίγγων, they marched by the sound of trumpets; ὑπ' αὐλοῦ τοprize, to dance by the music of the flute.—B. With the Dat., e. g. ὑπὸ γỹ εἶναι, etc. as with the Gen.—C. With the Acc. to denote direction or motion towards and under, e. g. iévai v nò y n v; extension under an object, e. g. υπεστιν οἰκήματα ὑπὸ γῆν, are under the earth.—To denote time approximately, e. g. ὑπὸ νύκτα, sub noctem, towards night;—to denote extension of time, e. g. vnò zàp νύχτα, during.

REMARK. When the article (alone or with a substantive) in connection with a preposition, expresses a substantive-idea, and the preposition $\ell\nu$ ought to be used, then this preposition is attracted by the verb denoting the direction whene, and is changed into $4\pi\delta$ or $\ell\kappa$; e. g. Oi $\ell\kappa$ $\tau\eta$; $d\gamma \rho \rho a$; $d\nu \partial \rho \omega \sigma \alpha \sigma \alpha \kappa d\rho \nu$, the men belonging to the market-place fled, instead of oi $\ell\nu$ $\tau\eta$ $d\gamma \rho \rho d$ $d\nu$ $d\rho \omega \sigma \alpha \kappa d\rho \nu \sigma \alpha \kappa d\rho \alpha \rho \alpha \rho \rho \alpha \rho \rho \alpha \rho \rho \rho \alpha \rho \rho \rho \alpha \rho

XCII. Exercises on § 167, 6, 7.

Rhampsinitus, a king of Egypt, erected (= placed, aor.) two statues, of which the Egyptians call the (one) standing (perf.) towards (the) north, summer, the (one) towards (the) south, winter. Arabia is the most remote of the inhabited countries towards the south. (It is) time for us to deliberate about ourselves, that we may not (that not = $\mu \hat{\eta}$), in the judgment both of gods and of men, appear (ἀποφαίνεσθαι) very mean and dishonorable. The Persians were deprived (aor.) by the Lacedaemonians of the supremacy of Asia. It is not for the advantage of your reputation, to sin against the public (= common) laws and against our (= the) ancestors. By the gods, abstain from injustice. Stesichorus, the poet, was magnificently interred (aor.) in Catana, near the gate called from him (the) Stesichorean. Near the dwelling of the king, a lake affords an abundance of water. Socrates was zealously employed in discourse. Alcibiades was beautiful, and more than this, also very brave. Aristippus, the Thessalian, comes to Cyrus, and asks of him about two hundred mercenaries. The Megareans buried their (= the) dead, turning them towards the east, but the Athenians towards the west. Nicocles demeaned himself (nor.) towards the citizens with $(\mu \epsilon \tau \dot{a})$ very great (= much) lenity. The Greeks fought (aor.) against the Persians. Towards evening the enemy retreated. Socrates was very much hardened (= very enduring) against winter and summer and all hardships. (All) estimable men have the same disposition towards their (= the) inferiors as their (= the) superiors have towards them. The Thracians danced to the flute with their (= the) arms. The exercise (plur.) of the body is useful for the health. Let us not judge happiness by (= according to) money, but by virtue and wisdom. Socrates despised everything human, in comparison with (art.) counsel from the gods. A very beautiful fountain flows under the plane-tree. Hector was slain by Achilles. Already many masters had been violently (= with violence) put to death (ἀποθυήσκειν, gor.) by the slaves. Archestratus travelled over (aor.) all lands and seas from a love of pleasure. The rich often do not enjoy their (= the) prosperity from its (= the) unvarying pleasure. The soldiers go to the battle to the sound of trumpets. All (the) gold upon earth and under earth (acc.) is not equivalent to virtue. Dionysius founded a city in Sicily just (airos) at the foot of mount Aetna, and called it Adranum. Towards night the enemy retreated. Towards the end of the war there arose a violent famine.

- § 168. Remarks on the construction of Verbal Adjectives in -τέος, -τέα, -τέον, and on the construction of the Comparative and Superlative.
- 1. Verbal adjectives derived from transitive verbs, i. e. from such as govern the Acc., are used either like the Lat. verbal in -dum, impersonally in the neuter, -τέον or -τέα [§ 147, (c)], or personally, like the Lat. participle in -dus; but verbal adjectives derived from intransitive verbs, can be used only impersonally.

2. The verbal adjective when used impersonally takes its object in the same Case as the verb from which it is derived. The person acting stands in the Dat., called the Dat. of the agent [§ 161, 2, (d)].

'Ασκητέον (or -τέα) ἐστί σοι τὴν ἀρετήν or ἀσκητέα ἐστί σοι ἡ ἀρετή, you must practise virtue, or virtue must be practised by you. 'Επιθυμητέον ἐστί σοι τῆς ἀρετής, you must desire virtue. 'Επιχειρητέον ἐστί σοι τῷ ἔργῳ, you must attempt the work. Κολαστέον (or -τέα) ἐστί σοι τὸν ἀνθρωπον σε κολαστέος ἐστί σοι ὁ ἀνθρωπος, you must punish the man. So with deponent verbs; e. g. Μιμητέον (or -τέα) ἐστί σοι τοθς ἀγαθούς (from μιμεῖσθαί τινα) or μιμητέοι εἰσί σοι οὶ ἀγαθοί, you must imitate the good.

8. When two objects are compared, the one by which the comparison is made, is put either in the Gen. [§ 158, 7, (β)], or is connected by the conjunction $\tilde{\eta}$ (than); e. g. δ $\pi\alpha\tau\eta\varrho$ $\mu\epsilon\iota\zeta\omega\nu$ $\dot{\epsilon}\sigma\tau\dot{\epsilon}$ τ $o\vec{v}$ $v\dot{\epsilon}o\tilde{v}$ or δ π . μ . $\dot{\epsilon}\sigma\tau\dot{\epsilon}\nu$, $\dot{\eta}$ $\dot{\delta}$ $v\dot{\epsilon}\delta\varsigma$, is greater than the son.

REMARK. When two qualities belonging to an object are compared with each other, both are expressed by the comparative adjective and are connected by ή; e. g. θάττων, ή σοφώτερος ἐστιν, cclerior, quam prudentior, he is more swift than prudent. So also with adverbs; e. g. τοῦτο θᾶττον, ή σοφώτερον ἐποίησας, celerius, quam prudentius, you did this with more dispatch than prudence.

XCIII. Exercises on § 168.

We must shun a (= the) dissolute friend. The citizens must obey the laws We must attempt noble actions. We must despise dangers for the sake of virtue. We must avoid (= keep ourselves from) him who (part. pres.) is governed by (art.) evil passions. We must put the hand even to difficult undertakings.

§ 169. Remarks on the use of the Pronouns.

- 1. The subject, predicate, attribute and object are expressed by pronouns, when the parts of the sentence containing the pronouns, are not to represent the ideas of objects or qualities, but when it is merely to be shown, that an object or quality refers either to the speaker himself or to another (second or third) person or thing (§ 55).
- 2. All the rules which have been given on the substantive and adjective, apply also to substantive and adjective pronouns; still, a few remarks are here necessary on the use of the personal pronouns.
- 3. The substantive personal pronouns in the Nom., viz. ἐγώ, σύ, αὐτός, -ή, -ό, ἡμεῖς, etc., and the adjective (possessive) pronouns as attributives, e. g. ἐμὸς πατήρ, are, in Greek, as in Latin, expressed only when they are specially emphatic, hence particularly in antitheses; e. g. καὶ σὺ ταῦτα ἔπραξας; καὶ σὸς πατὴρ ἀπέθανες: --

ἔγ οὰ μὲν ἄπειμι, σ ὰ δὲ μένε. But where this is not the case, they are omitted, the substantive pronouns being supplied by the endings of the verb, and the adjective pronouns by the article prefixed to the substantive; e. g. γράφω, γράφεις, γράφει — ἡ μ ἡ τ η ρ εἶπέ μοι (my mother) — οἱ γονεῖς στέργουσι τὰ τέ × ν α (love their children). See above, § 56 and § 59, also § 148, 8.

Rem. 1. A \dot{v} \dot{v} \dot{c} in the Nom. is not generally used as the subject of the verb, but for the most part as an intensive pronoun (self, very), agreeing with another pronoun expressed or understood, or with a substantive. In some instances, however, it seems to be used as the simple subject of the verb, though even then retaining something of its intensive force; e. g. \dot{v} \dot{v}

Rem. 2. The difference between the accented and enclitic forms of the personal pronouns, e. g. εμοῦ and μου, lies in the greater or less emphasis with which they are pronounced in discourse. Thus, the accented forms are always used, e. g. in antitheses; e. g. εμοῦ μὲν κατεγέλασε, σὲ δὲ ἐπήνεσεν, he derided me, but praised you.—On the use of the Gen. of substantive, instead of adjective (possessive) pronouns, see § 148, Rem. 8 and § 59.—On the possessive pronouns taking the word in apposition, in the Gen., e. g. ἡμέτερος αὐτῶν πατήρ, see Rein 4, below.

4. The reflexive pronouns always refer to something before named, this being opposed to itself as an object (in the Gen., Dat., Acc., or in connection with a preposition) or as an attribute.

'Ο σοφός έαντοῦ κρατεί, the wise man rules himself. Σὰ σεαυτῷ ἀρέσκεις, you are pleased with yourself. 'Ο παῖς έαυτὰν ἐπαινεῖ, the boy praises himself. ΟΙ γονεῖς ἀγαπῶσι τοὺς ἐαυτῶν παῖδας. Γνῶθι σεαυτόν. Οὖτος ὁ ἀνὴρ πάντα δι' ἐαυτοῦ μεμάθηκεν. 'Ο στρατηγὸς ὑπὸ τῶν ἐαυτοῦ στρατιωτῶν ἀπέθανεν, was killed by his own soldiers.

- 5. The object before named, to which the reflexive pronouns refer, is:
 - (a) The subject of the sentence, as in the examples of No. 4;
 - (b) An object of the sentence, e. g. Κῦρος διήνεγκε τῶν ἄλλων βασιλέων, τῶν ἀρχὰς δι' ἐ α υ τ ῶ ν κτησαμένων, C. differed from other kings, who acquired sovereignty by themselves. Muσοῦμεν τοὺς ἀνθρώπους τοὺς φθονοῦντας ἐ α υ τ ο ῖς, we hate

men who bear ill-will towards themselves. Από σαντοῦ έγω σε διδάζω.

6. In Greek, as in Latin, the reflexive pronoun may be used in the relations above named, with the construction of the Acc. and the Inf., or of the Part., and even when it stands in a subordinate clause. In this case, the English language often uses the persona pronouns him, her, it, instead of the reflexive pronouns.

'Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ἑαντῷ, the tyrant thinks that the citizens are subject to him. Πολλῶν ἐθνῶν ἡρξεν ὁ Κῦρος οὐθ' ἑαντῷ ὁμογλώττων ὁντων, οὐτε ἀλλήλοις, Cyrus governed many nations, not speaking the same language with him nor with each other. 'Ο κατήγορος ἔφη τὸν Σωκράτην ἀναπείθοντα τοὺς νέους, ὡς αὐτὸς εἰη σοφώτατός τε καὶ ἄλλους ἰκανώτατος ποιῆσαι σοφούς, οὕτω διατιθέναι τοὺς αὐτῷ συνόντας, ὡςτε μηθαμοῦ παρ' aὐτοἰς τοὺς ἀλλους εἰναι πρὸς ἑαντόν, the accuser said that Socrates, by persuading the youth that he himself was the wisest of men, and most capable of making others wise, so influenced the minds of those who associated with him, that others were of no account, in comparison with him.

- 7. On the contrary, the oblique Cases of the pronoun αὐτός, -ή, -ό: viz. αὐτοῦ, -ῆς, αὐτῷ, -ῆ, -ὖ, -ὖ, -ἤς, -ᡠ, αὐτῶν, etc., or of a demonstrative, are universally used, when an object is not opposed to itself, but to another object; e. g. Ὁ πατης αὐτῷ ἔδωκε τὸ βιβλίον, gave the book to him (the son). Στέργω αὐτόν (him). Απέγομαι αὐτοῦ, I abstain from him. The pronoun αὐτοῦ, etc. is here nothing else than the pronoun of the third person.
- Rem. 3. The personal pronoun où, ol, etc. has commonly a reflexive sense in the Attic writers. But in this case, it is regularly employed, only when the reflexive relation has respect, not to the nearest, but to the more remote subject; e. g. 'Ο τύραννος νομίζει τοὺς πολίτας ὑπηρετεῖν ο l (but not τύραννος χαρίζεται ο l).
- 8. In the instance mentioned under No. 6, the corresponding forms of $\alpha \vec{v} \tau \delta s$ are very frequently used instead of the reflexive pronoun; and this is always the case, where a member of a sentence or a subordinate clause, is not the expression or sentiment of the person to whom the pronoun refers, but the expression of the speaker (writer).

Κῦρος ἐδεῖτο τοῦ Σάκα πάντως σημαίνειν a b τ ῷ, ὁπότέ ἐγχωροίη εἰςιέναι πρὸς τὸν πάππον, C. rogabat Sacam, ut indicaret BIBI, quando tempestivum esset. Οἱ πολέμιοι εἰνθὸς ἀφήσουσι τὴν λείαν, ἐπειδὰν ἱδωσί τινας ἐπ' a b τ ο θ ς ἐλαίνοντας, the enemy will stop plundering, as soon as they see any coming against them. Τὴν ἑαντοῦ γνώμην ἀπεφαίνετο Σωκράτης πρὸς τοὺς ὁμιλοῦντας a b τ ῷ, Socrates expressed his views to those who associated with him. Σωκράτης ἔγνω τοῦ ἔτι ζῆν τὸ τεθνάναι a b τ ῷ κρεῖττον είναι, S. knew that death was better for him than a larger period of life.

- 9. In the compound reflexive pronouns, $\alpha \vec{v} \cdot \vec{v} \cdot \vec{c}$ either retains its exclusive force or it does not, i. e. it is sometimes emphatic, and sometimes not.
 - (a) Δίκι μόν έστι φίλους μὲν ποιεῖσθαι τοὺς ὁμοίως αὐτοῖς τε (or σφίσι τε αὐτοῖς) καὶ τοῖς ἀλλοις χρωμένους, φοβεῖσθαι δὲ καὶ δεδιέναι τιὺς πρὸς σφᾶς μὲν αὐτοὺς (or έαυτούς) οἰκειότατα διακειμένους, πρὸς δὲ τοὺς ἀλλους ἀλλοτρίως, it is proper to make friends of those who treat themselves and others alike, but to fear those who are very friendly to themselves, but hostile to others; here the reflexives αὐτοῖς and σφᾶς αὐτοὺς, each being compounded of αὐτός, are emphatic = se ipsis and se ipsos.—(b) ΟΙ στρατιῶται παρείχου έαυτο ὺς (or σφᾶς αὐτοὺς) ἀνόρειστάτους (se), showed themselves very brave. Οἱ πολέμιοι παρέδοσαν ἐαυτοὺς (or σφᾶς αὐτοὺς) τοῦς Ἑλλησιν (se), delivered themselves to the Greeks; in these two examples, the αὐτός contained in the reflexives is not emphatic.
 - Rem. 4. The reflexive possessive pronouns are either used alone, e. g. μεταδέδωμί σοι τῶν ἐμῶν χρημάτων, I share with you my effects; δικαιότερόν ἐστι τὰ ἡμέτερα ἡμῶς ἔχειν ἡ τούτους, it is more just that we should have our own than that they should have it; ὑμεῖς ἀπαντες τοὺς ὑμετέρους παὶδας ἀγαπᾶτε; οἱ πολὶται τὰ σφέτερ α σώζειν ἐπειρῶντο; or with the adi ition of the Gen. of αὐτός (according to § 154, 3); or instead of the possessives, the Gen. of the compound substantive-reflexives is employed; and indeed in the common language, the last form is always used with the singular pronoun, and more fro quently than the possessives with the third Pers. Pl., but the Gen. of αὐτός is usually employed with the plural of the possessives (except the third person). Thus:
 - έμος (σός, ος) αύτου π έμαυτοῦ (σεαυτοῦ, ἐαυτοῦ) πατέρ not την έμην (σην, ην) αυτού μ. την έμαυτού (σεαυτού, έαυτού) μητέρα not τοίς έμαυτοῦ (σεαυτοῦ, έαυτοῦ) λόγοι; not τοίς έμοις (συίς, οίς) αύτου λ. ημέτερος αὐτῶν πατήρ extremely rare 6 ήμων αύτων π. την υμετέραν αυτών μητέρα extremely rare thu ύμων αθτών μ. τὰ ημετερα αὐτών άμαρτήματα extremely rare τὰ ήμων αύτων ά. έαυτών πατηρ, but not σφέτερος αὐτῶν πατήρ more frequent b σφών αύτών π.

Here also, α ὑ τός is sometimes emphatic, sometimes not: (a) Ὁ παὶς ὑβρίζει τὸν ἐ αν το ῦ πατέρα, suum ipsius patrem, his own father, ὑμεῖς ὑβρίζετε τοὺς ὑ με τ έρους α ὑ τ ῶν πατέρας, vestros ipsorum patres, your own parents, ol παὶ- ὁες ὑβρίζουσι τοὺς ἐ αν τ ῶν πατέρας, siωs ipsorum patres; (b) Στρατονίκην, τὴν ἑ ἀν τ ο ῦ ἀδελφήν, δίδωσι Σεύθη, suum sororem, his sister;—in the examples under (a), αὐτός retains its emphatic force, in the one under (b), it does not.

- Rem. 5. Αθτός with a reflexive meaning, regularly stands after the substantive and adjective pronouns; e. g. ἡμῶν αὐτῶν, ὑμῖν αὐτοῖς, ὁ ὑμῆτερος αὐτῶν πατήρ, etc. But when the personal pronoun is used with the reflexive sense, then αὐτός, used in its exclusive sense, may precede or follow the personal pronoun; e. g. αὐτοῦ ἐμοῦ (μευ), αὐτῷ ἐμοῦ (μοι), αὐτὸν ἐμέ (με), οr ἐμοῦ αὐτοῦ, ἐμοῖ αὐτῷ, etc.
- REM. 6. For the sake of perspicuity, or rhetorical emphasis, a demonstrative pronoun, particularly αὐτός, is frequently put in the same sentence after a pre-

ceding substantive or pronoun, when a long intermediate clause separates the Case from the verb which governs it. This pronoun again resumes the preceding substantive or pronoun; e. g. $K\lambda \acute{\epsilon}a\rho\chi o\varsigma$ δè $T \circ \lambda \mu \acute{\epsilon} \delta \eta \nu$ ' $H \lambda \epsilon \iline i$ ον, δν ετύχχανεν έχων παρ' έαντῷ κήρυκα άριστον τῶν τοτέ, τοῦτον ἀνειπεῖν ἐκέλευσε, Clearchus commanded Tolnides of Elis, whom he happened to have with him, and who was the most distinguished herald of his time, that he should make preclamation. Έγὰ μὲν οbν β α σι λ έ α, ζ πολλὰ οῦτως ἐστὶ τὰ συμμαχα, εἶπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὖκ οἰδα, δ τι δεῖ α ὖτ δ ν δμόσαί καὶ δεξιὰν δοῦναι.

XCIV. Exercises on § 169.

The dissolute (man) makes himself the slave of himself. Care for all, but most for thyself. The passions $(\dot{\eta}\delta\sigma\nu ai)$, implanted in the soul, do not persuade it to be considerate, but forthwith to render service both to themselves and to the body. I should (§ 153, 2, c) be ashamed (aor.) if I cared more for my reputation than for the common welfare. (Those) whom (ove av, w. subj.) we esteem (aor.) as better than ourselves, those we are willing to obey and (that) without compulsion. To those who (§ 148, 6) do not $(\mu \eta)$ command themselves to do right (= the good), God assigns others (as) masters (= commanders). The Chaldaeans came and prayed (part.) Cyrus to make (aor.) peace with them. The Athenians thought they ought (inf.) not to thank others (ETEpos) for (art.) deliverance, but the other Greeks them. In the Peloponnesian war, Grecian cities were destroyed (aor.), some by (the) Barbarians, others by themselves. Enrich thy (= the) friends; then thou wilt enrich thyself. Phrixus, as soon as (part.) he learned (aor.) that his father was about (μέλλειν, opt.) to sacrifice him, took (part. aor.) his sister, and mounting (aor.) a ram with her. came (aor.) through the sea into the Pontus Euxinus. The Persians went through the whole country of the Eretrians, binding (aor.) their (= the) hands, that they might be able (Exerv) to tell (uor.) the king, that no one had escaped them.

§ 170. The Infinitive:

The Infinitive represents the idea of the verb as an abstract substantive-idea; but it differs from the substantive, in retaining so much of the nature of the verb, as that, on the one hand, it exhibits the nature or quality of the action, viz. duration, completion and futurity, e. g. γράφειν, γεγραφέναι, γράψαι, γράψειν, while on the other, it has the same construction as the verb, i. e. it governs the same Cases as the verb; e. g. γράφειν ἐπιστολήν, ἐπιθυμεῖν τῆς ἀρετῆς, ἐναντιοῦσθαι τοῖς πολεμίοις. The attributive qualification of the Inf. is an adverb, and not, as in the case of an actual substantive, an adjective; e. g. × αλῶς ἀποθανεῖν (but καλὸς θάνατος). The Inf. will first be considered without the article, and then with it.

§ 171. A. Infinitive without the Article.

1. The Inf. without the article is used, in the first place, as the subject.

Ob κακὸν β α σ ιλεύειν, to be a king is not evil. 'Act $\eta\beta\bar{q}$ τοις γέρουσιν εδ u α ϑ ε lν, the ability to learn always remains young even to the old. Μόχθος μ έγιστος $\gamma\bar{\eta}$ ς πατρίας σ τέρεσ ϑ α l.

- 2. In the second place, the Inf. is used as the object in the Acc., to express something effected, wished, aimed at, the purpose, object or result, with the following classes of verbs* and adjectives:
- (a) With verbs which denote an act or expression of the will; e. g. to wish, to desire, to long for, to dare, to ask, to command, to counsel, to permit, to fear, to delay, to prevent;—(b) with verbs which denote the exercise of the intellectual powers or their manifestation; e. g. to think, to intend, to hope, to seem, to learn, to say, to deny;—(c) with verbs which contain the idea of being able, effecting, of power or capacity;—(d) with many other verbs and adjectives to express a purpose or object, a consequence or result.

Βούλομαι, μέλλω γράφειν. Έπιθυμω πορεύεσθαι. Τολμώ ὑπομένειν τὸν κίνδυνον. Παραινῶ σοι γράφειν. Οὐτος τοὺς δούλους ἔπεισεν ἐπιθέσθαι τοῖς δεσπόταις. Τῷ ἄλλη στρατιῷ ἄμα παρεσκευ ς ζετο βοηθεῖν ἐπ' αὐτούς. Κωλύω σε ταῦτα ποιεῖν. Φο βοῦμαι διελέγχειν σε. Νομίζω άμαρτεῖν. Ἑλπίζω εὐτυχήσειν. Ἡ πόλις ἐκινδύνευσε πῶσα διαφθαρῆναι. "Εφη είναι στρατηγός. Λέγω εἰδέναι ταῦτα. Μανθάνω ἰππεύειν. Διδάσκω σε γράφειν. Δύναμαι ποιεῖν ταῦτα. Ποιῶ σε γελῷν. "Αξιός ἐστι θαυμάζεσθαι. "Ηκομεν μανθάνει».

REMARK. It is a peculiarity of the Greek, that with these adjectives, it commonly uses the Inf., Act. or Mid., instead of the passive Inf. Such Infinitives may be translated both actively and passively into English; e. g. καλός ἐστιν ἰδεῖν, he is beautiful to see, or to be seen, ἄξιός ἐστι θανμάσαι, worthy to be admired, λόγος ὀυνατός ἐστι κατανοῆσαι, able to be understood.

§ 172. Nom., Gen., Dat. and Acc. with the Infini-

1. Most verbs which take an Inf., have, in addition to this object, also a personal object, which is put in the Case that the principal

^{*} The verbs which take an Inf. after them, are usually such as do not express a complete idea of themselves, but require an Inf. or some other construction, to complete the idea. The Inf. therefore, is the complement of the verb on which it depends. Comp. what is said on the Part. as a complement of the verb, \$ 175.— Tr.

verb requires; e. g. δέομαί σου έλθεῖν, I beg you to come. Συμβουλεύω σοι σωφρονεῖν, I advise you to be discreet. Έποτρύνω σε μάχεσθαι, I urge you to fight. Κελεύω σε γράφειν.

2. But when the principal verb is a verbum sentiendi* or declarandi, governing the Acc., and the subject of the principal verb is at the same time its object (or in English, when the subject of the principal verb is the same as the subject of the dependent clause, e. g. I think that I have erred), then the Acc. of a personal pronoun is not joined with the Inf., as in Latin, but is wholly omitted.

Olopar à μ a ρ τ e $i\nu$ (instead of olopar exactor à papereir), I think that I have erred, credo MB errasse; oler à μ a ρ τ e $i\nu$ (instead of oler search à μ a ρ τ e $i\nu$ (instead of olerar that you have erred, credis TB errasse; olerar à μ a ρ τ e $i\nu$ (instead of olerar tautor à μ apereir), he thinks that he has erred, credit SB errasse.

3. When adjectives or substantives are joined with the Inf., as explanations of the predicate, they are put, by attraction, in the same Case as the object of the principal verb, viz. in the Gen., Dat. or Acc.; and when the subject of a verbum sentiendi or declarandi is also its object, i. e. when the subject of the principal verb and of the Inf. is the same, the explanatory word is put in the Nom. by attraction.

Nom. with Inf. 'Ο στρατηγός έφη πρόθυμος elval ἐπιβοηθεῖν, the commander said that he was zealous to render aid.

Gen. with Inf. Δέομαί σου προθύμου elvat, I wish you to be zealous.

Dat. with Inf. Συμβουλεύω σοι προθύμω είναι.

Acc. with Inf. Έποτρύνω σε πρόθυμον είναι. Έφη σε εὐδαίμονα είναι.

Rem. 1. When the subject of the principal verb and of the Inf. is the same, and the subject of the Inf. is to be made emphatic, which is the case particularly in antitheses, then the subject of the Inf. is expressed in the Acc.; e. g. Κροίσος ἐνόμιζε ἐαντὸν είναι πάντων δλβιώτατον, Croesus thought that he was the most happy of all men.

Rem. 2. Very frequently the predicative explanations which are joined with the Inf., and refer to the object of the principal verb, are not put in the same Case as this object, but in the Acc; this is explained by considering the object of the principal verb, at the same time as the subject of the Inf.; e. g. δέομαι ψμῶν (ὁ μᾶς) βοη ϑοὸς γενέσθαι. 'Α ϑηναίων ἐδεήθησαν σφίσι βοη ϑοὸς γενέσθαι, they requested the Athenians to assist them; here the word 'Αθηναίων stands in a two-fold relation, first as the object of ἐδεήθησαν, in the Gen., and second, as the subject of γενέσθαι, in the Acc.; Ξενία ἡκειν παρηγγειλε λωβόντα τοὺς ἀνδρας; ἔξεστι δ' ὑμῖν, εἰ βούλεσθε λαβόντας ὅπλα εἰς κίνθυνον ἑμβαίνειν.

^{*} Verba sen riendi are such as signify to believe, think, see, perceive, hope, hear, and the like;—vert a declarandi, such as signify to say, affirm, show, announce, etc.—TR.

Rem. 3. When the Inf. is used as the subject (§ 171, 1), and has a subject of its own or predicative explanations, connected with it, both the subject of the Inf. and the predicative explanations are put in the Acc.; e. g. Υπὸρ τῆς πατρίδος μα χομένους ἀποθανεῖν καλόν ἐστιν, it is honorable to die fighting for our country; here ἀποθανεῖν which is the subject of ἐστί, has for its own subject the Acc. τινάς or ἡμᾶς understood, and for its predicative explanation, μαχομένους, also in the Acc.

XCV. Exercises on §§ 171, 172.

Critias and Alcibiades believed that, if they should associate (aor. opt.) with (art.) Socrates, they might (§ 153, 2, d.) become very competent both to speak and to act (= in speaking and in acting). Endeavor to be a lover of labor with thy (= the) body, a lover of wisdom with thy mind, that (lva, w. subj.) thou mayest execute thy (= the) purposes (τa dó $\xi a \nu \tau a$) with the one, foresee that which is for thy advantage (= the advantageous) with the other. The Persians thought they were invincible by (κατά) sea. Thou wilt find many tyrants who (part.) have been destroyed by those who (§ 148, 6) seemed most to be (their) friends. Socrates said, that those who (§ 148, 6) consult an (= the) oracle (for that) which the gods have given (aor.) men (the ability) to learn (part. aor.) and to decide, were insane. It becomes every ruler to be discreet. I believe that men have (art.) riches and (art.) poverty not in their houses (sing.) but in their minds. Their (= the) common dangers made the allies kindly disposed towards each other. Some philosophers (= of the philosophers) believe (boxel, w. dat.) that everything (plur.) is in motion (= moving itself), but others that nothing can ever move (§ 153, 2, d.), and some, that everything is coming into existence (= becoming) and perishing, but others that nothing can ever either (= neither) come into being (aor.) or (= nor) perish (aor.). Men, when they are sick (part.), submit (= present) their bodies both to be amputated (act.) and cauterised (act.) amid (μετά) sufferings and pains. Cyrus ordered the enemy to deliver up (aor.) their arms. It is better to learn late than to be ignorant.

§ 173. B. Infinitive with the Artsele.

- 1. The Inf. with the article (τό) is treated in all respects as a substantive, and is such, since by means of the article, it can be declined, and is capable of expressing all those relations, which are indicated by the Cases of the substantive. On the contrary, it here also, as in the Inf. without the article, retains the nature of a verb; e.g. τὸ ἐπιστολήν γράφειν, τὸ καλῶς γράφειν, etc., τὸ καλῶς ἐποθνήσκειν, an honorable death, τὸ ὑπὲς τῆς πατςίδος ἀποθανεῖν, death for one's country.
- 2. When the Inf., whether used as a subject or object, has a subject and predicative explanations belonging to it, then both these, as in case of the Inf. without the article (§ 172, A.), are put in the

Acc. When, however, the subject of the Inf. is the same as that of the principal verb, it is not expressed, and the predicative explanations are put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (§ 172, 2 and 3).

Τὸ ἀποθανεῖν τινα ὑπὲρ τῆς πατρίδος καλή τις τύχη, that one should die for his country is a happy lot. Το άμαρτάνειν άνθρώπους όντας σύδέν, οίμαι, θαυμαστόν, that those who are men should err, I think, is not surprising, or it is not surprising that, etc. Κλέαρχος μικρον εξέφυγε τοῦ καταπετρωθηναι, C. barely escaped being stoned to death. Σωκράτης παρεκάλει έπιμελεισθαι τοῦ ώς φρονιμώτατον είναι καὶ ἀφελιμώτατον, Socrates exhorted each one to make it his object to be (to have a care for being) as wise and as useful as possible; here φρονιμώτατον, etc. agrees with έκαστον understood, which is the subject of the Inf. elval, while the whole clause is used as a substantive. (Very often τοῦ or τοῦ μή with the Inf. is used to denote a purpose or object; e. g. Δύναμιν παρασκευάζεται το ῦ μη άδικε ῖσθαι, he is preparing a force in order that he may not be injured). Οἱ ἀνθρωποι πάντα μηχανῶνται ἐπὶ τῷ ε ὑ τ υχεῖν, use every expedient in order to be prosperous. 'Ο Κύρος διὰ τὸ φιλομαθής είναι πολλά τούς παρόντας άνηρώτα, καὶ ὅσα αὐτὸς ὑπ' ἄλλων (sc. άνηρωτάτο), διά το άγχίνους είναι ταχύ άπεκρίνετο, on account of his fondness for learning, Cyrus was in the habit of proposing many questions to those about him, and whatever he himself was asked by others, he readily answered, on account of his quickness of perception; in this sentence, the subject of the Infinitives being the same as that of the principal verb, the predicative explanations φιλομαθής and ἀγχίνους, are put in the Nom. by attraction, agreeing with the implied subject of the Infinitives. So in τοῦτο ἐποίει ἐκ τοῦ χαλεπός είναι, this he effected by being severe.

XCVI. Exercises on § 173.

The huntsmen cheerfully toil in hope of game ($\lambda a \mu \beta \acute{a} \nu e \nu$, fix.). Prometheus was bound in Scythia, because ($\delta \iota \acute{a}$) he had stolen fire. The Spartans are proud of $(\dot{e}\pi \acute{a})$ showing (= offering) themselves submissive and obedient to magistrates. Avarice, besides $(\pi \rho \acute{o}\varsigma)$ conferring no advantage (= benefiting nothing), often deprives even of present possessions. In order that the hares may not escape from the nets, the hunters station scouts. So far from $(\dot{a}\nu \pi \acute{a})$ corrupting young men, Socrates incited them, in $(\dot{e}\pi)$ every way to practise virtue.

§ 174. The Participle.

1. The Participle is used, in the first place, as the complement of verbs and adjectives, e. g. χαίρω τὸν φίλον ώφελήσας, I rejoice that I have assisted a friend, where the Part. ώφελήσας explains or completes the idea of the verb, which is imperfectly expressed without it; in the second place, the Part. serves not merely to denote an immediate attributive qualification of a substantive, e. g. τὸ ở άλ-

- λον φόδον οτ τὰ φόδον τὸ ở άλλον, the blooming rose, but it can also express the adverbial relations of time, causality, manner and way, and, in general, every explanatory circumstance, as well as a more remote attributive of a substantive.
- 2. The Part represents the idea of the verb as that of an adjective, and is like the adjective both in its form and in its attributive use; but, in the same manner as the Inf. (§ 170), it exhibits the nature or quality of the action (γράφων, γεγραφώς, γράψας, γράψων), and retains the construction of the verb (γράφων ἐπιστολήν, καλῶς γράφων). As the Part has an attributive form and signification, it can never be used independently, but always depends on a substantive, agreeing with it in gender, number and Case.

§ 175. The Participle as the complement of the Verb.

- 1. As the Part is an attributive, and therefore represents the action as already belonging to an object, only such verbs can have a Part, for their complement, as require for a complement an action which, in the character of an attribute, belongs to an object,—the object being in some state of action, or in some condition. Hence the following classes of verbs have a Part. for their complement. (a) Verba sentiendi, i. e. such as denote a perception by the senses or by the mind, e. g. to hear, to see, to observe, to know, to perceive, to remember, to forget;—(b) Verba declarandi, e. g. to declare, to show, to make manifest, to appear, to be known, to be evident;-(c) Verba affectuum, i. e. such as denote an affection of the mind, e. g. to rejoice, to grieve, to be contented, happy, to be displeased, to be ashamed, to regret;—(d) Verbs signifying to permit, to endure, to persevere, to continue, to be weary (περιοράν, ἐπιτρέπειν, ἀνέγεσθαι, καρτερείν, κάμνειν, etc.; but έαν always with the Inf.);—(e) Verbs signifying to begin and cease, to cause to cease, to omit, to be remiss in something;—(f) Verbs signifying to be fortunate, to distinguish one's self, to excel, to be inferior, to do well, to err, to do wrong, to enjoy, to be full of something.
- Rem. 1. The Part. used with the preceding classes of verbs, is often equivalent to a subordinate clause introduced by $\delta \tau \iota$ or ϵl , and in English, must often be translated by that or if, or by the Inf.
- 2. The construction is here evident. The Part agrees in Case with the substantive-object of the principal verb, this object being in the Case which the principal verb requires. But when the sub-

ject of the principal verb is, at the same time, its object, as $\partial \delta \alpha$ $(i\gamma \omega)$ $i\mu \alpha \nu \tau \partial \nu$ $\partial \nu \eta \tau \partial \nu$ $\delta \nu \tau \alpha$, then the personal pronoun which represents the subject as an object, is not expressed, and the Part. is put by attraction in the same Case as the subject of the principal verb, i. e. in the Nom. (comp. § 172, 2).

'Ορῶ τὸν ἄνθρωπον τρέχοντα, I see the man running. Olδα ἀνθρωπον θνητὸν ὅντα, I knów that man is mortal. Olδα θνητὸς ών, I know that I am mortal. 'Ακούω αὐτοῦ λέγοντας, I hear him say. Ot 'Αθηναῖοι ἐφαίνοντο ὑπεραχθεσθέντες τῆ Μιλήτου ἀλώσει, the Athenians seemed to have been exceedingly grieved at the capture of M. 'Ραδίως ἐλεγχῦση ψευδόμενος, you will easily be confuted if you fulsify. Ol θεοὶ χαίριστι τιμώμενοι ὑπὸ τῶν ἀνθρώπων, the gods rejoice, if they are homored, at being honored. Χαίρω σοι ἐλθόντι, I rejoice that you have come. Ol πολίται περιεῖδον την γῆν ὑπὸ τῶν ποιεμίων τμηθεῖσαν, the citisens permitted the country to be laid waste by the enemy. Παύω σε ἀδικοῦντα, I make you cease to do wrong, or doing wrong. I αύομαί σε ἀδικῶν, I cease to injure, you. 'Αρχομαι λέγων, I begin to speak. Εὐ ἑποίησας ἀφικόμενος, you have done well that you have come. 'Αμαρτάνεις ταῦτα ποιῶν, you err in doing these things. <math>I I λήρης εἰμὶ ταῦτα θεώμενος, I am satisfied with seeing these things.

- REM. 2. Yet attraction is omitted, and the Acc. of the personal pronoun, as the object of the principal verb, is expressed, when the subject as an object is emphatic; e. g. περιείδον α ὑτο ὺς γήρα ἀδυνάτους γ ενομένους, they permitted themselves to become enfeelled by old age.
- Rem. 3. With σύνοιδα, συγγιγνώσκω ἐμαυτῷ, the Part. can either refer to the subject contained in the verb, or to the reflexive pronoun which stands with the verb; if it refers to the subject, it is put in the Nom., if to the pronoun. in the Dat.; e. g. σύνοιδα (συγγιγνώσκω) ἐμαυτῷ εὐ ποιήσας οr σύνοιδα ἐμαυτῷ εὐ ποιήσαντι, I am conscious that I have done well. But when the subject is not at the same time the object, but is different from the object, then the object with its Part. is either put in the Pat., σύνοιδά σοι εὐ ποιήσαντι, I am conscious that you have done well; or (though wore seldom) the substantive is put in the Dat., but the Part. in the Acc.; e. g. ἐγώ σοι σύνοιδα εὐ ποιήσαντα.
- REM. 4. Some verbs of the classes above mentioned are also constructed with the Inf., yet with a different meaning.
 - (a) ἀκούειν, with the Part, implies an immediate perception by one's own senses; with the Inf., one not immediate, but obtained by hear-say; e.g. ἀκούω αὐτοῦ διαλεγομένου, i.e. ejus sermones auribus meis pentipio; but ἰδεῖν ἐπεθύμει ὁ ᾿Αστυάγης τὸν Κῦρον, ὅτι ἡκ: υε (ex aliis au diverat) καλὸν κάγαθὸν αὐτὸν εἰναι;
 - (b εἰδέναι. ἐπίστασθαι, with a Part. to know, with the Inf., to know how to do something (to be able); e. g. οἰδα (ἐπίσταμαι) θεωθς σεβίμένος, I know that I reverence the gods, but σέβεσθαι, I know how to reverence the gods;
 - (c) µav & aveiv, with the Part, to perceive; with the Inf., to learn; e. g.

- μ a ν ϑ ú ν ω σ o ϕ ϑ ς δ ν , I perceive that I am wise, σ o ϕ ϑ ς ϵ I ν a ι , I learn to be wise;
- (d) γιγνώ σκειν, with the Part., to know, to perceive; with the Inf., to learn, to judge, to conclude; e. g. γιγνώσκω άγαθοὺς όντας τοῖς στρατιώταις τοὺς ἀγῶνας, I know that the prize-fights are useful; but ἀγαθοὺς εἰναι, I judge that, etc.;
- (e) με μν η σ θ α ι, with the Part., to b. mindful, to remember; with the Inf., to contemplate doing something, to intent, to endeavor; e. g. μέμνη τα ι ε δ ποι η σ α ς τους πολίτας, he remembers that he did good to the citizens; ε δ ποι η σ α ι, he strives (wishes) to do good;
- (f) φαίνεσθαι, with the Part, to appear, apparere, to show one's self; with the Inf. to seen, videri; e. g. ἐφαίνετο κλαίων and κλαίειν;
- (g) ἀγγέλλειν, with the Part., denotes the annunciation of actual events; with the Inf., the annunciation of things still uncertain, merely assumed; e. g. ὁ ᾿Ασσύριος εἰς τὴν χώραν ἐμβάλλων ἀγγέλλεται, it is announced that the Assyrian has made an irruption into the country (a fact); but ἐμβάλλειν ἀγγέλλεται (whether he has made an actual irruption or not, is not certain);
- (a) δεικνύναι or ἀποφαίνειν, with the Part., to show, to prove; with the Inf., to teach; e. g. ἐδειξά σε ἀδικήσαντα, I proved that you had done wrong; but ἡ βουλὴ Αδοχίνην καὶ προδότην είναι καὶ κακό νουν ὑμιν ἀπέφαινεν (docuit);
- ποιεῖν, with the Part., to represent; with the Inf., to cause, to suppose
 e. g. ποιῶ σε γελῶντα, I represent you laughing; but ποιῶ σε γελᾶν, I cause you to laugh, or I will suppose that you laugh;
- (k) alσχύνεσθαι and alδεισθαι, with the Part, to be ashamed on account of something which one does; with the Inf., to be ashamed or afraid to do something, to omit something from shame; e.g. alσχύνομαι κακὰ πράττων τὸν φίλον, I am ashamed of doing evil to a friend; but alσχύνομαι κακὰ πράττειν τὸν φίλον, I am ashamed to do evil to a friend;
- άρχεσθαι, with the Part., to be in the beginning of an action; with the Inf., to begin to do something (something intended); e. g. ήρξαντο τὰ τείχη ο Ικοδομοῦντες and ο Ικοδομεὶν.
- Ram. 5. Instead of the impersonal phrases, δηλόν έστι, φανερόν ἐστι, φαίνεται, it appears, it is evident, the Greek uses the personal construction, and makes the Part. agree with the subject; such phrases, however, are generally rendered into English as if they were impersonal; e. g. δηλός εἰμι, φανερός εἰμι, φαίνομαι την πατράδα εὐ ποιήσας, it is evident that I have done well for my country.
- 8. Finally, the Part is used as a complement with the following verbs: (a) τυγχάνω, to happen; (b) λανθάνω, to be concealed, unobserved; (c) διατελῶ, διαγίγνομαι, διάγω, which express a continuance; (d) φθάνω, to come before, to anticipate; (e) οἴχομαι, to go away, to depart. With these verbs, the English ofter changes the construction, the verbs being frequently rendered by at adverb, and the Part connected with them by a finite verb.

Kpotoc fore α raids ξ k $\hat{\alpha}$ v $\hat{\sigma}$ are β 6 s k ω v, Crossis nowished the impresent of his son unwittingly (without knowing it). $\Delta \iota \hat{\alpha} \gamma \omega$, $\delta \iota \alpha \tau \epsilon \lambda \tilde{\omega}$, $\delta \iota \alpha \tau$

XCVII. Exercises on §§ 174, 175.

I hear (w. gen.) that some are commended, because they are men observant of law. It is pleasant to learn (w. acc.) that a friend is prosperous. I once heard Socrates discoursing upon friendship. No one repents (aor.) of having been silent (aor.), very many of having talked. Remember that thou art a man. (They) will fight more boldly against the enemy, who (of av) are conscious that they are well trained. Socrates was well known to be humane. The man had been convicted of having deceived (aor.) us. It is evident that the enemy will besiege the city, at the same time, by sea and by land. Industrious pupils rejoice to be commended. Xerxes repented of having scourged (aor.) the Hellespont. The citizens repented that they betrayed the city. It is hard to suffer friends to be ruined. Be not weary (aor., § 153, Rem. 3) of benefiting a friend. Socrates never ceased both to seek for and to learn the good. The enemy left off (aor.) besieging the city. Endeavor to surpass thy friends in kindness. I was conscious of having done no wrong (aor.) to my friend. The Persians learn betimes, while (part.) they are still children, both to govern and to obey (= to be governed). A kindly-disposed friend understands (how) to alleviate (the) grief of a friend. If (part.) thou art rich, remember to do good to the poor Let us not be ashamed that we learn that which is useful from a stranger. The Lacedaemonians, believing (aor.) that war would benefit them, resolved (aor.) to render aid to Cyrus. Philip seems to have enlarged his dominion by gold rather than by arms. Death is (the) greatest of all blessings to man. The soldiers were at this very time drawn up (in order of battle). Canst thou tell me what thou thinkest? He who (δζτις) fears others (έτερος) is, without knowing it, himself a slave. Callixenus, the Athenian, who (part.) had been confined (aor.) in the prison (of the state), secretly dug through (aor.) it and escaped to the enemy. Socrates did good continually (part.). Benefactors are always beloved. If (tuv, w. subj. aor.) we first kill (aor.) the enemy, no one of us will die. After death the body indeed will be dead, out the soul immortal and never growing old, will soar swiftly apward (aor.). The prisoners dug through (port. aor.) the prison and speedily escaped.

- § 176. B. The Participle used to express Adverbial Relations and Subordinate Explanatory Circumstances.
- 1. In the second place, the Part. denotes the adverbial relations (a) of time: when, after, while;—(b) cause: since, because, as, inasmuch as;—(c) conditionality and concession: if, although;—(d) manner and way;—(e) purpose, object: to, in order to, for the purpose of;—(f) and, in general, both every explanatory circumstance which we translate by who, which, and a more remote attributive of a substantive.
- (a) Ήν δὲ ὁπότε καὶ αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρεῖχον οί βάρβαροι πάλιν καταβαίνουσιν, sometimes also after they had ascended, the barbarians again annoyed them much, while descending; ἀκούσασι ταῦτα τοῖι στρατηγοίς το ενθύμημα χαρίεν εδόκει είναι, when the generals heard this, they thought the device ingenious;—(b) $\dot{\eta}\mu$ eig δ' $\dot{\epsilon}\pi\dot{\iota}$ $\tau\dot{\eta}$ g $\dot{\eta}$ g $\dot{\beta}$ e $\dot{\beta}$ η κ $\dot{0}$ τ e g π 0 $\lambda\dot{0}$ $\dot{0}$ g ν ρότερον παίσομεν, but we, inasmuch as we stand upon the ground, will be able to strike a more severe blow; Ίερώνυμος, πρεσβύτατος ων των λοχαγών, ήρχετο λέγειν, because he was the oldest of the captains; τὰ ἐπιτήδεια έχοιεν ἐκ τῆς χώρας, πολλης και άγαθης ο υσης, they might obtain supplies from the place, because it was extensive and fertile;—(c) φοβούμενοι τὴν όδὸν δμως οί πολλοὶ συνηκολούθη σαν, although they feared the journey, yet many followed; τοὺς φίλους εὐεργετο ῦντες εχθρούς δυνήσεσθε κολάζειν, if you confer benefits on friends, you will be able to punish your enemies;—(d) γελων είπεν, he spoke laughing; τί οὐκ ξποίησε πρέσβεις πέμπων, καὶ παρέχων τὰ ἐπιτήδεια ἔςτε σπονδῶν ἔτυxev, what did he not do, by sending envoys and by furnishing supplies, until he obtained a truce?—(e) τοῦτο ἔρχομαι φράσων, I come to (in order to) say this: στρατιαν πολλην άγων ώς βοη θήσων βασιλεί, leading a large army to assist the king: -(f) λέξω τους προς έμε λέγοντας ώς, etc., I will mention those who say to me, that.
- 2. Here two different constructions of the Part. must be distinguished. The Part., like the attributive Part., either agrees with its subject (i. e. the word to which it belongs) in gender, number and Case; e. g. ὁ Κῦρος γελῶν εἰπεν; τοῖς Πέρσαις εἰς τὴν γῆν εἰς βαλοῦσιν οἱ Ελληνες ἠναντιώθησαν, etc.; or the Part. and its subject are put in the Gen., called the Genitive Absolute; e. g. τοῦ παιδὸς γελῶντος, ὁ Κῦρος εἶπεν, the child laughing, C. said.
- Rem. 1. In English, the explanatory Part is more seldom used, than in Greek, the place of it being supplied either by subordinate clauses introduced by the conjunctions when, since, after, because, inasmuch as, if, although, etc.; or by a substantive with a preposition; e. g. $\delta \pi \circ \vartheta a \nu \circ \nu \tau \circ \varsigma \tau \circ \vartheta K \nu \rho \circ \nu$, after the death of C, $\phi \in \vartheta \gamma \omega \nu$, in flight; or by an adverb, e. g. $\tau a \vartheta \tau a \circ \iota \dot{\eta} \sigma a \varsigma$, thereupon, then. Very often also, we use the finite verb, where the Greek uses a Part; e. g. of

πολέμιαι γυγόντες ἐδιώχθησαν, FLED and were pursued. But, where several actions are combined into one whole, the Greek very carefully distinguishes the principal action from the accompanying subordinate circumstances, by expressing the former by means of the finite verb, but the latter by the Part.

Πολλοὶ τὰ χρηματα ἀναλώσαντες, ὧν πρόσθεν ἀπείχοντο κερδῶν, alσχρὰνο μίζοντες εἰναι, τούτων οὐκ ἀπέχονται, many after having squandered their wealth, have recourse to those means of gain, which before they did not resort to, because they thought them dishonorable. Τοῦ ἔαρος ἐλθόντος, τὰ ἀνθη θάλλει, when the spring comes, the flowers blossom. Α η ϊζόμενοι ζῶσιν, raptu vivunt, live by plundering. Πολλή τέχνη χρώμενος τοὺς πολεμίους ἐνίκησεν, he conquered the enemy by using much stratugem. Εἰς Δελφούς πορεύεται χρησόμενος τῷ χρηστηρίω, oraculum consulturus. ᾿Αδύνατον πολλὰ τεχνώμενον ἀνθρωπον πάντα καλῶς ποιεῖν, it is impossible for a man who devises many things, to do all well. The particles μεταξύ (during, while), αμα (at the same time), καί, καί περ (although), are sometimes joined with the Part. to express its force more fully.

3. Instead of the Gen. absolute, the Acc. also is used, but for the most part, only when the Part. has no definite subject, consequently, where the verb from which the Part. comes is impersonal, e. g. ἐξόν (from ἔξεστι, it is lawful, possible), or with impersonal phrases, e. g. αἰσχοὸν ὄν (from αἰσχοὸν ἐστιν, it is shameful). The subject is sometimes expressed by a neuter pronoun.

Παρδν αὐτῷ βασιλέα γενέσθαι, ἄλλφ περιέθηκε τὸ κράτος. SINCE it is possible for him to be a king, etc. 'Αδελφοκτόνος, οὐδὲν δέον (quum fus non esset, fier non deberet), γέγονα. I slew my brother, although it ought not to have been done. So, δόξαν ταῦτα, when these things had been agreed upon; δόξαν αὐτοῖς (quum iis visum sit, esset) when, because they thought best; δοκοῦν (quum videatur, videretur) ἀναχωρεῖν; προς ῆκον, quum deceat, deceret, since, when it is fit, proper; ἑξόν, quum liceat, liceret, since, when it is in one's power, when he can. Also passive participles: δεδογμένον, quum decretum sit, esset; εἰρημένον, quum dictum sit, esset. In the third place, adjectives with δν; e.g. αἰσχρὸν δν, quum turpe sit, esset, since it is shameful; ἄδηλον δν, since (as, when) it is uncertain; δυνατον δν, άδύνατον δν.

- Rem. 2. The particle of comparison, $\dot{\omega}_{\zeta}$, is joined with the simple Part, and also where it stands in the Gen. or Acc. absolute, when the idea expressed by the Part is to be indicated as something merely supposed, as the subjective view of the agent; hence where the view expressed is that of the agent, and not that of the writer or speaker. In English the force of the Part with $\dot{\omega}_{\zeta}$ can be translated by as if, as though, since for sooth, because, thinking, intending, etc. The particle $\dot{\alpha} \tau_{\zeta}$, on the contrary, is used when a cause or reason is to be represented as an objective one, i. e. really existing, in opposition to what is merely supposed.
- a. Simple Participle. Οἱ ἄρχοντες, κὰν ὁποσονοῦν χρόνον ἀρχοντες διαγένωνται, θαυμάζονται, ὡς σοφοί τε καὶ εὐτυχεῖς γεγενημένοι, are admired, bring thought to have been wise and fortunate = νομιζόμενοι σοφοί τε καὶ εὐτυχεῖς γεγενῆσθαι. 'Αγανακτοῦσιν, ὡς μεγάλων τινῶν ἀπεστερημένοι (i.e. ἡγούμενοι μεγ. τ. ἀπεστερῆσθαι), they are displeased, thinking that they have been de-

prived of some g eat things. Οἱ πολέμιοι ἄτε ἐξαίφνης ἐπιπεσοντες ἀνδράποδα πολλὰ Ἑλιβον, took many slaves, because they fell upon them suddenly.

b. Genitive Absolute. Παρήγγειλεν αὐτοῖς παρασκευάζεσθαι, ὡς μάχης ἐσομένης (i. e. νομίζων μάχην ἐσεσθαι), he ordered them to get in readiness, as (in his opinion), thinking that, there would be a battle. Ἐκήρυττον ἐξιέναι πάντας Θηβαίους, ὡς τῶν τυράννων τεθνεώτων, they announced that all the Thebans should come out, because (as they thought) the tyrants were dead. Ατε πυκνοῦ ὅντος τοῦ ἄλσους, οὐχ ἑώρων οἱ ἐντὸς τοὺς ἐκτός, because the grove was thick, those within did not see those without (a fact).

Rem. 3. A peculiar use of the Gen. absolute, in connection with $\dot{\omega}_{\zeta}$, occurs with the verbs $el\delta\acute{e}\nu\alpha\iota$, $\dot{e}\pi\acute{e}\tau\alpha\sigma\vartheta\alpha\iota$, $\nu\sigmael\nu$, $\dot{e}\chie\iota\nu$ $\gamma\nu\dot{\omega}\mu\eta\nu$, $\delta\iota\alpha\kappa\bar{e}l\sigma\vartheta\alpha\iota$ $\tau\dot{\eta}\nu$ $\gamma\nu\dot{\omega}\mu\eta\nu$, $\phi\rho\sigma\nu\tau\dot{\iota}\zeta\epsilon\iota\nu$, also sometimes with $\lambda\acute{e}\gamma\epsilon\iota\nu$, and the like verbs, where, instead of the Gen. absolute, the Acc. of the substantive with a Part. or the Acc. with an Inf., should stand as the object. The result of the action of the Gen. is commonly denoted by $\sigma\dot{\nu}\tau\dot{\omega}$ joined to the predicate; e.g. $\dot{\omega}_{\zeta}\dot{\epsilon}\mu\sigma\dot{\nu}$ $\sigma\dot{\nu}\nu$ $\dot{\nu}$ $\dot{$

XCVIII. Exercises on § 176.

The enemy burned (aor.) the city and immediately sailed to $(k\pi i)$ the islands. If the body (plur.) is rendered effeminate, the mind (plur.) also becomes far weaker. If agriculture prospers, the other arts also flourish. Should we say of all unintelligent men that they were insane, we should (§ 153, 2, c.) speak (= say) correctly. Be assured (= believe) that you would (§ 153, 2, c.) be able to live more securely, if there were peace, than if you were waging war. If thou dost not labor (aor.), thou canst not be happy. All things (sing.) may (§ 153, A. c.) happen (agr.), if God (so) disposes. Tyrtaeus, the poet, was given by the Athenians to the Spartans at their request (as) a leader. Alexander killed Clitus while supping, because he had ventured (aor.) to praise the deeds of Philip. The soldiers break up their encampment in order to march against the enemy. These seem to be the actions of a man fond of war, who (δςτις) while it is in his power to have peace without injury or (= and) disgrace, prefers to carry on war. While it was in his power to become (aor.) king himself, he gave the sovereignty to another. Although it was possible to have taken (aor.) the city, the enemy retreated. When the generals had resolved (donei, w. dat., aor.) to fight, the enemy hastily fled. The Athenians sent out colonies to Ionia, because Attica was not sufficiently spacious (= sufficient). Socrates enjoined on men to endeavor to begin every action with the (approbation of the) gods, since the gods controlled all actions. Endeavor so to live as if thou wert to live a short as well as a long (= much) time.

§ 177. The Adverb.

1. The objective relation, finally, is expressed by adverbs. Advarbs denote the relation of place, time, manner and way of a predi-

cate or attribute; e. g. $\dot{\epsilon}\gamma\gamma\dot{v}\vartheta\epsilon r$ $\ddot{\eta}\lambda\vartheta\epsilon r$, $\chi\vartheta\dot{\epsilon}\varsigma$ $\dot{\alpha}\pi\dot{\epsilon}\beta\eta$, $\kappa\alpha\lambda\tilde{\omega}\varsigma$ $\dot{\alpha}\pi\dot{\epsilon}\vartheta\alpha r\epsilon r$.

- 2. Besides adverbs of place, time, manner and way, there are still other adverbs, which do not, like those above-named, define the predicate more precisely, but they point out the relation of the predicate to the subject. These are called *modal adverbs*. They denote certainty or uncertainty, affirmation or negation. Only those expressing negation will be treated here, viz. o \dot{v} and $\mu \dot{\eta}$. On $\dot{a}v$ see § 153, 2.
- 3. $O\vec{v}$ (as well as its compounds, e. g. $o\vec{v}\delta\vec{e}$, $o\vec{v}\tau\vec{e}$, $o\vec{v}\delta\vec{e}$ (s, etc.), is used when something is denied absolutely, by itself; $\mu \dot{\eta}$ (and its compounds), on the contrary, when something is denied in reference to the *conception* or will of the speaker or some one else. Both are commonly placed before the word which is to be made negative.
- 4. Hence où is used in all sentences containing a direct assertion, whether these are expressed by the Ind. or Opt., e. g. où γίγνεται, οὐ κ ἐγένετο, οὐ γενήσεται τοῦτο οὐ κ ἀν γίγνοιτο ταῦτα; also in subordinate clauses with ὅτι, ὡς, that, e. g. οἰδα, ὅτι ταῦτα οὐ κ ἐγένετο; in clauses denoting time, with ὅτε, ἐπειδή, etc., and ground or reason, with ὅτι, διότι, etc., and consequence, with ὅτι αὐτα οὐ κ ἐγένετο; finally, when the idea of a single word in the sentence is to be negatived absolutely, e. g. οὐ κ ἀγαθός, οὐ κακῶς; in this last case, οὐ remains even when the relation of the sentence would otherwise require μή, e. g. εἰ οὐ δώσει (recusabit).
- 5. Mή, on the contrary, is used with the Imp. and with the Imp. Subj., e. g. μὴ γράφε, μὴ γράψες (comp. § 153, Rem. 3); with wishes and exhortations, e. g. μὴ γράφοις, may you not write; μὴ γράφωμεν, let us not write; in all clauses denoting purpose, with ira, etc.; in conditional clauses, with εἰ, ἐάν, ὅναν, ἐπάν, ἔως ἄν, etc., e. g. λέγω, ἴνα μὴ γράφες εἰ μὴ γράφεις; in clauses denoting effect or consequence, with ωςτε and the Inf., e. g. οἱ πολῖται ἀνδρείως ἐμαχέσαντο, ωςτε μὴ τοὺς πολεμίους εἰς τὴν πόλιν εἰςβαλεῖν, so that the enemy did not fall upon the city; in all relative clauses, which imply a condition or purpose, e. g. ο̂ς μὴ ἀγαθός ἐστι, τοῦτον οὐ φιλοῦμεν (i. e. εἶ τις μὴ ἀγ. ἐ.), whoever is not good, if any one is not, etc.; in interrogative clauses, which express anxiety on the part of the inquirer, and hence demand a negative answer, e. g. μὴ νοσεῖς; ἀρα μὴ νοσεῖς; you are not sick, are you? (in (ther in-

terrogative clauses ov is used, and an affirmative answer expected) usually with the Inf. also; and finally with participles and adjectives, which may be resolved by a conditional clause; e. g. $\delta \mu \dot{\eta}$ muterion, si quis non credit, if any one does not believe (but δ ov muterion = is, qui non credit, or quia non credit, he who does not believe (absolute), or because he, etc.

- 6. When a negative sentence contains indefinite pronouns or adverbs, e. g. any one, any how, any where, at any time, ever, etc., these are all expressed negatively. The negatives must all be of the same kind, i. e. all compounded of οὐκ οτ μή; e. g. μικρὰ φύσις οὐδὲν μέγα οὐδέποτε οὐδένα οὔτε ἰδιώτην οὖτε πόλιν δρῷ, a mean nature never does anything either for any private individual or for the State; ἡμεῖς οὐδ ἐπινοοῦμεν οὐδὲν τοιοῦτον, we do not intend any such thing; ἄνευ γὰρ ἀρχόντων οὐδὲν ἃν οῦτε καλόν, οὖτε ἀγαθὸν γένοιτο οὐδα μοῦ, for without leaders, nothing great or advantageous could any where be accomplished.
- 7. After expressions of fear, timidity, anxiety, uncertainty, doubt, distrust—denying—hindering—forbidding, prohibiting, the Inf. usually follows with $\mu\dot{\eta}$, instead of the Inf. without $\mu\dot{\eta}$. This $\mu\dot{\eta}$ is not expressed in English; e. g. $\kappa\omega\lambda\dot{\nu}\omega$ or $\mu\dot{\eta}$ tauta noisiv, 1 prevent you from doing this. Anyioever $\Sigma\kappa\dot{\nu}$ aux $\mu\dot{\eta}$ english very $\kappa\dot{\nu}$ or operfew our, they forbade the Scythians to pass their boundaries.

REMARK. When expressions of fear, anxiety, doubt and the like, are followed by μή with the Ind. or Subj. (Opt.), μή must be considered as an interrogative, numne, whether not, and may often be translated by that; e. g. δέδοικα, μ ἡ άποθάνη, metuo, ne moriatur, I fear whether he will not die = that he will die; ἐδεδοίκειν, μ ἡ ἀποθάνοι, netwelam, ne moreretur; δέδοικα, μ ἡ τέθνηκεν, ne mortuus sit, I fear whether he has not died, is not dead = I fear that he has died, is dead. On the contrary, μ ἡ ο ὑ with the Ind. and Subj. (Opt.), is used after the above expressions, when it is to be indicated that the thing feared will not take place, or has not taken place; e. g. δέδοικα μ ἡ ο ὑ κ ἀποθάνοί, ne non moriatur, I fear that he will not die; ἐδεδοίκειν μ ἡ ο ὑ κ ἀποθάνοί, ne non moreretur, I feared that he would not die; ἐδεδοίκα, μ ἡ ο ὑ τέθνηκεν, ne non mortuus sit, that he is not dead.

8. $M\dot{\gamma}$ o \dot{v} with the Inf. is used instead of the Inf. without negation, with expressions of hindering, denying, ceasing, abstaining, distrusting and the like, when the negative o \dot{v} , and in general, any negative expression precedes $\mu\dot{\gamma}$ o \dot{v} .

Diδèν κωλίτει σε μὴ οἰκ ἀποθανεῖν, nothing prevents you from dyng, οὐδεὶς ἀρνεῖται, τὴν ἀρετὴν μὴ οὐ καλὴν είναι, no one denies that virtue is lovely; οὐκ ἀπεσχόμην μὴ οὐ ταὐτα λέγειν, I did not refrain from saying this.—Also after the expressions δεινὸν είναι, αίσχρον, αίσχύνην είναι, αίσχύνε

 $\sigma \vartheta \alpha \iota$, which contain a negative idea, the Inf. follows with $\mu \dot{\eta}$ ο \dot{v} , when it is to be made negative; e. g. $\dot{u}_{\zeta} \tau \epsilon \pi \dot{u}_{\zeta} v \iota \nu \eta \nu \epsilon l \nu \alpha \iota$, $\mu \dot{\eta}$ ο $\dot{v} \chi l$ συσπουδάζειν, so that all were ashamed NOT to be busy.

9. $O\vec{v} \mu \acute{\eta}$ with the Subj. or Fut. Ind., is elliptical, since with $o\vec{v}\varkappa$ a verb denoting anxiety or fear, which is sometimes also expressed, must be supplied, and $\mu \acute{\eta}$ must be referred to this verb, Hence $o\vec{v} \mu \acute{\eta}$ is used, when the idea to be expressed is, it is not $(o\vec{v})$ to be feared that $(\mu \acute{\eta})$ something will happen; e. g. $o\vec{v} \mu \grave{\eta}$ ysupposed to $o\vec{v}$, non versor, no hoc fiat, this certainly will not happen.

XCIX. Exercises on § 177.

The truly wise will never be the slaves of base desires. What might (§ 153, 2, c.) not happen in a long period? What evidence did they employ (to prove) that Socrates did not believe (in) the gods, (in) which the state believed. As $(\ell \pi \epsilon i)$ the Persians did not hold out, the Greeks took the city. If $(\ell \hat{a} \nu,$ w. subj.) thou hast not heard (aor.) from thyself, that what is right (= the right) is useful, then trust (aor.) not another, who so says. Let us not flee before the enemy. He who $(\delta \zeta \tau \iota \zeta)$ does not believe a man on his oath (= trusts $[\pi \epsilon i \vartheta \epsilon$ σθαι nothing to one swearing), can (kπίστασθαι) easily swear falsely himself. It is a great misfortune not to be able to endure misfortune. No one is free, who (part.) does not control himself. Give (aor.) to friends, even if (part.) they do not ask. The Sophists were not willing $(\ell\vartheta \hat{\epsilon}\lambda \epsilon \iota \nu)$ to converse with those who (§ 148, 6) had no money to give. What is not manifest to men, they endeavor to ascertain from the gods by the art of divination. What one neither earned (= wrought out) nor saw, nor heard, nor executed for himself, friend often furnished (aor.) friend. I might (§ 153, 2, c.) affirm that no one gains (είναι, w. dat.) any cultivation from one who (§ 148, 6) does not please. You affirm that you need no man for $(\epsilon l \varsigma)$ any purpose (= thing). If (part.) thou doest (aor.) anything shameful, never hope to remain concealed (fut.). No envy at anything ever arises in (= to) a good (man). What is beautiful never anywhere appears to any one as deformed. The Thirty Tyrants forbade Socrates to converse with the young men. Prexaspes denied that he killed (aor.) Smerdis. Clearchus then scarcely escaped being stoned (= to be stoned, agr.). All laws prohibit inscribing (the name of) any liar in the public decrees. I fear that the city is already taken by the enemy. I am doubtful (= fearful) whether it is not best for me to be silent. Neither snow-storms (sing.), nor rain, nor heat, nor darkness (= night) hinder the Persian couriers from most rapidly accomplishing (aor.) the journey (= course) before (= lying before) them. No fear shall prevent me from saying what I think. Be of good courage; surely nothing unjust will be done (= happen, aor.), if there is justice at heart (= if justice is present). The bad you will certainly never make better. If $(\ell \acute{a}\nu)$ we conquer (aor.), the Peloponnesians will certainly never enter (aor.) the country. Socrates said: As long as (ξωςπερ άν, w. subj.) I breathe and am able, I surely shall not cease (wr.) to philosophize.

SYNTAX OF COMPOUND SENTENCES, OR THE CONNECTION OF SENTENCES.

CHAPTER I.

§ 178. A. COÖRDINATION.

1. When two or more sentences stand in an intimate connection with each other, there is a two-fold relation to be distinguished. They are either related to each other in such a manner as to form one thought, each, however, being in a measure independent of the other, e. g. Socrates was very wise, Plato also was very wise; or they are wholly united, inaemuch as the one defines and explains the other, or appears as the dependent member of the other, e. g. When the spring comes, the flowers blossom. The first kind of connection is called Coördination, the last, Subordination, and the sentences, Coördinate and Subordinate.

I came, I saw, I conquered.—Coördinate. When I came, I conquered.—Subordinate.

- 2. Coördination consists either in expanding or restricting the thought. The former is called copulative coördination, the latter, adversative. Copulative coördination is either a simple succession of words, or it is an enhancing or strengthening of the thought.
- 3. A simple succession of words is made,—(a) by $\times \alpha i$, et, and, more seldom in prose by τi (enclitic), que, and, e. g. $\Sigma \omega \times \rho \alpha \tau \eta s \times \alpha i$ Thátor;—(b) by $\times \alpha i \times \alpha i$, et—et, both—and, more seldom, $\tau i \tau i$, e. g. $\times \alpha i$ and $\times \alpha i$ and $\times \alpha i$ both good and bad;—(c) by $\tau i \times \alpha i$, both—and, as well so—as so, not only—but also, e. g. $\times \alpha i$ as $\times \alpha i$ and $\times \alpha i$ and $\times \alpha i$ as $\times \alpha i$ and $\times \alpha i$ as $\times \alpha i$ and $\times \alpha i$ and
- Rem. 1. Kai also signifies even, etiam, with which the negative of $\delta \ell$, not even, ne—quidem, corresponds; e.g $\kappa a i \sigma i \tau a i \tau a i \ell \ell \epsilon j \epsilon j$ (etiam tu), even you said this; obot or $\tau a i \tau a i \ell \epsilon \ell \epsilon j$ (ne tu quidem), not even you, etc.
- 4. The enhancing or strengthening of the idea is expressed by the simple $x\alpha'$, but still more definitely by,—(a) où μ or or $\dot{\alpha}\lambda$ λ $\dot{\alpha}$ κ α' ($\dot{\alpha}\lambda\lambda'$ où δ $\dot{\epsilon}$);—(b) où χ őτι (δ π ω $_{\mathcal{S}}$) or μ $\dot{\eta}$ ότι (δ π ω $_{\mathcal{S}}$) [i. e. où κ έρως δ δ τι, μ $\dot{\eta}$ λέγε, δ τι] $\dot{\kappa}\lambda\lambda\dot{\alpha}$ κ α' ($\dot{\alpha}\lambda\lambda'$

 $o\vec{v}\delta\hat{\epsilon}$), not only — but also (but not even), when either the more important member precedes the less important, or when two strongly antithetic clauses are opposed to each other.

Σωκρατης ο $\dot{\nu}$ μόν $\dot{\nu}$ ν σογὸς $\dot{\gamma}$ ν, $\dot{\dot{\nu}}$ ιλ $\dot{\dot{\alpha}}$ και $\dot{\dot{\nu}}$ η αθός, not only wise, but also good. Και μὴν ὑπεραποθνήσκειν γε μόνοι εθέλουσιν οἱ ερῶντες, ο $\dot{\nu}$ μόν $\dot{\nu}$ ν ε τι ὑνδρες, $\dot{\dot{\nu}}$ ιλ $\dot{\dot{\alpha}}$ και γυναῖκες (non modo — sed etiam), indeed, only lovers are ready to die for each other, not only men, but also women. Ο $\dot{\dot{\nu}}$ ιλ $\dot{\dot{\nu}}$ κως τοὺς πολεμίους ἐτρέψαντο οἱ Ἑλληνες, $\dot{\dot{\nu}}$ ιλ $\dot{\dot{\nu}}$ και τὴν χώραν αἰτῶν ἐκάκωσαν, I do not say that the Greeks — the Greeks not only put the enemy to flight, but even destroyed their country. Αἰσχίνης ο $\dot{\dot{\nu}}$ χ $\dot{\dot{\nu}}$ πως χάριν τοῖς ἐλθηναίοις εἰχεν, $\dot{\dot{\nu}}$ ιλ $\dot{\dot{\nu}}$ μισθώσες ἐαντὸν κατὰ τουτωνὶ ἐπολιτεύετο (non modo non — sed etiam). Μὴ $\dot{\dot{\nu}}$ πως ἱρχεῖσθαι ἐν $\dot{\dot{\nu}}$ υθ $\dot{\dot{\nu}}$ μῶ, $\dot{\dot{\nu}}$ λ $\dot{\dot{\nu}}$ ο $\dot{\dot{\nu}}$ δρθοῦσθαι ἐθύναντο (non modo non), they were not only not able to dance to the tune, but not even to stand erect.

- 5. Adversative coördination consists in restricting or in entire abrojation; e. g. he is indeed poor, but brave—he is not brave, but coverally; (here the clause but brave restricts the one preceding, and but cowardly wholly denies the idea of brave). Restriction is most generally expressed by δ έ, autem. With this δ έ there usually corresponds the connective μέν, standing in the preceding contrasted sentence. Mέν primarily signifies, in truth, truly, indeed, yet commonly its force is so slight that it cannot be translated at all into English. M έν—δ έ is particularly used in divisions, e. g. οἱ μέν—οἱ δ έ, some—others, τὸ μέν—τὸ δ έ, on this side—on that, partly—partly; also where the same word is repeated in two different sentences, e. g. ἐγὰ σύνειμι μὲν θεοῖς, σύνειμι δ' ἀνθρώποις τοῖς ἀγαθοῖς.
- 6. The following words also are to be noticed, viz. α \tilde{v} , commonly in connection with δέ (δ' α \tilde{v}) rursus, on the contrary; κα ίτοι, and yet, yet, verum, sed tamen; μέντοι, yet, however; ὅμως, although, nevertheless; finally ἀλλά, but, which according to the nature of the preceding member, denotes either the opposite of that which is expressed in the first member, so that the first member is abrogated by the last, and one cannot exist at the same time with the other, e. g. οὐχ οἱ πλούσιοι εὐδαίμονές εἰσιν, ἀλλ' οἱ ἀγαθοί, not the rich are happy, but the good; or it merely denotes something different from what is contained in the first member, so that the first member is only abrogated in part, i. e. it is only restricted (still, yet, but), e. g. τούτο τὸ πρᾶγμα ωψέλιμον μέν ἐστιν, ἀλλ' οὐ καλόν.

(but not), or it serves to annex a new additional clause (and not, also not).

- 8. Disjunctive coordination consists in combining into one whole, sentences, the one of which excludes the other, so that the one can be considered as existing, only when the other does not. This relation (disjunction) is expressed by the disjunctive conjunctions, viz. η η, aut aut or vel vel, either or; ε ι τ ε ε ι τ ε (with Ind.), ε α ν τ ε ε α ν τ ε ο ηντε ηντε (with Subj.), sive sive, whether or, either or; e. g. η ὁ πατηρ η ὁ νίὸς ἀπέθανεν, either the father or son died (the first η can also be omitted, e. g. ὁ πατηρ η ὁ νίὸς ἀπ.); ε ι τ ε καινὰ ε ι τ ε παλαιὰ ταντά ἐστιν, whether these are new or old; ἐ αν τ ε πατηρ γράψη, ἐ αν τ ε μήτηρ, whether father or mother will write.
- 9. Finally, those sentences also can be coordinate with each other, the last of which denotes either the cause of the preceding sentence, or the conclusion, inference from it. The clause denoting the cause is expressed by γ άρ, for, enim, nam, and that denoting the conclusion, by ο ὖν, consequently, therefore, ἄρα, then, therefore, τοίνυν, then, so then, τοίγαρ, ergo, therefore, τοίγαρτοι, for that very reason and no other, therefore, τοιγαροῦν, for that reason then, wherefore; e. g. Θανμάζομεν τὸν Σωκράτη ἀνήρ γ ὰ ρ ἦν καλὸς καὶ ἀγαθός. Σ. ἀνὴρ ἦν καλὸς καὶ ἀγαθός · Φανμάζομεν ἄρα αὐτόν.

CHAPTER II.

B. SUBORDINATION.

§ 179. Principal and Subordinate Clause.

1. When sentences, which together present one united thought, are so related, as to their import, that the one appears as a dependent and merely completing member of the other, then their connection may be expressed either by coördinate conjunctions, as καί, δέ, γάρ, ἄρα, etc., e. g. τὸ ἔαρ ἦλθε, τὰ δὲ ῥόδα ἀνθεῖ, the spring has come, and the roses blossom; or in such a manner that the sentence.

which, as to its import merely completes the other, is manifestly in its outward form, a dependent, or a simply completing member of the other; e. g. $\delta \tau \epsilon \tau \delta \tilde{\epsilon} \alpha \varrho \tilde{\eta} \lambda \vartheta \epsilon$, $\tau \tilde{\alpha} \tilde{\varrho} \delta \delta \alpha \tilde{\alpha} r \vartheta \epsilon \tilde{\iota}$, when the spring has come, the roses blossom. This mode of connection is called Suberdination.

- 2. The clause to which the other as a complementary member belongs, is called the *principal* clause; but the completing one, the subordinate clause, and the two together, a compound sentence; e. g. in the compound sentence, ὅτε τὸ ἔαρ ηλθε, τὰ δέτδρα θάλλει, the clause τὰ δέτδρα θάλλει, is the principal clause, and ὅτε τὸ ἔαρ ηλθε, the subordinate clause.
- 3. Subordinate clauses stand in the place of the subject, the attribute, or the object of a whole sentence, and hence must be regarded as substantives, adjectives or adverbs expanded into a sentence. Accordingly there are three classes of subordinate clauses: substantive, adjective and adverbial clauses.

Thus, e. g. in the sentence, "The victory of Cyrus over the enemy was announced," the subject may be expanded into a subordinate sentence, viz. "That Cyrus had conquered the enemy, was announced;" further, in the sentence, "Sing to me, O Muse, the far-wandering man," the attributive fur-wandering, may be expanded into a subordinate sentence, who has wandered far. Comp., "He announced the victory of Cyrus over the enemy," with "He announced that Cyrus had conquered the enemy;" "In the spring the roses bloom," with "when the spring has come, the roses bloom."

§ 180. I. Substantive-Sentences.

- 1. Substantive-sentences are substantives or infinitives expanded into a sentence, and, like substantives, constitute the subject, as well as the attribute and object of a sentence.
 - A. Substantive-Sentences introduced by δτι or ώς, that.
- 2. Substantive-sentences introduced by the conjunctions oτs and ω c, that, express the object (Acc.) of verba sentiendi and declarandi (p. 250), i. e. of such verbs as express either a sensation or perception; e. g. ὁρᾶν, ἀκούειν, νοεῖν, μανθάνειν, γιγνώσκειν, etc., or such as denote an expression of a sensation and perception; e. g. λέγειν, δεικνύναι, ἀγγέλλειν, δῆλον είναι, etc.
- 3. The predicate of this substantive-sentence may be expressed, (a) in the Ind., (b) in the Opt., (c) in the Opt. with \tilde{as} . (d) in the Ind. of historical tenses with \tilde{as} .

- 4. The Ind. of all the tenses is used, when what is affirmed is to be represented as a fact or phenomenon, something certain or actual. In particular the Ind. is used regularly, when the verb of the principal sentence is a principal tense, viz. the Pres., Perf. or Fut.
- 5. The Opt., on the contrary, is used, when what is affirmed, is to be represented as a mere conception or supposition, hence, particularly, when what is stated as the sentiment of another, is to be indicated as such.

*Ελεγον, δτι ἄρκτοι πολλοὺς ἦδη πλησιάσαντας διέφ θειραν, they said that bears had adveady destroyed many. *Οτε δὴ ταῦτα ἐνεθυμούμεθα, οδτως ἐγιγνώ σκομεν περὶ αὐτῶν, ὡς ἀνθρώπω πεφυκότι πάντων τῶν ἄλλων ῥαον εἶη ζώων ἡ ἀνθρώπων ἄρχειν, when we were reflecting upon these things, we concluded that it was emsier for man, as he is, to rule all other animals than men.

6. The Opt. with $\tilde{\alpha} *$ is used, when the affirmation is to be indicated as a conditional supposition, assumption, conjecture, or as an undetermined possibility (§ 158, 2, c.).

Λέγω, δτι, εί ταῦτα λέγοις, άμαρτάνοις άν, I say that if you say those things, you would ert. Μέμνημαι ἀκούσας ποτέ σου, δτι είκότως άν καὶ παρὰ θεῶν πρακτικώτερος είη, ὡςπερ καὶ παρὰ ἀνθρώπων, δςτις μή (= εἰ τις μή), ὁπότε ἐν ἀπόροις εἰη, τότε κολακεύοι, ἀλλ' ὅτε τὰ ἀριστα πράττοι, τότε μάλιστα τῶν θεῶν μεμνῷτο, I remember once to have heard you remark, that he would reasonably be most likely to obtain what he wished from gods, as well as from men, who should, etc.

7. The Ind. of the historical tenses with α r is used, when the affirmation is to be represented as conditional, as one whose existence or possibility is denied [§ 153, 2, a. (α)]; e. g. δηλόν ἐστιν, οτι, εἰ ταῦτα ἐλεγες, ἡμάρτανες αν, it is evident that if you said this. you erred, but you did not say it, hence you did not err.

REMARK. Impersonal forms of expression are often changed into those which are personal; e. g. $\delta \tilde{\eta} \lambda \delta \varsigma$ $\epsilon l \mu \iota$ ($\phi \alpha \nu \epsilon \rho \delta \varsigma$ $\epsilon l \mu \iota$), $\delta \tau \iota$ $\tau \alpha \tilde{\nu} \tau a \epsilon \tilde{\nu} \delta \epsilon \epsilon \epsilon \tilde{\nu}$ is evident that $I - - - - \frac{1}{2}$; $\delta \tilde{\eta} \lambda o \hat{\iota} \epsilon l \sigma \iota \nu$, $\delta \tau \iota$ $\tau a \tilde{\nu} \tau a \delta \lambda \epsilon \delta a \nu$, it is evident that they said this. Comp. § 175, Rem. 5.

C. Exercises on § 180.

We know, that the kings of the Lacedaemonians are descendants from Her cules. The Athenians fortified the city in a short (= little) time, and it is even now evident, that the construction was done (= took place, aor.) in $(\kappa a \tau \dot{a})$ haste. I have often wondered (aor.) by what $(\delta \zeta \tau \iota \zeta)$ arguments the accusers of Socrates convinced (aor.) the Athenians, that he was deserving $(\dot{a}\xi\iota o \cdot \dot{\epsilon}l\nu a\iota)$ of death from (dat.) the State. Tissaphernes traduced Cyrus to $(\pi\rho\delta\zeta, w. acc.)$ his brother, (saying) that he was plotting against him. Brasidas not only $(\tau\dot{\epsilon})$ showed him self prudent (= moderate) in other (respects), but $(\kappa a\dot{a})$ in his speeches also be

everywhere manifested that he was sent forth to liberate (part. fist.) Greece. Many of those who (§ 148, 6) pretend to philosophize, might (§ 153, 2, c.) perhaps say (aor.) that the just (man) could never become (aor.) unjust, nor the sober-minded arrogant. It is evident that we may be delivered (aor.) far more speedily, if (part.) we say (aor.) nothing, than if we defend ourselves poorly. I pray you to observe beforehand that, if (part.) Asschines had not brought forward (κατηγορείν, aor.) something foreign to (= besides) the indictment, neither would I (= I also would not) say (ποιείσθαι) a single (= any) word.

§ 181. B. Final Substantive-Sentences introduced by $\dot{\omega}_{\zeta}$, $l\nu a$, etc.

- 2. The mode used in final sentences is commonly the Subj. or Opt. When the verb of the principal sentence is a principal tense—Pres., Perf. or Fut., or an Aor. with the signification of the Pres. (§ 152, 12.)—the final conjunctions are followed by the Subj. mode; but when the verb of the principal sentence is an historical tense—Impf., Plup. or Aor.—the final conjunctions are followed by the Opt. (but never by the Opt. Fut.).

Ταῦτα γράφω, γέγραφα, γράψω, $\ell \nu'$ ξλθης, ut venias, that you may come; λέξον, $\ell \nu'$ ε $\ell \delta$ ω, dic, ut sciam, say, that I may know;—ταῦτα ξγραφον, έγεγράφειν, ξγραψα, $\ell \nu'$ ξλθοις, ut venires, that you might come. Έκ τῆς τῶν Περαῶν ἐλευθέρας ἀγορᾶς καλουμένης τὰ μὲν ὧνια καὶ οὶ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, ὡς μὴ μιγν ὑηται ἡ τούτων τύρβη τῆ τῶν πεπαιδευμένων εἰκοσμία, traffichers and their goods have been removed from the public forum of the Persians, that the disorder of these may not mingle with the correct deportment of the educated. Ίνα ασφέστερον δηλωθῆπῶσα ἡ Περαῶν πολιτεία, μικρὸν ἐπάνειμι (paucis repetam), in order that the entire polity of the Persians may be more clearly understood, I will recapitulate briefly. Καμβύσης τὸν Κῦρον ἀπεκάλει, δπως τὰ ἐν Πέρσαις ἐπιχώρια ἐπιτελοίη.

REMARK. Hence what in Latin is the sequence or dependence of tenses, in Greek is the sequence of modes. For example; if in Latin the principal verb is in the Pres., the verb of the subordinate clause is generally in the Pres. also; and if the principal verb is a past tense, so is the verb of the subordinate clause. But in Greek, if the principal verb is a Pres., Perf. or Fut., the Subj. is used in the subordinate clause; and if the principal verb is a past tense, the Opt is generally used in the subordinate clause; e. g. $\tau a v \tau a \gamma a \phi \omega$, $\gamma \epsilon \gamma \rho a \phi a$, etc., $v \epsilon \lambda v \sigma t \gamma$, have scribo, scripsi, ut venius;— $\tau a v \tau a \phi a \phi v$, $\epsilon \gamma \epsilon \gamma \rho a \phi \epsilon v$, $\epsilon v \epsilon \gamma \rho a \phi \epsilon v$, $\epsilon v \epsilon v \epsilon v \epsilon v \epsilon v \epsilon v$, sribebam, scripscram, ut venius.—On the Subj. after an historical tense, see § 188, 4.

- 8. With the final conjunctions δc and $\delta \pi \omega c$, also $\delta \nu c$, the modal adverb $\delta \nu c$ is sometimes joined, which refers to a conditional sentence, commonly not expressed, but to be supplied; e. g. $\delta \iota \dot{\alpha} \nu c$ $\delta \dot{\alpha}$
- 4. Verbs of care, anxiety, considering, endeavoring, striving, effecting and admonishing, e.g. enursies an, properties, pularters, anomer, bouleves an, oran, noise, notite, neather, curare, unparasodal, arganaleis, nargaryellers, nosemeir, aireis dal, are, and the like, are followed by the conjunction $\delta n \omega_s$ ($\delta n \omega_s \mu \dot{\eta}$) either with the Subj. and Opt. (according to No. 2.), or, what is more usual, with the Ind. Fut., not only after a principal tense, but very often also after an historical tense; in the latter case, the accomplishment of the purpose is represented as really occurring and continuing.

Of Hersikol vómol $\xi \pi \iota \mu \xi \lambda \circ \nu \tau a \iota$, $\delta \pi \omega \varsigma \tau \eta \nu \tilde{u} \rho \chi \eta \nu \mu \eta$ τοιούτοι $\xi \sigma \circ \nu \tau a \iota$ of $\pi o \lambda i \tau a \iota$, olor πονηρού η aloχρού έργου έφίεσθαι, the Persian laws take care, that the citizens shall by no means be such as to desire any wicked or shameful act; $\Sigma \kappa \circ \pi \epsilon i \sigma \vartheta \epsilon$ τοῦτο, $\check{\omega}$ ἀνδρες Άθηναίοι, $\delta \pi \omega \varsigma \mu \eta \lambda \acute{o}$ γους $\xi \rho \circ \check{u} \sigma \iota \mu \acute{o}$ γον οί $\pi a \rho$ $\mathring{\eta} \mu \check{u} \nu \pi \rho \acute{e} \sigma \beta \epsilon \iota \varsigma$, $\mathring{u} \lambda \grave{d} \iota \kappa a \iota \acute{e} \rho \gamma o \nu \tau \iota \mathring{o} \epsilon \iota \kappa \nu \acute{e} \epsilon \nu \sigma \iota \nu$, consider this, that our envoys will not speak only, but they will be able, etc.

5. The final conjunctions $i \nu a$ and $o \varepsilon$ (more seldom $o \pi o \varepsilon$), are followed by the Ind. of the historical tenses, when a *purpose* is to be expressed, which has not been accomplished or which cannot be accomplished.

Έχρην σε Πηγώσου ζεῦξαι πτερόν, δπως ἐφαίνου τοὶς θεοὶς τραγικώτερος, it would be necessary for you to mount your Pegasus, that you might appear more majestic to the gods; ἐβουλόμην δ' ἄν, Σίμωνα την αὐτην γνώμην ἐμοὶ ἔχειν, ἱν ἀμφοτέρων ἡμῶν ἀκούσαντες τάληθη ἡράίως ἔγνωτε τὰ δίκαια, I would that Simon were of the same opinion as I am, that having heard both of us, you might easily judge what is just.

CI. Exercises on § 181.

Contemplate thine actions as in a mirror, that thou mayest adorn the beautiful, hide the unseemly. The Lacedaemonians were not permitted (impera. w. dat.) to travel abroad, lest the citizens should be filled with frivolity by $(\dot{a}\pi\dot{o})$ foreigners. Remember absent as well as (= besides, $\pi\rho\dot{o}_c$, w. acc.) present friends, lest it may seem that you would neglect the latter also in their absence (part.). Agesilaus took care that the soldiers should be able to endure hardships. The president of the city must $(\chi\rho\dot{\eta}, w.$ acc. and inf.) see to it, that the best (men) have the greatest honors. Noble (= honor-loving) and high-souled men (= of men) do everything, that they may leave behind an immortal remembrance of

themselves. Endeavor to fight with all ardor, that you may surpass your fore fathers in renown. Would that $(\epsilon l \ \gamma \partial \rho \ \omega \phi \epsilon \lambda o \nu)$ the multitude $(ol \ \pi o \lambda \lambda o i)$ were able to effect the greatest evils, that they might also be able (to effect) the greatest good (plur.); then (= and) it would be well (= have itself well, § 153, 2, a.). Why (τi) didst thou not seize $(part.\ aor.)$ and slay me, that I might never show (aor.) myself to men?

§ 182. II. Adjective-Sentences.

- 1. Adjective-sentences are adjectives or participles expanded into a sentence, and, like adjectives, define more fully a substantive or substantive-pronoun; e. g. oi πολέμιοι, οὶ ἐκ τῆς πόλεως ἀπέφυγον οἱ πολέμιοι ἐκ τ. π. ἀπο φυγόντες; τὰ πράγματα, ἃ Ἀλέξανδρος ἔπραξεν τὰ ὑπὸ ἀλεξάνδρου πραχθέντα πράγματα. These sentences are introduced by the relative pronouns ος, ῆ, δ, ος τις, ἥ τις, ο τι, ο ἱος, etc.
- 2. The relative pronoun agrees in gender and number with the substantive (standing in the principal sentence) to which it refers, in the same manner as the attributive adjective with its substantive; but its Case is determined by the predicate standing in the subordinate sentence; e. g. ὁ ἀνὴρ ὁ ν είδες ἡ ἀρετὴ, ἡ ς πάντες οἱ ἀγαθοὶ ἐπιθυμοῦσιν οἱ στρατιῶται, ο ἱ ς μαχόμεθα, etc.
- Rem. 1. When a predicative substantive stands in an adjective-sentence, very frequently the relative does not agree, in gender and number, with the substantive to which it refers, but, by means of a kind of attraction, with the predicative substantive. The verb of the adjective-sentence is usually a verb signifying to be, to name, to call; e. g. H δδδς πρὸς ἐω τρέπεται, δ καλεῖται Πηλούσιον στό μ α, the course turns to the east, which is called the Pelusian mouth; here δ takes the gender of the predicative στόμα, instead of that of its antecedent δδός. Ακρα, αῖ καλοῦνται κλεἰδες τῆς Κύπρου. Περσικὸν ξίφος, δν ἀκινάκην καλοῦσιν. Λόγοι μῆν εἰσιν ἐν ἐκάστοις ἡμῶν, ἀς ἐλπίδας ὁνομάζεμεν.
- Rem. 2. There is an exception in respect to number in the formula έστεν οξ. e. g. λέγουσι, sunt, qui dicant. This formula is treated in all respects as a substantive-pronoun, inasmuch as neither the number of the relative has any influence on that of the verb έστεν, nor is the tense changed, when the discourse relates to past or future time.

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Nom. | \xi \sigma \tau \iota \nu of (= \xi \nu \iota o \iota) | \dot{\alpha} \pi \epsilon \phi \nu \gamma \sigma \nu, Gen. | \xi \sigma \tau \iota \nu \dot{\alpha} \nu | (= \dot{\epsilon} \nu \dot{\epsilon} \omega \nu) | \dot{\alpha} \pi \epsilon \sigma \chi \epsilon \tau \sigma. Dat. | \xi \sigma \tau \iota \nu of \zeta | (= \dot{\epsilon} \nu \dot{\epsilon} o \iota \zeta) | \dot{\sigma} \tau \iota \nu of \zeta | \dot{\epsilon} \sigma \tau \iota \nu of \zeta | (= \dot{\epsilon} \nu \dot{\epsilon} o \nu \zeta) | \dot{\alpha} \pi \dot{\epsilon} \kappa \tau \epsilon \iota \nu \epsilon \nu.
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8. The person of the verb in the adjective-sentence, is determined by the substantive or pronoun (expressed or understood), to which the relative refers. $E_{\gamma} \dot{\omega}$, $\delta_{S} \gamma \dot{\rho} \dot{\alpha} \phi \omega - \sigma \dot{\nu}$, $\delta_{S} \gamma \dot{\rho} \dot{\alpha} \phi \omega - \sigma \dot{\nu}$, $\delta_{S} \gamma \dot{\rho} \dot{\alpha} \phi \omega - \sigma \dot{\nu}$, $\delta_{S} \gamma \dot{\rho} \dot{\alpha} \phi \omega - \sigma \dot{\nu}$

- ο ἀνήρ or ἐκεῖτος, δς γράφει. Hence after a Vocative Case, the second person is commonly used: e. g. ἄν θρωπε, δς ήμᾶς τοιαῦτα κακὰ ἐποίησας, Ο man, who inflicted such evils on us.
- 4. The relative is plural, when it refers to two or more objects; and when the gender of the substantives is the same, the relative agrees with these in gender; often, however, it is neuter, when the substantives denote inanimate objects.

Έν έκείνη τή φωνή τε καὶ τῷ τρόπῳ ἔλεγον, ἐν ο ἰς π ε ρ ἐτεθράμμην. 'Ορω αὐτὸν κεκοσμημένον καὶ ὑφθαλμῶν ὑπογραφή, καὶ χρώματος ἐντρίψει, καὶ κόμαις προςθέτοις, ἃ δὴ νόμιμα ἡν ἐν Μήδοις.

- 5. When the substantives are of different gender, the relative, when persons are spoken of, agrees with the masculine rather than the feminine; but when things are spoken of, it is usually neuter.
- 'Ο άν ηρ και η γυνή, οι παρά σε ηλθον. 'Ηκομεν εκκλησιάζοντες περί τε πολέμου και εἰρήνης, ὰ μεγίστην έχει δύναμιν εν τῷ τῶν ἀνθρώπων βίω.
- 6. When the relative should be in the Acc., and refers to a substantive in the Gen. or Dat., it is commonly put in the same Case as its substantive, when the adjective-sentence has nearly the force of an attributive adjective or participle. This construction is called attraction of the relative. The substantive frequently stands in the relative sentence.

'Αρίων διθύρτμβου πρῶτος ἀνθρώπων ὧν ἡμεῖς ἴσμεν ἐποίησεν (instead of οῦς ἴσμεν), Arion was the first among men known to us, to invent the dithyromb. 'Ο στρατηγός ἡγε τὴν στρατιῶν ἀπ ὁ τ ῶν πόλεων ὡν (instead of ὡς) ἔπεισεν (= τῶν πεισθεισῶν), the general led the army from the cities, which he had persuaded. Σὖν τοῖς θησαυροῖς οἰς (instead of ούς) ὁ πατὴρ κατ έλωπεν (= τοῖς ὑπὸ τοῦ πατρὸς καταλειφθεῖοιν), with the treasures which his father left. Κῦρος προςἦλθε σὖν ἢ εἰχε δυνάμει, Cyrus came with the force which he had. Ένῶ σοι ὑπισχνούμαι, ἡν ὁ θεὸς εὐ διόῷ, ἀνθ' ὡν (= ἀντὶ τούτων, ἀ) ὧν ἔμοὶ δανείσης, ἄλλα πλείονος ἄξια εὐεργετήσειν.

 tion of the adjective-clause with its substantive is still more complete and intimate, when the substantive is placed in the adjective-clause; e. g. in the full and natural form of the sentence χαρίζομαι ἀνδρὶ τοιούτφ, οίος σὺ εἰ, by omitting the demonstrative τοιούτφ, to which the relative οίος refers, by attracting οίος into the Case of the preceding substantive ἀνδρί, and by omitting εἰ of the relative sentence, and attracting the subject σύ into the Case of the relative, we have the common form χαρίζομαι ἀνδρί οίφ σοί, or by transposition χαρίζομαι οίφ σοὶ ἀνδρί. In English the above relatives may be translated by as or such as.

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έρῶ οίου σοῦ ἀνδρός.
                                           έρῶ οίου σοῦ.
Gen.
      χαρίζομαι οίψ σοὶ ἀνδρί.
                                           χαρίζομαι οίω σοί.
Dat
      έπαινώ οίον σὲ ἄνδρα.
                                           έπαινῶ olov σέ.
Acc.
      έρῶ οἴων ὑμῶν ἀνδρών.
                                          έρῶ οἰων θμῶν.
Gen.
                                          χαρίζομαι οίοις δμίν.
ἐπαινῶ οίους δμάς.
      χαρίζομαι οίοις ύμιν άνδράσιν.
Dat.
      έπαινώ οίους ύμας άνδρας.
Acc.
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Nom.
      ούδεὶς
                     δςτις
                                   OUK
                                            ὰν ταῦτα ποιήσειεν.
Gen.
      ούδενός
                     δτου
                                   o i
                                            κατεγέλασεν.
Dat.
      ούδενὶ
                     δτω
                                   οůκ
                                            ἀπεκρίνατο.
                                   οů
                                            κατέκλαυσεν.
      οὐδένα
                     δυτινα
Acc.
```

- 8. On the use of the modes in adjective-sentences, the following is to be observed:
- (a) The Ind. is used, when the attributive qualification (i. e. the idea contained in the predicate) is represented as something actual or real; e. g. ή πόλις, η κείζεται, η έκτίσθη, η κτισθήσεται. The Ind. Fut. is very frequently used, even after an historical tense (§ 188, 4), to denote what should be done, or the purpose (§ 152, 6); e. g. στρατηγούς αἰροῦνται, οὶ τῷ Φιλίππφ πολεμήσουσι, who should fight, or to fight with P. Also after negations the Greek

uses the Ind., where the Latin has the Suhj.; e. g. παρ' ἐμοὶ ο ὐ-δεὶς, ὅςτις μὴ ἰκανός ἐστιν ἴσα ποιεῖν ἐμοί, nemo, qui non possit.

(b) The relative with $\tilde{\alpha}r$, e. g. δ_{G} $\tilde{\alpha}r$, $\tilde{\eta}$ $\tilde{\alpha}r$, δ_{G} $\tilde{\alpha}r$, δ_{G} $\tilde{\alpha}r$, etc., is followed by the Subj., when the verb of the principal clause is one of the principal tenses (Pres., Perf. or Fut.), if the attributive qualification is to be represented as merely conceived or assumed. Hence it is also used to designate quality and size indefinitely, and also to express indefinite frequency (as often as). The adjective-sentence can commonly be considered as a conditional sentence, and the relative with $\tilde{\alpha}r$ can be resolved into the conjunction $\hat{\epsilon}\hat{\alpha}r$ with $\hat{\tau}\hat{\epsilon}_{G}$ or any other pronoun and the Subj.

Ο θς &v (= έάν τινὰς) βελτίους τινὲς ξαυτῶν ἡ γήσων ται, τούτοις πολλάκις καὶ ἀνευ ἀνάγκης ἐθέλουσι πείθεσθαι, whomsoever any persons think (if any persons think any) superior to themselves, these they, etc. "Ανθρωποι ἐπ' οὐθένας μᾶλλὸν συνίστανται, ἡ ἐπὶ τυύτους, ο θς &v (= ἐάν τινὰς) α &v σ &v ται ἀρχειν αὐτῶν ἐπιχειοοῦντας, men combine against none more than against those whom they see endeavoring to rule them.

(c) The relative (without $\tilde{\alpha}_{\ell}$) is used with the Opt., in the first place, with the same signification as with the Subj. and $\tilde{\alpha}_{\ell}$, but referring to an historical tense. Hence, it is used in *general* and *indefinite* statements; so also in expressing *indefinite frequency*,—in which case the verb of the principal sentence is commonly in the Impf. Here also the adjective-sentence may be resolved by s_{ℓ} with the Opt.

Οἱ πολέμιοι πάντας έξης, δτ φ (= el τινὶ) ἐντίχοι εν, καὶ παίδας καὶ γυναίκας ἔκτεινον, the enemy killed all, one after another, both children and women, whomsoever they fell in with (= if they fell in with any). Φίλους, δσους ποιήσαιτο καὶ εὐνους γνοίη δντας, καὶ ἰκανούς κρίνειε συνεργούς εἰναι, δτιτυγχάνοι βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δη γενέσθαι θεραπεύειν.

(d) In the second place, the Opt. is used, when a present or future uncertainty, an undetermined possibility, a mere supposition, conjecture, assumption, is to be denoted. The adjective-sentence is then considered as an uncertain or doubtful condition [§ 153, 1, b, (β)], or forms a part of a sentence expressing a wish.

Τοῦ αὐτὸν λέγειν, ἃ μὴ σαφῶς εἰδείη, φείδεσθαι δεῖ, he must avoid saying, what he does not fully know (= if he does not fully know). Έρδοι τις, ἡν ἔκαστος εἰδείη τέχνην, any one can practise the art with which he is acquainted (= if he is acquainted with it).

(e) The Opt. with ar is used, when the attributive qualification

is to be represented as a conditional supposition, conjecture, assumption, an undetermined possibility (§ 153, 2, c.).

Τους λιμβάνοντας της ομιλίας μισθον άνδραποδιστάς έαυτων άπεκάλει Σωπράτης, διὰ τὸ ἀναγκαῖον αὐτοῖς είναι διαλέγεσθαι, παρ' ών ὰν λάβοιεν τον μισθόν, Socrates said that those who receive a reward for their instruction, bartered their own freedom, because it was necessary for them to converse with those from whom they might receive a reward. Ούκ έστιν ο τι άν τις μείζον τούτου κακόν π á ϑ o ι , there is no evil which any one can experience, greater than this.

(f) The Ind. of the historical tenses (Impf., Plup., Aor.) is used with dv, when it is indicated that the attributive qualification could take place only under a certain condition, but did not take place, because the condition was not fulfilled [§ 153, 2, a, (α)]; e. g. $\dot{\eta}$ πόλις, ην οί πολέμιοι ούκ αν έπόρθησαν, εί οί στρατιώται έβοή-Ongar, quam hostes non diruissent, si milites auxilio venissent.

CII. Exercises on § 182.

Many acts have become (the) occasions of very great advantages, which at first (= at the beginning), all supposed (aor.) to be calamities (sing.). Who would (§ 153, 2, c.) not praise you (aor.), who have fought (aor.) boldly for the freedom of your native land? The ungrateful (men) forgot us, who conferred on them great benefits. There are men who (or some) are esteemed happy by all more than by themselves. Cannot thy brother, O Chaerecrates, said Socrates, please (aor.) any one, or doth he please some very highly? Cleopompus ravaged some (tracts, neut. plur.) of sea-coast. In the young man there dwells a fear which we call shame. For the acquisition of a friend, which we say is a very great blessing, we see that the multitude care little. There arose confused noises, cries and shoutings, which is (a) common (thing) to all who (§ 148, 6) engage in a naval battle. Of the nations with which we are acquainted in Asia, the Persians rule, but the Syrians, Phrygians and Lydians are dependent (= are ruled). I have never yet esteemed a rich man happy (aor.), who (part.) enjoys nothing of that which he possesses. We must remember not only the death of the departed, but also the virtue, which they have left behind. Many indeed commend fair words, but nevertheless do otherwise (another, neut.) and epnosite to that which they have commended (aor.). Do nothing which thou dost not understand. A rational man, if (part.) he has lost (aor.) a son or anything else which he prizes very highly, will bear (it) more easily than others. I have sent (aor.) thee this wine, said Cyrus, and I pray thee to drink it (aor.) to-day with those whom thou most lovest. The tyrant has given sufficient sutisfaction for what he has done (aor.). The general led (aor.) the army away from the cities, which he had subjected (aor.) to himself. The Persians were not able to fight (aor.) courageously against men so brave as were the Athe. nians and Lacedaemonians. In a man such as thou art, the citizens of the State will cheerfully confide. It is no trivial matter to engage in single combat (aor.) with a man like thee. Socrates was one of those who listen only to reason (= was such as to listen, etc.). The barbarians had dwellings (so built) as to be fitted to shelter (them) both in winter and in summer. There was no peril which our forefathers did not undergo for the freedom of their native land. There was no one present (= of the present) except Socrates, whom Apollodorus did not move (aer.) by his weeping (part.) and complaining (άγανακτείν). What one does not $(\mu \dot{\eta})$ possess, he cannot (§ 153, 2, c.) give (uor.) another. (It is) not the golden sceptre (that) preserves royal dominion, but faithful friends, that are the truest and surest sceptre for kings. The Phaeacians gave Ulvsses treasures, more than he would ever (= so many as he would never) have gained (uor.) from Troy, if (el, w. ind. aor.) he had come unharmed to his native land. There was then not a Spartan (gen. plur.), who, if the country had been in danger, would not have been ready to die for it. States are called very fortunate, that continue most of the time in peace. It is a great mark of 3 sovereign, if the citizens voluntarily obey him and are ready to abide by (him) n dangers. A man is truly great, who can accomplish (aor.) a great (object) ly intellect (γνώμη) rather than by strength of body. He, at sight (part. aor.) of whom men are stirred (aor.) and ardor and emulation seize ($t\mu\pi i\pi\tau\epsilon\iota\nu$ $\tau\iota\nu i$, an, sing.) every one, he I might assert has something of a kingly nature. The Assyrians prayed all whom (octus, sing.) they might meet, that they would not fice and leave them behind (part. aor.), but succor (aor.) them. We cannot (§ 153, 2, c.) enjoy (aor.) a man, who delights in dainty food and wine more than in friends. Who could hate (one), whom he knew to be considered noble? Socrates always said, that there was no (ci) better way to a (= the) good reputation, than (that) by which one should become (aor.) versed (= good) in (acc.) that in which he wished to appear so. Those who (§ 148, 6) took pay for their instruction, Socrates called man-sellers of themselves, because (dià ró) they were obliged to converse with those from whom they could receive pay. There was no (oi) city there, by which they could defend themselves. .

§ 183. III. Adverbial Sentences.

A. Adverbial Sentences of Place and Time.

1. Adverbial sentences of place are introduced by the relative adverbs of place, ov, v, ony, onov, eva, isa (ubi); over, evas (unde); vi, onov, v, ony (quo), and, like adverbs of place, express the three relations, where, whence, whither. The use of the modes in adverbial sentences of place, is in all respects, like that in adjective-sentences.

- 2. Adverbial sentences of time are introduced by the following conjunctions:
- a. To denote that one action is contemporary with another, by $\delta \tau \epsilon$, $\delta \pi \acute{\nu} \tau \epsilon$, $\delta \gamma \acute{\nu} \kappa a$, which designate a point of time, and $\dot{\epsilon} \nu \not{\phi}$, $\dot{\epsilon} \omega_{\varsigma}$, while, which designate a space of time.
- b. To denote that one action is prior to another, by ἐπεί, ἐπειδή, postquam, ἐξ οδ, ἐξ ὅτου, ex quo, and ἀφ' οὐ, since.
- c. To denote that one action succeeds another, by $\pi \rho i \nu$, priusquam, $\xi \omega_{\zeta}$, $\xi \omega_{\zeta}$ of, $\xi \zeta \tau \varepsilon$, $\mu \dot{\varepsilon} \chi \rho \iota$ οὐ, $\mu \dot{\varepsilon} \chi \rho \iota$ ότου, $\mu \dot{\varepsilon} \chi \rho \iota$.
 - 3. On the use of the modes, the following is to be observed:
- (a) The Ind. is used, when the statement is to be represented as a fact; hence in mentioning actual events or occurrences.

'Ως ήμέρα τάχιστα έγεγόνει, ἀπηλθον (ὡς τάχιστα, quum primum, as soon as it was day, they departed). Οὐ πρότερον ἐπαύσαντο, πρὶν τόν τε πατέρα ἐκ τοῦ στρατοπέδου με τε πέμψ αν το, καὶ τῶν φίλων αὐτοῦ τοὺς μὲν ἀ πέκτειν αν, τοὺς δ' ἐκ τῆς πόλεως ἐξέβαλον, they did not cease, before they sent for their father from the camp, and put to death some of his friends and banished othera. Ἐμάχοντο, μέχρι οἱ 'Αθηναῖοι ἀνέπλευσαν.

(b) The Subj. is used, when the statement of time or the assertion of the predicate, is represented as something conceived and general, and refers to a predicate of the principal sentence, the verb of which is in one of the principal tenses. The modal adverb αν is united with the conjunctions; e. g. ὅταν, ὁπόταν, ἡνίκ ἄν, ἐπάν (ἐπήν), ἐπειδάν, πρὶν ἄν, ἔως ἄν, μέχρι ἄν, ἔςτ ἄν. Accordingly, the Subj. is used with the above conjunctions from ὅταν to πρὶν ἄν, when the statement of time is also to be represented as the condition, under which the predicate of the principal sentence will take place. But with the conjunctions, which signify till, the Subj. expresses an object expected and aimed at. In like manner also, the Subj. is used to denote indefinite frequency; the conjunctions are then translated by as often as.

Έπειδὰν σῦ βούλη διαλέγεσθαι, ὡς ἐγὼ δύναμαι ἔπεσθαι, τότε σοι διαλέξομαι, whenever you (if you) wish to discourse so that I can follow, then I will discourse with you. Ού πρότερον παύσομαι, πρὶν ὰν ἔλω τε καὶ πνρώσω τὰς ᾿Αθήνας, I will not cease, before I take and burn Athens (unless I take, etc.). Έως ἀν σώζητα ιτὸ σκώφος, τότε χρὴ καὶ ναύτην καὶ κυβερνήτην προθύμους είναι (dim servari possit), while the ship can be saved, the sailor and the pilot should be active (if the ship, etc.). 'Ο πόταν στρατοπεθεύων ται οἱ βάρβαροι βασιλείς, τώφρον περιβάλλονται εύπετῶς διὰ τὴν πολυχειρίαν, às often as the barbarian kings make an expedition, they easily intrench themselves by meuns of the great number of workmen.

(c) The Opt. is used with conjunctions of time,---(a) when the

statement refers to an historical tense in the principal clause. When the Opt. is used to denote indefinite frequency [as often as, comp. (b)], the Impf. generally stands in the principal sentence; (β) when the statement of time is to be considered also as a condition of the principal sentence, and such a condition as appears as a present or future uncertainty, as a mere supposition, conjecture, assumption or undetermined possibility [§ 153, 1, b. (β)]. With the Opt. the conjunctions are used without $\tilde{\alpha} r$; e. g. $\tilde{o}\tau\varepsilon$, $\tilde{e}n\varepsilon i$, etc. (not $\tilde{o}\tau\alpha r$, $\tilde{e}n\acute{\alpha}r$, etc.).

Οὐ πρότερον ἐπαύσατο, πρὶν ἔλοι τε καὶ πυρώσειε τὰς 'Αθήνας. 'Ο πότε (as often as, whenever, if ever) στρατοπεδεύοιντο οἱ βάρβαροι βασιλεῖς, τάφρον περιεβάλλοντο εὐπετῶς διὰ τὴν πολυχειρίαν. 'Ο πότε τὸ φιλοσοφεῖν αἰσχρὸν ἡ γ η σαίμην εἰναι, οὐδ' ὰν ἀνθρωπον νομίσαιμι ἐμαυτὸν εἰναι (if I believed it disgraceful to be a philosopher, I would not think myself a man) So also, ὅτε μή with Opt., nisi.

Remark. In addition to the constructions already mentioned, the conjunction $\pi \rho i \nu$ is constructed with the Inf, especially after affirmative sentences, containing one of the principal tenses, when the action is to be represented as an incidental or casual designation of the point of time. The subject of the Inf. is put in the Acc.; on attraction, see § 172, 3. $\Delta a \rho \epsilon i o c_0$, $\pi \rho i \nu$ alxmaldotous $\gamma \epsilon \nu \epsilon \sigma \vartheta$ at $\tau \circ \vartheta c$ 'E $\rho \epsilon \tau \rho \iota \epsilon$ ac, evelyev abtols delived $\chi \delta \lambda o \nu$, before the Eretrians were taken captive, Darius cherished bitter hatred towards them. 'Hoav $\Delta a - \rho \epsilon i \omega \rho$, $\pi \rho i \nu \beta a \sigma \iota \lambda \epsilon \bar{\nu} \sigma a \iota$, $\gamma \epsilon \gamma \nu \nu \delta \tau c c$ trail ϵc , three children were born to Darius before he was king. So $\pi \rho \delta \tau \epsilon \rho \nu v \bar{\gamma}$ and the Epic $\pi \dot{\alpha} \rho \rho c$, are followed by the Inf.

CIII. Exercises on § 183.

The soul is freest when it leaves the body. Agesilaus offered sacrifice and waited until the fugitives had brought (aor.) a sacrifice to Neptune. The Athemians did not cease to be angry (ἐν ὀργῆ ἔχειν) with Pericles, until they had punished (aor.) him by a fine. If men have robbed (aor.) or stolen, they are punished. Do not decide (aor.) before thou hast heard (aor.) both parties (= the plea of both). We must (δεῖ, w. acc. and inf.) resolutely perform (ἀνύeiv) the journey, till we have reached (aor.) the goal. What does it profit some to be rich, who do not (§ 177, 5.) understand how to use riches? Those who (§ 148, 6) have received favors (εὐ πάσχειν, aor.) we call ungrateful, if (when) able to requite (aor.) they do not. No one was permitted (= it was not permitted) to go (εἰςέρχεσθαι, αστ.) to the general, if he was not (§ 177, 5) at leisure. The Chalcidians gave way (ἐνδιδόναι), as often as the enemy charged, and as they fell back (ἀποχωρεῖν, part. pres.) the energy pressed on and threw javelins. Whenever young men associated with Socrates, they made progress in virtue. He who (§ 148, 6) is voluntarily hungry, can (§ 153, 2, c.) eat (aor.) when he will, and he who is voluntarily thirsty, can drink (aor.) when he will; but he who suffers this by necessity, has not the power (ἐξεστι, w. dat.) to cease to hunger and thirst, when he will. Eat not, before

there are named and there is a new order to a set carry. That — the) death is without man, who is not carried as one one one maid talk (deaths, out.) of it. The reason is that the sound of Death seface Apollo appeared tors, to man, was named by the sea on the appeared.

B. PATRAL ADVERSIAL SESTENCES.

\$134 a Aireri. z. Sentences denoting Cause.

Leden as we introduced by the confirmations of time, or a, a note a fixed plane in. where in a fixed problem, since the cause is considered come nameray fixed three as, with the predicate of the armound sentence, he give exaltized to it. The Ind. is the armound sentence, he give exaltized to it. The Ind. is the armound mode in these air-critical sentences; e. g. My as made for any annual example of a large problem. One rolling was a new form and a brusher of Bector. One rolling with a first a problem and the armount of the continuous and a second a second and a second a second and a second a second and a second and a second a second and a second and a second and a second and a second a second a second a second and a second a se

decrease are introduced by the conjunctions or 1 and \$16 rs, because A. 1 these also the high is the recvaling mode; e.g. area to anomal the industrial tribing with this Desir, \$, 6 rt \$\circle{c}\$, \$\circle{c}\$ is a first in which is high level by the gods because \$\circle{c}\$ is high or is at high because \$\circle{c}\$ is high or is at high because \$\circle{c}\$ is high or is at high because

\$150 L Conditional Adverbial Sentences.

- I. The second kind of causal aircrobial scatences, are those which express a continuous and are imposited by the conjunctions at and that if a dir. which must not be confounded with the modal adverbous see § 15th 2a. The principal clause expresses that which is conficiented by the subordinate clause. As the conditioning clause precedes the conditioned, the former is called the *Protonia*, the latter, the Aposition.
- 2. The threek insurance has four different ways of expressing consciousing:
- (* The protosis has et with the Ind., and the apodosis likewise the Ind. (sometimes also the Imp.). Then both the condition and that which is subject to the condition, are represented as a reality or flast, and beave as orrania.

E' rière de respect à au praire et c. if you say dis salmitted or assumed as a fact, you are. E. e. r. Same, et el ac. if dans are allors (on admitted fact), there are also gods. El évre desig aspig évres. El raira neurolynage έπαινεῖσθαι άξιος el. Εί τι είχε, καὶ ἐδίδου. Εἰ ἐβρόντηστ, καὶ ἤστραψεν. Εἰ ταῦτα ἐπεποιήκει, ἡμαρτήκει. Εἰ τοῦτο λέξεις, ἀμαρτήση. Εἰ τι ἔχεις, ἀός.

(2) The protasis has εi with the Ind. of an historical tense, and the apodosis also the Ind. of an historical tense with $\tilde{\alpha} v$. This form is used, when the *reality* of the condition and of that which is subject to the condition, is to be *denied*. It is asserted that something could take place under a certain condition, but did not take place, because the condition was not fulfilled.

(3) The protasis has $i \acute{a} \nu$ with the Subj., and the apodosis the Ind. of a principal tense, commonly the Fut. (also the Imp.). The condition is then represented as a supposition, the accomplishment of which is, however, expected; that which results from the principal clause is represented by the Ind. as certain or necessary.

'Eàν $(\hbar \nu, \hbar \nu)$ τοῦτο λέγης, à μαρτήση, if you say this (shall say), you will err. (Whether you will actually say this I do not yet know; but I expect, I assume, that you will say it, and then it is a necessary consequence that you err.) Έμν τι έχωμεν, δώσομεν, if we have anything (which we expect is the case, or which depends on circumstances) we will give. Έμν τοῦτο λέξης, άμαρτήση, si hoc dixeris, errabis.

(4) The protasis has ϵ i with the Opt., and the apodosis the Opt. with $\tilde{\alpha}$ r. (The Opt. Fut. is not then used). By this form, both the condition, and that which is subject to the condition, is represented as a present, mostly a future uncertainty, as an undetermined possibility, a mere supposition, conjecture, or assumption, without any reference to the thing supposed, being real or not real, possible or impossible.

Εί τι έχοις, δοίης άν, if you have anything (it neither being assumed nor denied that you have), you would give. Εί τοῦτο λέγοις, άμαρτάνοις άν. Ούκ ἀν ὑ π ε ν έγκαι μεν οὕτε τὸ καῦμα, οὕτε τὸ ψῦχος, εἰ ἐξαπίνης γίγνοιτο. Εἰ ἀναγκαῖον εἰ η ἀδικεῖν ἡ ἀδικεῖσθαι, ἐ λοίμην ὰν μᾶλλον ἀδικεῖσθαι, ἡ ἀδικεῖν

Rem. 1. E l with the Ind. or $\dot{e}\dot{a}\nu$ with the Subj. is frequently followed by the Opt. with $\ddot{a}\nu$; e. g. el τοῦτο λέγεις, $\dot{a}\mu$ aρτάνοις $\dot{a}\nu$, if you (really) say this, you would err; bùν τοῦτο λέγης, $\dot{a}\mu$ aρτάνοις $\dot{a}\nu$, if you say this (as l expect), you would err; on the contrary, $\dot{e}l$ with the Opt. is sometimes followed by the Ind e. g. $\dot{e}l$ τοῦτο λέγοις, $\dot{a}\mu$ aρτάνεις, if you should eay this, you certainly err.

Rem. 2. El with the Opt. is frequently used instead of a conjunction of time [§ 183, 3, (c)] to denote indefinite frequency in relation to what is past. Then el is translated by as often as, and the principal clause has the Ind. of an historical tense, usually the Impf., with and without ἀν; e. g. Ε ὶ τις αυτῷ δοκοίη τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἔπαιεν ἀν, as often as any one of those appointed to this work, seemed to him to be indolent, he would beat him. Εὶ τις Σωκράτει περί του ἀντιλέγοι, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἀν πάντα τὸν λόγον.

Rem. 3. With the Ind. of the historical tenses, $\mathring{a}v$ is commonly omitted in the conclusion with expressions which denote the idea of necessity, duty, justice, possibility, freedom, inclination, thus, e. g. with χρῆν, ἐδει, ὡφελον, with verbal adjectives in -τ έος, προςῆκε(ν), καιρὸς ἡν, εἰκὸς ἡν, καλὸν ἡν, αἰσχρὸν ἡν, καλῶς εἰχε(ν), ἐξῆν, ἐβουλόμην; e. g. Εἰ αἰσχρὸν τι ἐμελλον ἐργάσασθαι, θάνατον ἀνταύτοῦ προαιρετέον ἡν, more praeferenda erat. What is here expressed absolutely by the Greek, is expressed with an implied condition in English, e. g. εἰκὸς ἡν, it would be just, αἰσχρὸν ἡν, it would be shameful.

Rem. 4. The protasis is often omitted, and then the Opt. with $d\nu$ stands without any conditional clause; yet the protasis is contained in an adjective-sentence, or in a participle, or in some word of the sentence which may be expanded into a conditional protasis, e. g. in the adverb $ob\tau\omega_{\zeta}$, in a preposition, or it is indicated in what precedes or follows. Of $\tau a b\tau a \lambda \dot{\epsilon} \gamma o \iota$ (= $\epsilon l \tau \iota_{\zeta} \tau a b\tau a \lambda \dot{\epsilon} \gamma o \iota$ (= $\epsilon l \tau \iota_{\zeta} \tau a b\tau a \lambda \dot{\epsilon} \gamma o \iota$ (= $\epsilon l \sigma v \lambda \dot{\epsilon} \lambda v o \iota \dot{\epsilon} u v$, whoever (if any one) should say this, would err. Ta $b\tau a \lambda \dot{\epsilon} \lambda \dot{\epsilon} \alpha \dot{$

CIV. Exercises on § 185.

If we strive after virtue, we are happy. If thou wilt follow me, said Virtue te Hercules, thou wilt become a good artificer of noble (deeds). If thou wishest the gods to be gracious to thee, thou must honor them. If thou art eager to learn, thou wilt learn much ($\pi \alpha \lambda \nu \mu a \vartheta \tilde{\eta}$ elvai). For all men death is (the) boundary of life, even though one shut (air. part.) himself in a cell and keep watch. That which is (= the) unexpected, if it be good, delights men the more but if it be fearful, it terrifies the more. If thou callest to mind the past, thou wilt decide better upon the future. If we have money, we shall have friends. The possession is nothing, if it is not used (= if there is not using therewith). If men supposed (aor.) that thou wert ungrateful towards thy (= the) parents, no one would believe that he would be repaid (= receive back a favor), if (part.) he did thee a favor (aor.). The whole time would fail (aor.) us, if we should enumerate all the deeds of Hercules. If we should banish (aor.) from life the love of fame, what then would become (aor.) of virtue (= what would the good become to us), or who would strive to do (aor.) anything illustrious? If thou shouldst be ready to take hold (aor.) of philosophy, thou wilt shortly see how much thou wilt be distinguished from others. Wisdom would awaken (= afford) a vehement love (plur.), if it were seen by the eyes. Said Alexander: If I were not Alexander, I would be Diogenes. If Socrates had not himself been

(*impf.*) very temperate, how would he have made (*aor.*) others temperate? If ever Astyages demanded anything, Cyrus observed it first. If ever any one served (*aor.*) Cyrus, when (*part.*) he had given a command ($\pi poc\tau\acute{a}\tau\tau\epsilon\iota\nu$, *aor.*), in no case (= to no one) did he ever leave (*aor.*) his readiness unrewarded. It would not be (= have itself) well, if the gods delighted more in great offerings, than in small. If a greater danger were to ($\mu\acute{e}\lambda\lambda\omega$) threaten (= be to) us there than here, then we must perhaps prefer the greatest security (= the most secure, *neut.*).

§ 186. Adverbial Sentences denoting Consequence or Effect.

- 1. Adverbial sentences of consequence or effect, are introduced by the conjunction $\tilde{\omega}_{S} \tau_{S}$ (more seldom $\hat{\omega}_{S}$). On the use of the modes the following is to be observed:
- (a) The Ind. is used, when the consequence or effect is to be represented as a fact, something actually accomplished; the Inf., on the contrary, is used, when the consequence or effect is to be represented as merely conceived, not actually accomplished, but merely as possible or aimed at, or as the condition of the affirmation in the principal clause (on condition that, supposing that).

"Αργος ἀνδρῶν ἐχηρώθη ο ὕτως, ὡςτε ol δοῦλοι αὐτῶν ἔσχον πάντα τὰ πράγματα, Argos was left so destitute of men, that the slaves had all their effects. Σωκράτης πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος ἡν ο ὕτως, ὡςτε πάνυ μικρὰ κεκτημένος πάνυ þαδίως ἔχειν ἀρκοῦντα, Socrates was so educated to have moderate desires, that although he possessed very little, he very easily had a sufficiency (here the consequence is not carried into effect, but is founded only on the nature of Socrates).

REM. 1. If the Inf. after $\dot{\omega}_{\zeta}\tau e$ has a special subject, different from that of the principal sentence, this is put in the Acc., but if the subjects of both sentences are the same, then attraction takes place (§ 172, 3).

Rem. 2. Instead of ωςτε with an Inf., a relative, particularly οἰος, δσος, is often used in connection with an Inf.; this relative corresponds to a demonstrative in the preceding clause, though sometimes the demonstrative is to be supplied; e. g. τοιοῦτος ὁ Στάσιππος ἡν, οἰος μὴ βούλεσθαι πολλοὺς ἀποκτιννύναι τῶν πολιτῶν, Stasippus was such, as not to desire to put many of the citizens to death.

- (b) The Opt. with \tilde{a}_{r} is used, when the consequence or effect is to be represented as a contingent conjecture, supposition or assumption (§ 153, 2, c.).
- (c) Finally, the Ind. of the historical tenses with $\tilde{\alpha}r$, or the Inf. with $\tilde{\alpha}r$ is used, when it is to be indicated, that the consequence or effect would take place only under a certain condition [§ 158, 2, a. (a) and d.].

Τοξικήν και laτρικήν και μαντικήν 'Απόλλων ανεθρεν, ἐπιθυμίας και ερωτος ήγεμονεύσαντος, ὡς τε και οὐτος "Ερωτος ἀν εἰη μαθητής, Αρο'lo discovered archery, medicine and the prophetic art, under the instruction of desire and love, so that he was a disciple of Eros. Πάντες οἱ πολίται πολεμικὰ ὁπλα κατεσκείαζον, ὡς-τε τὴν πόλιν ὁντως ἡ γ ἡ σ ω ὰν πολέμου εργαστήριον είναι (sc. εἰ εἰδες), all the citizens were preparing wapons of war, so that you would think that the city was actually a manufactory for war. Οἱ θεοὶ οὕτω μοι ἐν τοὶς ἱεροὶς ἐσήμηναν, ὡς τε καὶ ἰδιώτην ὰν γ ν ῶ ν α ι, ὅτι τῆς μοναρχίας ἀπέχεσθαί με δεὶ, so that even a private man (if he had been present) might have perceived.

REM. 3. Instead of $\delta r = 0$ with the Inf., signifying ea conditione, ut, or ita, ut, (on the condition that), $\delta \phi^* \delta r = 0$ also, either with the Ind. Fut. or with the Inf., is used; e. g. 'E $\pi l + 0$ of $\tau \phi$ be $\delta r = 0$ and $\delta r = 0$ for $\delta r = 0$ and $\delta r = 0$ for $\delta r = 0$ and $\delta r = 0$ for $\delta r = 0$

REM. 4. ' Ω_{ζ} is used with the Inf. in independent or parenthetic clauses; e. g. ω_{ζ} el π e $\tilde{\iota}$ ν , so to speak; $\dot{\omega}_{\zeta}$ $\dot{\gamma}$ $\dot{\epsilon}$ μ 0. $\dot{\delta}$ 0 κ e $\tilde{\iota}$ ν , as it seems to me; $\dot{\omega}_{\zeta}$ is also often smitted in such clauses; e. g. o $\dot{\nu}$ π 0 λ λ $\hat{\varphi}$ λ 6 γ φ e $\tilde{\iota}$ π e $\tilde{\iota}$ ν , to speak briefly.

d. Adverbial Sentences denoting Comparison.

- 2. Comparative adverbial sentences of manner and way, are introduced by the relative adverbs, $\omega \varsigma$, $\omega \varsigma \tau \varepsilon$, $\omega \varsigma \tau \varepsilon$, $\omega \varsigma \tau \varepsilon$, $\omega \tau \varepsilon$, $\omega \tau \varepsilon$, as. The use of the modes in these sentences corresponds with that in adjective-sentences (§ 182, 8).
- 8. Comparative adverbial sentences of quantity or degree, are introduced by the relative $\tilde{o} \sigma \varphi$ ($\tilde{o} \sigma \sigma r$), and with this the demonstrative $\tau o \sigma o \dot{v} \tau \varphi$ ($\tau o \sigma o \ddot{v} \tau \sigma r$) in the principal clause corresponds; these are translated so much as, but with a comparative or superlative, by the the.

'Γοσοῦτον διαφέρειν ήμᾶς δεῖ τῶν δούλων, δσον οἱ μὲν δοῦλοι ἄκοντες τοῖς δεσπόταις ὑπηρετοῦσιν, we ought to differ so far from slaves, as slaves unwillingly obey their masters. 'Οσ ω (δσον) σοφώτερός τίς ἐστι, τοσοῦτον) σωφρον έστερός ἔστιν, the wiser any one is, the more discreet will he be. 'Οσ ω (δσον) σοφώτατός τίς ἐστι, τοσοῦτον) σωφρον έστατός ἑστιν.

CV. Exercises on § 186.

Cyrus had soon killed off $(\dot{a}\nu a\lambda i\sigma\kappa\omega)$ the beasts in the park, so that Astyages could no longer collect others for him. The Greeks were obliged $(\delta\epsilon l, \nu o, acc.$ and inf) to go back so far while fighting, that (during) the whole day they went $(\delta i\epsilon\rho\chi\epsilon\sigma\vartheta a\iota)$ not more than twenty-five stadia, and $(\dot{a}\lambda\lambda\dot{a})$ came into the villages in the evening. In process of time $(\dot{a}\kappa\eta\rho\delta\gamma\epsilon\nu\delta\chi\rho\delta)$, Cyrus became (so) filled with modesty, that he even blushed, if he met his parents. God provided for men eyes that they (might) see the visible, and ears that they (might) hear the audible. What law is full of so gross injustice, as to deprive him of recompense who (§ 148, 6) gives away (aor.) something from his own (store, plan.)

and does (aor.) a humane deed? The Athenians were permitted to rule over the rest of the Greeks, provided that they themselves obeyed the Persian king. Cyrus was very eager for honor, so that he underwent everything for the sake of being praised. The generals stood firm, that the enemy might not throw the wings into disorder. There are vessels at your command, so that you can sail wherever $(\delta \pi \eta \ \dot{a} \nu)$ you will. The excellence of Nestor is well known to all the Greeks, so that, if I should speak of (λέγειν) it, I should speak to (those) acquainted (with it). The cup was so strong, that it could not be broken. The barbarians had invested (aor.) the city so that the Greeks could not escape from it unobserved (λανθάνειν, aor.). The intestines of the sick burned (καίεσθαι) so, that they would very gladly have plunged themselves in cold water.

§ 187. Interrogative Sentences.

- 1. Questions are either independent of a preceding sentence or dependent upon it; e. g. Is the friend come? and I do not know whether the friend has come. The first is called a direct question, the last, an indirect. Both may consist either of one member, or of two or more members; e. g. Is the friend come, or is he not come? Knowest thou not whether he is coming, or whether he is not coming? According as the question refers to an object (person or thing) or to a predicate, the questions are divided into nominal and into predieative questions; e. g. who has done this? (nominal question), and hast thou written the letter? (predicative question).
- 2. The nominal questions, i. e. those questions, in which the inquirer wishes to receive an answer on a single point, are introduced by substantive or adjective interrogative pronouns, τίς, ποῖος, πόσος, or such interrogative adverbs as πότερος, πῶς, πῆ, ποῦ, πόθι, πόθεν; e. g. τίς ταῦτα ἐποίησεν;—the predicative questions, i. e. those where the inquirer desires only an affirmation or denial of his inquiry, are introduced by adverbial interrogatives, as, $\alpha \rho \alpha$; e. g. $\alpha \rho \alpha$ ταῦτα ἐποίησας ;
- REM. 1. Predicative questions are frequently indicated by the mere tone and by the position of the words, the predicate, or that word on which the force of the question rests, standing first in the sentence. Thus particularly in the case of negatives; e. g. o b k & déleuç lévai, do you not wish to go?
- 3. On the use of the interrogatives, the following is to be observed:
- (1) 'H, commonly in connection with other particles, implies an assertion, asseveration, since it supposes that that in regard to which the question is asked, actually exists, e. g. η οὐτοι πολέμιοί είσιν, are these enemies? η που, num forte, trily? indeed? when the inquirer expects a negative answer; e. g. h wov τετόλμηκ' έργον αίσχιστον τόδε, has Jason indeed dared this thing? ἡ γάρ, is it

- (2) 'A ρ a is properly used with questions of doubt, uncertainty and wonder, but often, also, with a degree of modesty with questions wholly definite; c. g. ἀρ οἰσθά τινας, οὶ ἀνωφελεῖς ὅντες ἀφελίμους ὅύνανται φίλους ποιεῖσθαι, do you know any persons destitute of all recommendation, who are able to acquire valuable friends? (to which a negative answer is expected).
- (3) Ot or $\mu\dot{\eta}$ is joined with $\delta\rho a$, according as the inquirer expects either an affirmative or negative answer; e. g. 'Ap' o $\dot{\nu}$ κ $\dot{\epsilon}\sigma\tau\nu$ $\dot{\epsilon}\sigma\vartheta\epsilon\nu\dot{\eta}\varsigma$; nonne aegrotat? (he is not sick, is he?) Ans. Aegrotat. 'A ρ a μ $\dot{\eta}$ $\dot{\epsilon}\sigma\tau\nu$ $\dot{\alpha}\sigma\vartheta\epsilon\nu\dot{\eta}\varsigma$; numnam aegrotat? (he is not sick, is he?) Ans. Non aegrotat.
- (4) Mή always expresses apprehension or anxiety on the part of the inquirer, and hence expects a negative answer; e. g. 'Αλλὰ μ η ἀρχιτέκτων βούλει γενέσθαι; Ο ὑ κ οὖν ἔγωγ', ἔφη, do you not wish to become an architect *! by no means, said he. 'Αλλὰ μ η γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός; Ο ὑ δ ὲ γεωμέτρης, ἔφη, κ. τ. λ.
- (5) M ων (arising from the interrogative μή and οὖν), corresponds in all respects with the Lat. num, and hence always requires a negative answer; e. g. μων τετόλμηκας ταῦτα ὁρᾶσαι, you have not dared to do these things, have you? For the sake of perspicuity, the particles οὖν and μή—μων οὖν, μων μή—are often joined with it; e. g. μων οὖν τετόλμηκας—;— or μων μὴ τετόλμηκας—;— but when the negative οὐ is joined with μων, the question is affirmative (nonne); e. g. μων οὖ τετόλμηκας—; nonne ausus es—?
- (6) O \dot{v} , non, nonne? and o \dot{v} κ o \ddot{v} v, non or nonne ergo? with the collateral idea of conclusion from what precedes, always denote affirmative questions; e. g. o \dot{v} - κ o \ddot{v} v $\gamma \acute{e}\lambda \omega_{c}$ $\dot{\eta} di\sigma \tau o_{c}$ els $\dot{e}\chi \partial \rho o \dot{v}_{c}$ $\gamma e \lambda \ddot{q} v$, is it not then the sweetest laughter to laugh at one's enemies?
- - (8) Direct double questions are introduced:
- a. By $\pi \delta \tau \epsilon \rho \circ \nu$ ($\pi \delta \tau \epsilon \rho a$) $\mathring{\eta}$, utrum an; e. g. $\pi \delta \tau \epsilon \rho \circ \nu$ over $\iota \delta \rho \iota \sigma a$ is sometimes omitted); b. by "A ρa $\mathring{\eta}$, ne an; c. by M $\mathring{\eta}$ $\mathring{\eta}$, whether not or; d. by "A $\lambda \lambda \circ \tau \iota$ $\mathring{\eta}$ (instead of $\mathring{a}\lambda \lambda \circ \tau \iota$ $\mathring{\gamma}$ vertically $\mathring{a}\lambda \lambda \circ \tau \iota$ $\mathring{\eta}$ (instead of $\mathring{a}\lambda \lambda \circ \tau \iota$ $\mathring{\eta}$) and $\mathring{a}\lambda \lambda \circ \tau \iota$, norms; e. g. $\mathring{a}\lambda \lambda \circ \tau \iota$ $\mathring{\eta}$ heimetal $\mathring{\tau} \delta \iota \nu \tau \varepsilon \vartheta \iota \nu \varepsilon \vartheta \iota \nu \varepsilon \vartheta \iota \nu$ is not the greatest of the dangers left to me? "A $\lambda \lambda \circ \tau \iota$ $\mathring{\sigma} \iota \nu \varepsilon \vartheta \iota \nu \varepsilon \vartheta \iota \nu$ olye $\mathring{\tau} \iota \lambda \iota \iota \varepsilon \vartheta \iota \nu \varepsilon \vartheta \iota \nu$ olye $\mathring{\tau} \iota \lambda \iota \iota \iota \nu \varepsilon \vartheta \iota \nu$ olye $\mathring{\tau} \iota \lambda \iota \iota \iota \iota \nu \varepsilon \vartheta \iota \nu$ olye $\mathring{\tau} \iota \lambda \iota \iota \iota \iota \nu \varepsilon \vartheta \iota \nu$ olye $\mathring{\tau} \iota \iota \iota \iota \iota \nu \varepsilon \vartheta \iota \nu$ olye $\mathring{\tau} \iota \iota \iota \iota \iota \nu \varepsilon \vartheta \iota \nu$ olye $\mathring{\tau} \iota \iota \iota \iota \iota \nu \varepsilon \vartheta \iota \nu$ olye $\mathring{\tau} \iota \iota \iota \iota \iota \nu \varepsilon \vartheta \iota \nu$ olye $\mathring{\tau} \iota \iota \iota \iota \iota \nu \varepsilon \vartheta \iota \nu$ olye $\mathring{\tau} \iota \iota \iota \iota \iota \nu \varepsilon \vartheta \iota \nu$ olye $\mathring{\tau} \iota \iota \iota \iota \iota \nu \varepsilon \vartheta \iota \nu$
 - (9) Single indirect questions are introduced:
- a. By the interrogative pronouns δςτις, όποδος, όπόσος, όπότερος, δπως, δπον, δπη, όπότε, etc. (§ 62, Rem. 1.); e. g. οὐκ οἰδα, δςτις ἐστίν οἰκ οἰδα, δπως τὸ πρᾶγμα ἔπραξεν.
- Rem. 2. But often the direct interrogatives $\tau i \varepsilon$, $\pi o i o \varepsilon$, $\pi \tilde{\omega} \varepsilon$, etc., take the place of the indirect question, the indirect question then assuming the character of the direct; e. g. $o b \kappa$ $o l \delta a$, $\tau i \varepsilon$ $\tau a \tilde{\omega} \tau a$ $\ell \pi \rho a \tilde{\varepsilon} \epsilon \nu$ (instead of $\delta \varepsilon \tau \iota \varepsilon$).
 - b. El, whether, like 1/1, is properly used only in double questions, and denotes

a wavering between two possibilities; but often only one member is expressed, while the other is present in the mind of the speaker. Hence el is used after verbs of reflecting, deliberating, inquiring, asking, trying, knowing, sayiny: δρᾶν, σκοπείν, σκοπείσθαι, εἰδέναι, φοβεῖσθαι, ειc.—πειρῶσθαι, ἐπινοεῖν, ἐρωτᾶν—λέγειν, φράζειν, etc.; e. g σκέψαι, εἰ ὁ Ἑλλήνων νόμος κάλλιον ἐχει, consider whether the Greek custom is n ε better. Also ἐάν with the Subj. is used in such questions, when things expected and yet to be proved, are spoken of; e. g. σκέψαι, ἐὰν τόδε σοι μᾶλλον ἀρέσκη, consider whether this would please you better.

- c. M $\tilde{\eta}$, as in direct questions, whether not, is used after expressions of reflecting, considering, inquiring, asking, as well as after those of anxiety and fear, which also have the idea of reflection. In English, this $\mu\tilde{\eta}$ after verbs of fear and anxiety is translated by that; e. g. $\delta\rho\alpha$, $\mu\tilde{\eta}$ routo outus $\xi\chi\epsilon\iota$, see, whether this is not so. $\Phi\rho \rho \nu \tau i \zeta\omega$, $\mu\tilde{\eta}$ kratistory $\tilde{\eta}$ mot surjev, I am considering whether it is not best for me to be silent.
- Rem. 3. On the use of the modes the following is to be observed: The Ind. is used in direct and indirect questions; the Subj. and Opt. are used in doubtful questions, and differ only as they are affected by the tense of the verb in the principal sentence; e. g. over $\xi\chi\omega$, dnot $\tau\rho\alpha\pi\omega\mu\alpha\iota$ and over $\varepsilon l\chi ov$, dnot $\tau\rho\alpha\pi\sigma(\mu\eta\nu)$ [§ 153, 1, b. (a)]. On the Ind. and Opt. of the historical tenses with $\alpha\nu$, see § 153, 2, a. (a) and c.

REM. 4. The answer is expressed:

- a. By the repetition of the interrogative word; e. g. O $\rho \tilde{a} \varsigma \mu \epsilon$, $\delta \epsilon \sigma \pi o \iota v$, if $\epsilon \chi \omega$, $\tau \delta \nu \ \tilde{a} \vartheta \lambda \iota o v$; Ans. O $\rho \tilde{\omega}$. In a negative answer, a negative is joined with the interrogative word; e. g. O $l \sigma \vartheta'$ o $\tilde{v} v \beta \rho \sigma \tau o \tilde{l} \varsigma$ $\tilde{c} \varsigma \kappa a \vartheta \epsilon \sigma \tau \eta \kappa \epsilon \nu \nu \delta \mu o \varsigma$; Ans. O $\tilde{u} \kappa o l \delta a$.
 - b. Βy φημί, φήμ' έγώ, ἔγωγε; negative, οὐ φημί, οὐκ ἔγωγε, οὖ.
- c. Very frequently by $\gamma \epsilon$, quidem, utique, assuredly, certainly, which denotes that the answer completes the thought contained in the question, extends it further, continues and strengthens it, or by an additional clause, limits and corrects it. Also by $\gamma i \rho$, though still stronger.
 - d. Βη ναί, νη τον Δία, πάνυ, κάρτα, εὖ γε, and the like.

§ 188. Oblique or Indirect Discourse.

1. The words or thoughts of a person,—whether this be a third or second person, or the speaker himself—may be repeated again, either without change, in precisely the same form as they were at first stated by the person who uttered them,—then the discourse or thought quoted is independent of the representation of the narrator,

and is called direct (oratio recta); e. g. I thought, "all men are mortal,"—he announced to me, "peace has been concluded,"—and without a preceding verb, all men are mortal;—or, in the second place, the discourse is made to refer to the representation of the speaker or some one else, and thus depends on a verb of perception or communication (verbum sentiendi or declarandi) in the principal sentence. The statement is then quoted as the sentiment of the person spoken of, i. e. of the person by whom it was originally uttered. This is called indirect or oblique discourse (oratio obliqua); e. g. he announced, that peace was concluded.

I will make peace with the enemy.—Oratio recta.

He said that he would make peace with the enemy. - Oratio obliqua.

2. The principal sentences of direct discourse, and also sentences introduced by the coördinate conjunctions, e. g. γάρ, οὖν, καίτοι, etc., are expressed, in oblique discourse, when they contain a simple affirmation, and denote something which happens, has happened, or will happen, (a) either by the Acc. with Inf. (§ 172, 1), or by ὅτε and ως with the finite verb (§ 180, 2), or by the participial construction (§ 175, 1); e. g. ἐπήγγειλε τοὺς πολεμίους ἀποφυγεῖν—ὅτι οἱ πολέμιοι ἀποφύγοιεν οτ ἀπέφυγον—τοὺς πολεμίους ἀποφυγόντας—οτ, (b), when they express a command, wish or desire, by the Inf. (§ 171, 2), e. g. ἔλεξε τοῖς στρατιώταις ἐπιθέσθαι τοῖς πολεμίους, he commanded the soldiers to attack the enemy; in oratio recta this would be expressed by the Imp. ἐπίθεσθε.

Ἡδομαι, ὼ Κλέαρχε, ἀκούων σου φρονίμους λόγους (oratio recta), I am pleased, Clearchus, to hear you make these sensible remarks. Τισσαφέρνης ελεξεν, ὅτι ἡδοιτο ἀκούων Κλεάρχου φρονίμους λόγους, Tissaphernes said that he was pleased to hear Clearchus, etc.

3. The subordinate clauses of direct discourse are not changed in indirect discourse, except that, after an historical tense in the principal sentence, they take the *Opt.*, in the place of the Ind. and Subj., when the indirect discourse is to be represented as such, i. e. when the statement contained in the subordinate clause is to be viewed as the opinion or sentiment of the person spoken of.

Thus, e. g. ἐὰν τοῦτο λέγης, ἀμαρτήση, in oratio obliqua becomes ἔλεξέ σε, εἰ τοῦτο λέγοις, ἀμαρτήσεσθαι. Τελευτῶν ἔλεγεν, ὅσα ἀγαθὰ Κῦρος Πέρσας π ε π οι ἡ κοι (fecisset), he finally mentioned what advantages C. had conferred on the Persians. Τισσαφέρνης ὤμοσεν 'λγησιλάφ, el σ π ε ίσαι το, ἔως ἔλθοιεν, οὖς π έμψει ε π ρὸς βασιλέα ἀγγέλους, διαπράξεσθαι αὐτῷ, ἀφεθῖναι αὐτονόμους τὰς ἐν τῆ 'λσία πόλεις Έλληνίδας, Tissaphernes took an oath to Agesilaus, if

he would make a treaty, until the messengers, whom he had sent to the king should return, that he would effect that the Grecian cities in Asia should be independent.

4. Very often, however, in Greek the oblique discourse takes the form of the direct, since even after an historical tense in the principal clause, the verb of the subordinate clause is in the Ind. of one of the principal tenses, and in the Subj., as in direct discourse. Here, although the actions and representations contained in the subordinate clauses, belong to the past, they are transferred to the time present to the speaker. The use of the Ind. is regular, when the statement in the principal sentence, is present to the time of the speaker; e. g. λίγω, ὅτι ὁ ἄνθωωπος θνητός ἐστιν, or instead of ὅτι with the finite verb, the Acc. with the Inf. is used; e. g. λίγω, τὸν ἄνθωωπον θνητὸν εἶναι.

'Acl ξ π ε μ ε λ ε ι το δ Κ δ ρος, δπότε συσκηνοίεν, δ π ω ς εὐχαριστότατοι λόγοι ξ μ β λ η δ $\dot{\eta}$ σ ο ν τ α ι, Cyrus always took care, whenever they were with him in his tent, that the most pleasant subjects of conversation should be presented. 'Έ δ ο ξ ε τ $\ddot{\psi}$ δήμω τριάκοντα $\dot{\varepsilon}$ λέσθαι, ο $\dot{\varepsilon}$ τολς πατρίους νόμους συγγράψονσι, καθ' ους πολιτεύσονσιν, the people resolved to choose thirty men, who should draw up lands for the state, in accordance with which they should administer the yovernment. 'Ορκίοις μεγάλοις κατείχοντο 'Αθηναΐοι, δέκα $\dot{\varepsilon}$ τη χρήσεσθαι νύμοις, ο \dot{v} ς $\dot{\varepsilon}$ ω αὐτοῖς Σόλων $\dot{\vartheta}$ $\dot{\eta}$ ται. Τοὺς $\dot{\varepsilon}$ Ιππέας $\dot{\varepsilon}$ κ $\dot{\varepsilon}$ λ $\dot{\varepsilon}$ ν σ $\dot{\varepsilon}$ Κυρος $\dot{\varepsilon}$ ψυλάττειν τοὺς $\dot{\varepsilon}$ άγαγόντας, $\dot{\varepsilon}$ ως $\dot{\varepsilon}$ ν τις σημ $\dot{\varepsilon}$ ν $\dot{\varepsilon}$.

5. The Greek can also use the Acc. with the Inf., instead of the finite verb, in every kind of subordinate clauses.

Σκύθας φασί τοὺς νομώδας, ἐπεὶ αὐτοῖς Δαρεῖον εἰς βαλεῖν εἰς τὴν χώραν, μετὰ ταῦτα μεμονέναι αὐτὸν τίσασθαι, they say that the Scythian nomads, after Darius had made an irruption into their country, eagerly desired to take vengeance on him.

APPENDIX.

HOMERIC DIALECT.

§ 189. Introductory Remarks on the Hexameter.

1. The measure of the Homeric verse is Hexameter, which consists of six portions, called feet. Each of these feet is a Dartyl or Spondee. A dactyl consists of one long and two short syllables ($\angle'--$), a spondee of two long ($\angle'-$). The first four feet of an Hexameter verse may be either dactyls of spondees; the fifth is usually a dactyl, and the sixth a spondee or troches (--). The following is the scheme:

2. The first syllable of the dactyl and also of the spondee, is pronounced with a stress or elevation of voice, which is called the Arsis; the short syllables following the Arsis, or the long one, if the foot be a spondee, are pronounced with a depression of voice, which is called the Thesis. The Arsis is marked in the scheme by the sign (-1).

REMARK. The fifth foot is commonly a dactyl, but sometimes a spondee; then the verse is called a spondaic verse. A succession of dactyls indicates a quick and lively motion, while a succession of spondees, a slow and heavy motion.

3. In every well constructed Hexameter, there is at least one Caesura, which is occasioned by the ending of a word in the middle of a foot. But as the har mony of the verse requires that the ending of the foot and of the word should generally not coincide, several words of an Hexameter verse may end in the middle of a foot, and hence there may be several caesuras in an Hexameter.

In this line the ending of the foot and of the word coincide only in the word $\kappa a \tau a$. In a dactyl the word may end with a long syllable in the aris ($-\frac{1}{2} | - - |$), or with the first short in the thesis ($-\frac{1}{2} | - | - |$). In the former case, the caesura is called *masculine*, in the latter, *feminine*. The principal caesuras are the following:

(a) The most usual and most emphatic caesura is the masculine after the arsis of the third foot; e. g.

(b) Often also a less emphatic feminine cacsura occurs in the thesis of the third foot; e. g.

(c) A third caesura is the masculine after the arsis of the fourth foot; this is usually preceded by a masculine caesura in the second foot; e. g.

- 4. Beside these principal caesuras there are still other subordinate ones.
- 5. Beside the caesura, the Diaeresis (διαίρεσις) also is of frequent occurrence, i. e. a separation of the verse, occasioned by the ending of the word and of the foot coinciding. The following are the principal diaereses: (a) after the first foot; (b) after the second foot; (c) after the third foot; (d) after the fourth foot; e. g.
 - (a) ήσθιον : αύταρ ο τοίσιν αφείλετο νόστιμον ήμαρ
 - (b) άλλ' ότε όη έτος | ηλθε, περιπλομένων ένιαυτῶν
 - (c) έννημαρ μεν άνα στρατον | φχετο κήλα θεοίο
 - (d) άνδρα μοι έννεπε, Μοῦσα, πολύτροπον, | δς μάλα πολλά.

§ 190. Quantity (Comp. § 9).

PRELIMINARY REMARK. Only a few general rules will be given here; the quantity of particular words, not embraced in these rules, may be learned by observation.

- A syllable which has the vowels ε or o, followed by another vowel or a single consonant, is short by nature; e. g. τἔκτος, θεός, βοή.
- 2. A syllable which has the vowel η or ω , or a diphthong, is long by nature; so all contracted and circumflexed syllables are long by nature; e. g. $\hat{\eta}\rho\omega\varsigma$, $\hat{\sigma}\dot{\nu}\rho\alpha\nu\dot{\varsigma}$; $\hat{d}\kappa\omega\nu$ -(instead of $\hat{d}\dot{\epsilon}\kappa\omega\nu$), $\hat{\epsilon}\tau\dot{\iota}\mu\dot{\alpha}$ (from $\hat{\epsilon}\tau\dot{\iota}\mu\dot{\alpha}\dot{\epsilon}$), $\pi\dot{\alpha}\varsigma$, $\sigma\bar{\iota}\tau\sigma\varsigma$, $\psi\bar{\nu}\chi\sigma\varsigma$, $\nu\bar{\nu}\nu$.
- 3. A syllable which has a doubtful vowel, a, ι, υ, followed by another vowel or a single consonant, or at the end of a word, is short by position; e. g. ἀείδουτες, δαιμονίη, φῦη, μᾶχη, φίλος, ἀργύρεος.
- 4. A syllable which has a short or doubtful vowel followed by two consonants or a double consonant, is long by position; e. g. ἰκέσθαι, ἐκατόμβη, ὁξξασθαι, ἐχθιστος, φύλλον.

Exceptions to No. 3.

- (a) a of nouns of the first Dec., which have the Gen. in -aς, is long in all the Cases in which it occurs; e. g. ἡμέρα, φιλία, -aς, -ā, -aν, etc.
- (b) a in the Dual of all nouns of the first Dec., is long; e. g. Nom. Sing λέαινα, Dual λεαίνα.
- (c) a is long in the Gen. Sing. in -ao and Gen. Pl. in -άων; e. g. 'Ατρείδαο, άγοράων.
- (d) the ending -ας of the first Dec. is long, both in the Nom. and Gen. Sing, and in the Acc. Pl.; e. g. Nom. ταμίας, Gen. σκίας, Acc. Pl. δόξας.
- (e) a of masculine and feminine participles in -aς is long; so also other words in -aς where ντ or ν have been dropped; e. g. ἀκούσας (ἀκουσαντς), ἀκούσασα, ἱστάς, βάς; γίγας (γιγαντς), μέλας (μελανς).
- (f) a in the third Pers. Pl. Perf. Ind. Act.; e. g. τετύφασι.
- (g) v is long in the Sing. of the Pres. and Impf. Ind. Act. of verbs in -νμ, also in the masculine and feminine Sing. of the participle; e. g. δεικνύμι, ἐδείκνυν, δεικνύς, δεικνύσα.—Other exceptions may be learned by observation.
- 5. In Homer, a mute and liquid commonly make a syllable long by position.
- - 7. A long vowel or diphthong at the end of a word, is usually made short in

Homer, before a word beginning with a vowel, but it remains long when it is in the arsis, or when the following word has the digamma (§ 193); e. g. $\hat{\eta}\mu\dot{\epsilon}\nu\ddot{\eta}$ | $\dot{\epsilon}\nu$ $\beta\dot{\epsilon}\nu$ | $\theta\epsilon\sigma\sigma\iota\nu$; — $\nu\dot{\epsilon}\epsilon$, $\dot{\delta}$ | $\mu\dot{\epsilon}\nu$ $K\tau\dot{\epsilon}\dot{\alpha}$ | $\tau\sigma\nu$, $\dot{\delta}$ $\dot{\delta}'$ $\dot{a}\rho'$ | $E\dot{\nu}\rho\dot{\nu}\tau\dot{\epsilon}\dot{\nu}$ | $'\Lambda\kappa\tau\rho\rho\dot{\iota}$ | $\omega\nu\rho$; — $\dot{\epsilon}\dot{\nu}\tau\dot{\alpha}\rho$ $\dot{\delta}$ | $\dot{\epsilon}\gamma\nu\omega$ | $\dot{\eta}\sigma\iota\nu$ $\dot{\epsilon}$ | $\nu\dot{\iota}$ $\dot{\epsilon}$ $\dot{\epsilon}$

- 8. A long vowel or diphthong in the middle of a word, before a following vowel, is but seldom shortened; e. g. $\ell\pi\ell\ell$ ($\sim \sim$), $\ell\mu\pi\alpha\iota\iota\iota$ ς ($\sim \sim$), $\ell\iota$, ℓ
- 9. The arsis can make a short syllable long, both at the beginning of a word, e. g. $\dot{\alpha}\sigma\pi\dot{i}\delta\sigma_{i}$ [$\dot{\alpha}\kappa\dot{\mu}\mu$ a | $\tau\sigma\nu$ $\pi\dot{\nu}\rho$, and also at the end,—in which case it is generally followed by a liquid, or a σ or $\dot{\sigma}$, the sound of which is easily doubled in pronunciation, or by a word with the digamma; e. g. $\kappa ai \tau \epsilon \delta i$ | $a \lambda \omega$ | $\tau \epsilon \bar{\nu} \nu \tau a$; $\omega \nu \gamma a \tau \dot{\epsilon}$ | $\rho a \dot{\hbar}\nu$ (= $F\dot{\eta}\nu$).
- 10. Not unfrequently in Homer, merely from the necessities of the verse, a short vowel in the thesis is measured as long, when it stands between two long vowels; e. g. $6\pi o \mid \delta \xi \xi t \mid \eta$.

§ 191. Hiatus.

Hiatus, i. e. a harshness in the pronunciation, arising from the concurrence of two vowels, one of which ends a word, and the other begins the following word, is generally avoided by the Greeks, but especially in verse. In the Homeric Hexameter, however, it is admitted in the following cases:

- (a) With long vowels or diphthongs, either in the arsis, e. g. ἀντιθέ | φ '' ∪ δυ | σῆι', or in the thesis, in which case the long vowel or diphthong is short;
 e. g. οἰκοι ἐ | σαν;
- (b) When the vowel does not admit elision, or but seldom; e. g. παιδι άμωνεν;
- (c) When two words are separated by a punctuation-mark; e. g. ἀλλ' ἄνα, εἰ μέμονάς γε;
- (d) In the feminine caesura (§ 189, 3), after the first short syllable in the third foot of the verse; e. g. κεινή | δὲ τρυφά | λεια || ἄμι | ἔσπετο | χειρὲ τα | χείη:
- (e) In the diaeresis (§ 189, 5) after the first and fourth hot of the verse; a.g. εγχεϊ | Ἰδομενῆος; πέμψαι ἐπ' ἸΑτρείδη ἸΑγαμέμννι | οὐλον "Ονειρο»;
- (f) When the first word has the apostrophe; e. g. δένδρε' εθαλλεν;
- (g) Words which have the digamma occasion no hiatus (§ 193, 3).

§ 192. The Homeric Dialect.

The language of Homer and his school is the older Ionic; these poets, however, were not satisfied with their own dialect merely, but selected from all the dialects, in accordance with the true principles of art, those forms which were adapted to the nature of their poetry; the regular laws of versification, also had much influence in forming the language. Thus they produced a peculiar and definite poetic language, called the Epic or Homeric.

§ 193. Digamma or Labial Breathing F.

- 1. The Greek language had originally a special labial breathing, the sound of which corresponds correly to the English f. From its form F, which resembles one gamma standing upon another, it is called Digamma (double gamma).
- 2. The Aeolians retained this character the longest; among the other Grecian tribes it disappeared very early; its sound, however, was in some instances changed into the smooth labial β , e. g. βia , arising from $Fi_{\mathcal{E}}$ (later $i_{\mathcal{E}}$), $vi_{\mathcal{E}}$; in some instances, it was softened into the vowel v, and after other vowels coalesced with these and formed the diphthongs av, ev, nv, ov, ωv , e. g. $va\bar{v}_{\mathcal{E}}$ instead of $vaF_{\mathcal{E}}$, $navi_{\mathcal{E}}$, $\beta o\bar{v}_{\mathcal{E}}$ ($\beta \delta F_{\mathcal{E}}$), $b\bar{v}v_{\mathcal{E}}$, $b\bar{v}s$, Gen. $b\bar{v}-vi_{\mathcal{E}}$; in others still; it was merely changed into a smooth breathing, which, at the beginning of the word, is indicated by the Spiritus lenis, but in the middle of a word and before ρ , it was not indicated by any character; e. g. $Fi_{\mathcal{E}}$, $vi_{\mathcal{E}}$, $i_{\mathcal{E}}$, $i_{$

§ 194. Change of Vowels.

Contraction. - Diaeresis. - Crasis. - Synizesis. - Apocope.

- 1. The Homeric language often varies in the use of contracted and uncontracted forms, according to the necessities of the verse; e. g. ἀέκων and ἀκων. The particular instances of contraction will be seen below, under the contract declensions and conjugations. The contraction of oη into ω takes place in the verbs βοὰν, to cry, and νοεῖν, to think; e. g. βώσας, instead of βοήσας, ἀγνώσασκεν, instead of ἀγνόφσασκεν; so also, δγδώκοντα, instead of δγδοήκοντα.
- 2. Diaeresis is the separation of a diphthong into its vowels. The use of this is not rare in Homer; it occurs most frequently in those words where the two

vowels are separated by the digamma; e. g. $\pi \dot{\omega} \dot{r}_{c}$, $\dot{\omega} \dot{v} \tau \mu \dot{r}_{r}$, breath (from $\dot{\omega} \mathcal{F} \omega$), $\dot{\epsilon} \dot{t} \sigma \kappa \omega$, $\dot{\epsilon} \dot{v} \kappa \tau \dot{t} \dot{\mu} \epsilon v o \varsigma$, $\dot{\delta} \ddot{v}_{c}$ ($\dot{\delta} \mathcal{F} \iota \varsigma$, ovis), $\dot{\delta} \dot{t} o \mu a \iota$ (comp. opinor).

- 3. The use of crasis is limited to a few cases, particularly: κάγώ, τἄλλα, οδμός, οδνεκα, ὥριστος, ωὐτός, instead of καὶ ἐγώ, τὰ ἄλλα, ὁ ἐμός, ὁ ἄριστος, ὁ
 αὐτός.
- 4. Synizesis, i. e. the contraction of two vowels into one, which is perceptible only in the pronunciation, but is not indicated by the form of the word, is of very frequent occurrence:
 - (a) In the middle of words, most frequently in the following combination of vowels: εα, εα, εαι, εας; εο, εοι, εου; εω, εω; ε. g. στήθεα, ήμέας, θεοί, χρυσέοις, τεθνεωτι; much more seldom in αε, ια, ιαι, ιη, ιη, ιο; e. g. ἀεθλεύων, πόλιας, πόλιος; σο only in δγδοον; νοι only in δακρύεισι; ηι in δηίοιο, δηίων, δηίοισι, ήια;
 - (b) Between two words in the following combination of vowels: η α, η ε, η ν, η ει, η ου, η οι; ει ου; ω α, ω ου; the first word is one of the following: η, η, δη, μη and ἐπεί, or a word with the inflection-endings η, ω; e.g. η ου, δη ἀφνειότατος, μη ἄλλοι, είλαπίνη ηὲ γάμος, ἀσβέστω οὐδ' υίδν.
 - 5. Elision (§ 6, 3) occurs very frequently, namely:
 - (a) The a in the Neut. Pl. and in the Acc. Sing. of the third Dec.; seldom in the Aorist-ending -σa; e. g. ἀλειψ' ἐμέ; usually in the particle ἀρa;
 - (b) The ε in the personal pronouns εμέ, με, σέ, etc.; in the Voc. of the second Dec.; in the Dual of the third Dec.; in endings of the verb, and in particles, e. g. δέ, τέ, τότε, etc. (but never in lôέ);
 - (c) The ι in the Dat. Pl. of the third Dec., much more seldom in the Dat. Sing., and indeed only when the connection is such, that it could not be mistaken for the Acc.; e. g. χαίρε δὲ τῷ ὅρνιθ' 'Οδυσεύς; in ἀμμι, ὅμμι and σφι; in adverbs of place in -θι, except those derived from substantives; in εἰκοσι; finally, in all the endings of the verb;
 - (d) The o in ἀπό and ὑπό (but never in πρό), in δύο, in Neut. pronouns (except τό), and in all endings of the verb;
 - (e) at in the endings of the verb, μat , τat , $\sigma \vartheta at$;
 - (f) or in μ or, to me, and in the particle τ or.
- 6. Apocope $(\dot{\alpha}\pi o\kappa o\pi \dot{\eta})$, i. e. the rejection of a short final vowel before a word beginning with a consonant, occurs in the prepositions $\dot{\alpha}\nu\dot{\alpha}$, $\kappa a\tau \dot{\alpha}$, $\pi a\rho \dot{\alpha}$, seldom in $\dot{\alpha}\pi \dot{\alpha}$ and $\dot{\nu}\pi \dot{\alpha}$, and in the conjunction $\dot{\alpha}\rho a$.—'Aν before β , π , ϕ , μ , is changed into $\dot{\alpha}\mu$ (§ 8, 4); e. g. $\dot{\alpha}\mu$ $\beta \omega \mu o i \sigma \iota$, $\dot{\alpha}\mu$ $\pi \dot{\epsilon}\lambda \alpha \gamma o \varsigma$, $\dot{\alpha}\mu$ $\phi \dot{\epsilon}\nu o \nu$, $\dot{\alpha}\mu \dot{\mu}\dot{\epsilon}\nu \omega$; κ $\dot{\alpha}\dot{\tau}$ assimilates its τ to the following consonant, except that the rough mute is preceded by the corresponding smooth; e. g. $\kappa \dot{\alpha}\dot{\delta}$ $\dot{\delta}\dot{\nu}\nu a \mu \nu$, $\kappa \dot{\alpha}\kappa$ $\dot{\kappa}\dot{\epsilon}\phi a \lambda \ddot{\eta}\varsigma$, $\kappa \dot{\alpha}\gamma$ $\gamma \dot{\epsilon}\nu \nu$, $\kappa \dot{\alpha}\kappa$ $\phi \dot{\alpha}\lambda a \rho \alpha$; examples of $\dot{\alpha}\pi \dot{\epsilon}$ and $\dot{\nu}\pi \dot{\epsilon}$ are $\dot{\alpha}\pi \dot{\epsilon}\mu \psi e \iota$, $\dot{\nu}\beta \dot{\beta}\dot{\alpha}\lambda \lambda \epsilon \iota \nu$, instead of $\dot{\alpha}\pi \dot{\epsilon}\mu \psi e \iota$, $\dot{\nu}\pi o \beta \dot{\alpha}\lambda \lambda \dot{\epsilon}\iota \nu$.

§ 195. Change of Consonants.

1. Δ and ϑ remain before u (contrary to § 8, 2); e. g. lôμεν, κεκορυθμένος. instead of ίσμεν, κεκορυσμένος.

- 2. The metathesis of ρ with a preceding vowel, occurs not unfrequently; e.g. πραδίη, instead of καρδία, heart, κάρτερος and κράτερος, βάρδιστος (from βραδύς); also in the second Aor.: ἐπραθον, ἐδραθον, ἐδρακον (from πέρθω, δαρθάνω, δέρκομαι).
- 3. In Homer consonants can be doubled, after short vowels, according to the necessities of the verse, in the following cases:
 - (a) The liquids and σ on the addition of the augment, when there are three successive short syllables; e. g. ἐλλαβον, ἐμμαθον, ἐννεον, ἐσσενα;
 - (b) In composition, also, the liquids and σ are doubled; e. g. νεόλλοντος (from νέος and λούω);
 - (c) The σ in the inflection of the Dat in σι, and of the Fut and Aor.; e. g. νέκυσσιν, φράσσομαι, κάλεσσα;
 - (d) The σ in the middle of several words; e. g. δσσον, τόσσον, δπίσσω, etc.
- Of the mutes, π is doubled in the interrogatives which begin with $\delta\pi$; e. g. $\delta\pi\pi\omega_{\mathcal{C}}$, etc.;— κ in $\pi\acute{\epsilon}\lambda\epsilon\kappa\kappa\omega_{\mathcal{C}}$, $\pi\epsilon\lambda\epsilon\kappa\kappa\acute{\epsilon}\omega_{\mathcal{C}}$;— τ in $\delta\tau\tau\iota$, $\delta\tau\tau\epsilon o$, $\delta\tau\tau\epsilon v$;— δ in $\dot{\epsilon}\delta$ deige, $\dot{a}\delta\delta\epsilon\dot{\epsilon}$, $\dot{a}\delta\delta\eta v$.

REMARK. The doubling of ρ , when the augment is prefixed and in composition (§ 8, 12), can be emitted, if the verse requires it; e. g. $\ell \rho e \zeta \sigma v$ (from $\rho e \zeta \omega$), $\chi \rho \nu \sigma \delta \rho \nu \tau \sigma c$. For the same reason, though but seldom, one of the consonants, which otherwise usually occur doubled, is omitted; e. g. 'Odvos νc , 'A $\chi \iota \lambda \iota e \nu c$, $\rho d \sigma \sigma \nu \sigma c$, instead of 'Odvos νc , 'A $\chi \iota \lambda \lambda e \nu c$, $\rho d \sigma \rho \nu \sigma c$, instead of 'Odvos νc , 'A $\chi \iota \lambda \lambda e \nu c$, $\rho d \sigma \rho \nu \sigma c$, instead of 'Odvos $\rho c \sigma c \sigma c$, 'A $\chi \iota \lambda \lambda e \nu c$, $\rho d \sigma \rho \nu c \sigma c$

DECLENSIONS.

§ 196. Suffix $\varphi\iota(r)$.

In addition to the marks for the Cases, the Homeric dialect has the suffix $\phi \iota (\nu)$, which expresses the relation of the Dat, and in connection with prepositions, that of the Gen. This suffix is always appended to the unchanged stem of the word; e. g.

- I. Dec. only in the Sing.: ἀγέληφι, ἀπὸ νευρῆφιν;
- II. Dec. in Sing. and Pl.; all these forms, without respect to the accentuation of the Nom., are paraxytones (-όφι): θεόφιν (for θεῶν), of the gods, ἀπ' δστεόφιν (for δστέων), of bones.
- III. Dec. almost exclusively in the Pl.: δρεσφι(ν), upon the mountains, ἐκ στήϑεσφι (comp. § 44), ναθφι.

§ 197. First Declension.

1. Instead of the long a, η is used through all the Cases of the Sing.; a. g. Πηνελοπείης, Πηνελοπείη from Πηνελόπεια, φρητρή, Βορέης, Βορέην.

Exceptions: ϑ eå, goddess, $-\tilde{a}_{\varsigma}$, $-\tilde{a}_{γ}$, $-\tilde{a}_{ν}$; Naυσικάα, Φ eία; Alveίας, Abγείας, Έρμείας, and some other proper names in $-a_{\varsigma}$ pure. The Voc. of νύμφη is νύμφα.

2. Substantives in $-e \iota a$ and $-o \iota a$, derived from adjectives in $\eta \epsilon$ and $-o \nu \epsilon$, and also some other feminines, change short a of the Attic dialect into η ; e. g.

άληθείη, ἀναιδείη, ευπλοίη, κνίσση, instead of ἀλήθεια, ἀναίδεια, ευπλοία, κνίσσα.

- 3. The Nom. Sing. of masculines, in a great number of words, have the ending -ā (like the Lat.), instead of -ης, according to the necessities of the verse;
 e. g. lππότā, alχμητā, μητίετα, εὐρύοπα. The Voc. retains in all these the ending -ā.
- 4. The Gen. Sing. of masculines has the following endings: -a o, $-\omega$ (contracted from -ao) and $-e \omega$; the last ending $-e\omega$ is always pronounced with synisesis, and in relation to the accent, ω is considered short (§ 30, Rem. 2); e. g. Ep $\mu e i a c$, Gen. 'Ep $\mu e i a c$ and 'Ep $\mu e i a$ and 'Ep $\mu e i a c$ and 'Ape i a c and 'Ape i a
- 5. The Gen. Pl. of masculines and feminines, has the endings: άων, ῶν and έων (έων is regularly pronounced with synizesis); e. g. κλισιάων, κλισιῶν, πυλάων, πυλέων.
- 6. The Dat Pl.: $-\eta \sigma \iota(\nu)$, $-\eta \varsigma$, and $-a \iota \varsigma$ (only in veais and autals); 8. g. $\kappa \lambda \iota \sigma (i \eta \sigma \iota(\nu))$, $\pi \acute{e}\tau \rho \eta \varsigma$ $\pi \rho \grave{o} \varsigma$ $\mu e \gamma \acute{a} \lambda \gamma \sigma \iota$.

§ 198. Second Declension.

- 1. Gen. Sing.: o v and o ι o; e. g. ωμου, ωμοιο from ωμος, δ, shoulder.
- 2. Gen. and Dat. Dual: o i iv (instead of -oiv); e. g. & µo i iv.
- 3. Dat. Pl.: οισι (ν) and οις; e. g. ωμοισιν, ωμοις.
- 4. Attic Declension. Gen. Sing.: ω o, instead of ω; e. g. Πηνελεωο, from Πηνελεως. In γάλως, sister-in-law, "Αθως and Κως, the -ως produced by contraction, is resolved by o; e. g. γαλόως, 'Αθόως, Κόως.
- 5. Contracted forms of the second Dec., occur but seldom, viz. νοῦς, usually νόος, χειμάρρους and χειμάρρους, Πάνθους, Πάνθου, Πάνθω. With those in -εος, -εον, Homer either lengthens the ε into ει, or employs synizesis, as the nature of the verse requires; e. g. χρύσειος.

§ 199. Third Declension.

- - 2. Gen. and Dat. Dual: -οιιν (as in Dec. II.); e. g. ποδοίιν.
- 3. The Acc. Sing. of those in $-\nu_{\mathcal{C}}$, sometimes has the ending -a; e. g. $\epsilon \dot{\nu} \rho \dot{\epsilon} a$ $\pi \dot{\nu} \nu \tau \nu_{\mathcal{C}}$, $\nu \dot{\epsilon} a$, instead of $\epsilon \dot{\nu} \rho \dot{\nu} \nu$, $\nu \dot{\epsilon} \dot{\nu} \nu$.
- 4. The words γέλως, laughter, lôρώς, sweat, and έρως, love, which properly belong to the third Dec., in particular Cases in Homer, are declined like the Attic second Dec.: γέλω and γέλων, instead of γέλωτα, γέλω, instead of γέλωτι, lôρῶ, lôρῷ, instead of lôρῶτα, lôρῶτα; ἔρω, instead of ἔρωτι.

- 5. Those in -15. Gen. -1005, especially proper names, often have the inflection - 10 c, etc., and in the Dat. always; e. g. μίνιος, Θέτιος, Θέτι.
- 6. The neuter οὐς, ἀτός, ευτ (§ 39), in Homer has the form οὖας, οὖατος, Pl. ούατα; the neuters στέαρ, fut, οὐθαρ, breast, and πείραρ, issue, have - ατος in the Gen.: στέατος, ούθατα, πείρατα, πείρασι. In the neuters τέρας, κέρας and κρέας (§ 39), the τ is dropped; e. g. τέραα, -άων, -άεσσι; Dat. κέρα, Pl. κέρα, κεράων, κεράεσσι and κέρασι; Pl. κρέα, κρεάων, κρεών and κρειών, κρέασιν.
- 7. In the words mentioned under § 36, Homer can either retain or omit e, as the verse may require; e. g. ἀνήρ, ἀνέρος and ἀνδρός, ἀνέρι and ἀνδρί, etc. (but only ανδρών, ανδράσι and ανδρέσσι); γαστήρ, -έρος, -έρι and γαστρός, γαστρί, γαστέρα, γαστέρες; Δημήτηρ, -ητέρος and -ητρος, Δημητέρα; θυγάτηρ, θυγατέρος and θύγατρος, etc., θυγατέρεσσι, but θυγατρών; πατήρ and μήτηρ, -τέρος
- 8. The word lχώρ, blood of the gods, in the Acc. has lχῶ, instead of lχῶρα, and κυκεών, δ, mixed drink, in the Acc. has κυκεώ or κυκειώ.
- 9. To § 41* belong a ν ς, ε ν ς, ο ν ς. Of γρανς, there occur in Homer only Nom. γρηθς, γρηθς, Dat. γρηθ, and the Voc. γρηθ and γρηθ. The word βούς does not admit contraction, thus: βόες, βόας; Dat. Pl. βό-εσσι, see No. 1.
- 10. § 41. In common nouns in ε ύ ς and in the proper name 'Αχιλλεύς, η is used instead of ε , in all the forms in which v (F) of the stem is dropped; e. g. βασιλεύς, Voc. -ευ, Dat. Pl. -ευσι (except άριστήεσσιν for άριστεύς), but βασι- $\lambda \hat{\gamma}_{0\zeta}$, $-\hat{\gamma}_{i}$, $-\hat{\gamma}_{a}$, $-\hat{\gamma}_{\varepsilon\zeta}$, $-\hat{\gamma}_{a\zeta}$ (a in the Acc. Sing. and Pl. is short). Among the proper names, the following are to be specially noticed: 'Οδυσσεύς, 'Οδυσσέφς and 'Οδυσήος and 'Οδυσσέος, also 'Οδυσσεύς (contracted), 'Οδυσήι and 'Οδυσεί. 'Οδυσση and 'Οδυσσέα, also 'Οδυσή; Πηλεύς, Πηλήος and -έος, -ήι and -έι. -ήα; the others, as 'Arpeve, Tudsies' generally retain e, and contract -eos in the Gen. by synizesis, and sometimes -ea in the Acc. into -η, thus: Τυδέος, -έι, -έa and -ŋ̄.
- 11. § 42. -ης and -ες, Gen. -εος. The Gen. Sing. remains uncontracted; the Nom. Pl. is -eeç and -eig; the Gen. Pl. remains uncontracted (except when the ending - εων is preceded by a vowel, in which case contraction takes place; e. g. ζαχρηών from ζαχρηέων. which is from ζαχρηής, impetuous), also the Acc. Pl. - e a ς. 'Αρης is thus declined: 'Αρηος and -εος, Dut. 'Αρηϊ, 'Αρη, 'Αρεϊ, Λος. "Apy and "Apyv; Voc. 'Apeç and 'Apeç.
- 12. § 42. Proper names in κλης contract'ε into η; e.g. Ἡρακλέης, -κλησς, ηi , $-\eta a$, Voc. 'Hpák $\lambda e \iota c$; but adjectives in $-\epsilon \eta c$, have both $\epsilon \iota$ and η ; c. g. άκλεής, ἀκληείς, ἀγακλήσς, but ἐϋκλείας (Acc. Pl.) from ἐϋκλεής, ἐϋβρεής, Gen. ἐυρρείος from ἐυρρεής. So the forms δυςκλέα, ὑπερδέα, instead of -εέα, occur.
- 13. ↓ 43. -ως, Gen. -ωος. In Homer the contracted forms ηρφ Dat., and Mίνω Acc., occur. Of the words in -ως and -ω, Gen. -όος, only χρώς and its compounds, are uncontracted: χροός, χροί, χρόα.
- 14. § 44. (a) a c, Gen. a o c; the Dat. Sing. is uncontracted or contracted, according to the necessities of the verse; e. g. yhpai and yhpa. But the Nom. and Acc. Pl., are always contracted; e. g. δέπα.—(b) - ος, Gen. - ε ος; according to the necessities of the verse, both the uncontracted and contracted forms

^{*} These numbers refer to the sections in the first part of the Grammas ~ Ta.

are used, (except in the Gen. Pl., which always remains uncontracted, also in the Gen. Sing., except in some substantives, which contract -εος into -ευς; e. g. Έρέβευς, θάρσευς,) Dat. θέρεῖ and θέρει, κάλλεῖ and κάλλει; Nom. and Acc. plurals in -εα, commonly remain uncontracted, but must be pronounced with synizesis; e. g. νείκεα, βέλεα.—In σπέος, κλέος, δέος, χρέος, ε is sometimes lengthened into ει, sometimes into η, thus: Gen. σπείους, Dat. σπήῖ, Acc. σπέος and σπείος, Gen. Pl. σπείων, Dual σπέσσι and σπήεσσι; χρέος and χρεῖος; κλέα and κλεῖα.

15. § 45. - ις, Gen. - loς; - oς, Gen. - voς. The Dat. Sing. is contracted; e. g. δίζοι, πληθοί, νέκοι; the Acc. Pl., as the verse may require, is sometimes uncontracted, sometimes, and indeed more commonly, contracted; e. g. lχθύς, instead of lχθύας, δρῦς; the Nom. Pl. never suffers contraction, but is pronounced with synizesis; e. g. lχθύες (dissyllable). The Dat. Pl. ends in -ύσσι and -ύσσι (dissyllable); e. g. lχθύσοιν and lχθύεσοιν.

16. § 46. $-i\varsigma$ and -i, Gen. $-i \circ \varsigma$ (Att. $-\epsilon \omega_{\varsigma}$); $-\check{v}\varsigma$ and $-\check{v}$, Gen. $-\check{v}\circ\varsigma$ (Att. $-\epsilon \omega_{\varsigma}$). (a) Words in $-i\varsigma$ retain the ι of the stem through all the Cases, and are always contracted in the Dat. Sing., and sometimes in the Acc. Pl., e. g. $\pi\delta\lambda\iota\varsigma$, $-\iota o\varsigma$, -i, Pl. $-\iota \epsilon\varsigma$, $-\iota \omega_{\varsigma}$, $-\iota \sigma\iota$, $-\iota a\varsigma$ and $-i\varsigma$. The Dat. Sing. has also the endings $-\epsilon l$ and $-\epsilon \iota$; e. g. $\pi\delta\sigma\epsilon l$ and $\pi\delta\sigma\epsilon \iota$, from $\pi\delta\sigma\iota\varsigma$; in some words the ι of the stem is changed into ϵ in other Cases also; e. g. $\ell\pi\dot{a}\lambda\xi\epsilon\iota\varsigma$ (Acc.), $\ell\pi\dot{a}\lambda\xi\epsilon\sigma\iota\nu$, especially in $\pi\delta\lambda\iota\varsigma$, which, moreover, as the verse requires, can lengthen ϵ into η , thus: Gen. $\pi\delta\lambda\iota\delta_{\varsigma}$, $\pi\delta\lambda\epsilon_{\varsigma}$ and $\pi\delta\lambda\eta\circ\varsigma$, etc., and in $\delta\iota\varsigma$, $\epsilon\iota\iota$, $\delta\iota$ and Platesour, of $\epsilon\sigma\iota\nu$. (b) Words in $-\check{\nu}\varsigma$, which in the Attic Gen. end in $-\epsilon\omega\varsigma$, have $-\epsilon\circ\varsigma$, and in the Dat. Sing. both the uncontracted and contracted forms, e. g. $\epsilon\iota\rho\epsilon l$, $\pi\dot{\eta}\chi\epsilon\iota$, $\pi\lambda\alpha\tau\epsilon l$; in the other Cases, the uncontracted forms are commonly used, though these are generally to be pronounced with synizesis.

§ 200. Anomalous Words (Comp. § 47).

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1. \Gamma \delta \nu v \ (\tau \partial, knee) and \delta \delta \rho v \ (\tau \partial, spear):
        γούνατος and γουνός
Sing.
                                        δούρατος and δουρός, δούρατι and δουρί
Pl. N.
        γούνατα and γούνα
                                        δούρατα and δούρα; Dual δούρε
        γούνων
                                        δούρων

    Τούνασι (-σσι) and γούνεσσι δούρασι and δούρεσσι.

 2. Κάρα (τὸ, head).
   Sing. N. κάρη
                      Gen. κάρητος
                                          καρήατος
                                                         κρατός
                                                                     κράατος
                      Dat. κάρητι
                                         καρήατι
                                                         κρατί
                                                                     κράατι
                      Acc. κάρη (κρᾶτα, Masc., Od. 8, 92).
    Plur. N. κάρα
                                                 καρήατα (and κάρηνα)
          G. κράτων
                                                               καρήνων)
          D. κρασί
                                                                κάρηνα).
          Α. κράατα
 3. Ναῦς (ἡ, ship):
        Sing. N. vnůc
                                          Plur. vñec and véec
               G. vnoc and veoc
                                                vyūv and veūv
               D. \nu \eta t
                                                νηυσί, νήεσσι, νέεσσι
               A. vŋa and véa
                                                vhas and véas.
 4. X e i ρ (ή, hand), Dat. χερί, Acc. χέρα, Dat. Pl. χείρεσιν and χείρεσσες.
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§ 201. Adjectives.

- 1. The adjectives βαθύς and ἀκύς have sometimes the feminine form ε α or ε η: βαθέης, βαθέην, ἀκέα. Some adjectives in Ις are also of common gender; e. g. Ἡρη θηλυς ἐοῦσα, ἡδὺς ἀῦτμή.
- 2. Adjectives in $-\hat{\eta} \varepsilon \iota \varsigma$, $-\hat{\eta} \varepsilon \sigma \sigma a$, $-\hat{\eta} \varepsilon \nu$ often occur in the contracted form. $-\hat{\eta} \varsigma$, $-\hat{\eta} \sigma \sigma a$, $-\hat{\eta} \nu$; e. g. $\tau \iota \mu \hat{\eta} \varsigma$; those in $-\delta \varepsilon \iota \varsigma$, $-\delta \varepsilon \sigma \sigma a$, $-\delta \varepsilon \nu$ contract as into $\varepsilon \nu$; e. g. $\pi \varepsilon \delta i a$ $\lambda \omega \tau \varepsilon \hat{\nu} \nu \tau a$.
 - 3. Πολύς (§ 48) is thus inflected:

Nom. Sing. πολύς and πουλύς; πολύ; and πολλός, πολλόν; Gen. πολέος; Acc. πολύν and πουλύν; — Nom. Pl. πολέες and πολείς; Gen. πολέων; Dat. πολέσι, πολέσσι and πολέεσσι; Acc. πολέας and πολείς.

§ 202. Comparison.

- 1. The endings -ώτερος and -ώτατος are sometimes used, although the vowel of the preceding syllable is long [comp. § 50, I. (a)]; e. g. δίζορώτατος, κακοξεινώτερος. Adjectives in -ός and -ρος, have the Comparative in -ίων and -ιστος, though sometimes also the regular form; e. g. γλυκύς, γλυκίων; βαθύς, βάνθιστος; ολκτρος ολκτιστος and ολκτρότατος.
- 2. Anomalous forms (§ 52). ἀ γ α θ ό ς, Com. ἀρείων, λωίων and λωίτερος, Sup. κάρτιστος κ α κ ό ς, Com. κακώτερος, χειρότερος, χερείων, χερειότερος, Sup. ἡκιστος δλίγος, Com. δλίζων;— ἡ η ὶ διος, Com. ἡηίτερος, Sup. ἡήϊστος and ἡηίταιας β ρ α δ ύ ς, Com. βράσσων, Sup. βάρδιστος;—μ α κ ρ ό ς, Com. μάσσων π α χ ύ ς, Com. πάσσων.

§ 203. Pronouns.

1. Sing. Nom.	έγώ, before a vowel, εγών	σύ, τύνη	İ
	έμέο, έμεῦ, μεῦ (μευ)	σέο, σεῦ (σευ)	to, eù (eù)
	έμειο, έμέθεν	σείο, σέθεν, τεοίο	
Dat.	έμοί, μοι	σοί, τοι, τείν	ėoi, ol (ol)
Acc.	ἐμέ, με	σέ (σε)	ἔε, ἔ (ἐ), μιν
Dual Nom.	vat	σφῶῖν, σφῶῖ, σφώ	
G. and D.	_บ ู่ดีเบ	σφῶϊν, σφῷν	σφωίν (σφωίν)
Acc.	νῶϊ and νώ	တစ်မိုး and စစမ်	σφωέ (σφωε)
Plur. Nom.	ἡμεῖς, ἄμμες	ύμεῖς, ύμμες	, , , ,
Gen.	ήμέων, ήμείων	ύμέων, ύμείων	σφέων (σφεων),σφῶν (σφων), σφείων
Dat	ἡμὶν, ἡμῖν, ἄμμι(ν)	մ μ ῖ ν, δμμι(ν)	$ \begin{array}{c} \langle 0\psi\omega\nu \rangle, 0\psi\varepsilon\iota\omega\nu \\ \sigma\phii\sigma\iota(\nu) [\sigma\phi\iota\sigma\iota(\nu)], \\ \sigma\phii(\nu) [\sigma\phi\iota(\nu)] \end{array} $
Acc.	ήμέας, ήμας, ἄμ με	ύμέ α ς, ύμυε	σφέας (σφεας), σφ άς (σφας), σφε.

- 2. The compound forms of the reflexive pronouns έμαυτοῦ, σεαυτοῦ, etc., never occur in Homer; instead of them, he uses the personal pronouns, and the pronoun αὐτός separately; e. g. ἐμ' αὐτόν, ἐμοὶ αὐτῷ, ἐμεῦ αὐτῆς, ἔ αὐτῆς, οἱ αὐτῆ.
 - 3. Possessive pronouns: $\tau \epsilon \delta c$, $-\dot{\eta}$, $-\delta v$, instead of $\sigma \delta c$; $\dot{\epsilon} \delta c$, $-\dot{\eta}$, $-\delta v$ and δc , $\dot{\eta}$.

δν, smus, $\cdot a$, $\cdot am$; $\cdot a\mu \delta \varsigma$, $\cdot \acute{\eta}$, $\cdot \acute{v}$, instead of $\dot{\eta}\mu\acute{e}\tau epo\varsigma$; $\cdot \nu \iota t\tau epo\varsigma$, $\cdot a$, $-o\nu$, of us both, $\dot{u}\iota \acute{u}\dot{\varsigma}$, $-\acute{\eta}$, $-\acute{o}\nu$, instead of $\dot{u}\mu\acute{e}\tau epo\varsigma$; $\sigma \phi \iota \iota t\tau epo\varsigma$, -a, $-o\nu$, of you both; $\sigma \phi \acute{o}\varsigma$, $-\acute{\eta}$, $-\acute{o}\nu$, instead of $\sigma \phi \acute{e}\tau epo\varsigma$.

- 4. Demonstrative pronouns: τοῖο and τεῦ, instead of τοῦ; τοῖ and ταῖ, instead of οἱ and aἰ; τάων, instead of τῶν; τοῖοι, instead of τοῖς; ταῖοι, τῆοι and τῆς, instead of ταῖς;—δὸε Dat. Pl. τοῖςὁεσι and τοῖςὁεσοι, instead of τοῖςὁε.
- 5. Relative pronouns: δ, instead of δς; olo, δου instead of οὐ, ἔης instead of ἡς, ἡσι and ἡς instead of alς
- 6. Indefinite and interrogative pronouns. (a) Gen. τέο, τεῦ, instead of τινός;
 Dat. τέω, τῷ, instead of τινί;
 Pl. ἀσσα, instead of τινά;
 Gen. τέων, instead of τινός;
 Dat. τέοισι, instead of τισί;
 —(b) Gen. τέο, τεῦ, instead of τίνος.

(c) δετις: Sing. Nom. δτις, Neut. δτι, δττι Plur. δτινα Gen. δτευ, δτεο, δττεο, δττευ δτεων

Dat. δτεφ, δτφ δτέοισι

Acc. δτινα, Neut. δτι, δττι δτινας, άτινα and άσσα.

§ 204. Numerals.

The collateral form of μία is la, lης, lη, laν, and of ένί, the form l\(\varphi\). Δόο, δύω are indeclinable; collateral forms of these are δοιώ, δοιοί, δοιοί, δοιοί, δοιοί, ετε. Πίσυρες, -α, instead of τέσσαρες, -α. Δυώδεκα and δυοκαίδεκα and δώδεκα. Έείκοσι, instead of εἰκοσι. 'Ογδώκοντα and ἐννήκοντα, instead of δγδοήκ., ἐνενήκ. 'Εννεάχιλοι and δεκάχιλοι, instead of ἐννακιςχίλιοι and μύριοι. The endings -άκοντα and -ακόσιοι become -ήκοντα, -ηκόσιοι. Ordinals: τρίτατος. τέτρατος, ἐβδόματος, δγδόατος, ἐνατος and εἰνατος.

THE VERB.

§ 205. Augment. — Reduplication.

- 1. The augment is prefixed or omitted, as the verse requires; e. g. $\lambda \bar{\nu} \sigma e$, $\delta \delta e$ $\sigma a \nu$, $\delta \rho \bar{\alpha} \tau o$, $\delta \lambda \bar{\nu} e$. In the Perf. the temporal augment is omitted only in single words; e. g. $\delta \nu \omega \gamma a$.
- 2. Words which have the digamma, always take the syllabic augment; e.g. άνδάνω, εάδου; είδομαι, ἐεισάμην, and also in the Part. ἐεισάμενος. The e seems to be lengthened on account of the verse, in είοικνῖα and εὐαδε (ἐ.Faδε from ἀνδάνω).
- 3. The verbs οἰνοχοέω and ἀνδάνω, take the syllabic and temporal augment at the same time, viz. ἐψνοχόει, yet more frequently ψνοχ., ἐψνδανε and ἡνδανε.
- 4. The reduplication of ρ occurs in ρερυπωμένος from ρυπόω, to make foul.
 On the contrary, the Perfects εμμορα from μείρομαι, and εσσυμαι from σεύω, are formed according to the analogy of verbs beginning with ρ.—Κτάομαι makes εκτημαι in the Perf.
- 5. The second Aor. Act. and Mid. also, frequently takes the reduplication, this remains through all the modes, also in the Inf. and Part. The simple augment e is but seldom prefixed to this in the Inf.; thus, e. g. $\kappa \acute{a}\mu\nu\omega$, to become secary, second Aor. Subj. $\kappa \epsilon \kappa \acute{a}\mu\omega$; $\kappa \acute{e}\lambda \acute{o}\mu a\nu$, to command, $\dot{\epsilon}\kappa \epsilon \kappa \lambda \acute{o}\mu n\nu$; $\lambda a\gamma\chi \acute{a}\nu\omega$,

- to obtain, λέλαχου; λαμβάνω, το receipe, λελαβέσθαι; φράζω, το εαχ, πέφραδου, Επέφραδου.
- 6. The following are examples of the Homeric Perfects with the Attic reduplication (4 89); e. g. ἀλώομαι, to wander, ἀλ-άλημαι; 'ΑΧΩ (ἀκαχίζω), to griese, ἀκ-ήχεμαι, ἀκ-άχημαι; ἐρείπω, to demolish, ἐρ-έριπτο; ἐρίζω, to contend, ἐρ-ήρισμαι.
- 7. Homeric Aorists with the Attic reduplication (§ 89, Rem.): $\dot{\omega}\lambda\dot{\epsilon}\xi\omega$, to ward off, $\dot{\eta}\lambda$ -alkov, $\dot{\omega}\lambda$ -alkov, $\dot{\omega}\lambda$ -alkov; $\dot{\epsilon}\nu$ -intw, to chide, $\dot{\epsilon}\nu$ -intro; $\dot{\delta}\rho$ -vum, to excise, $\dot{\omega}\rho$ -ope; and with the reduplication in the middle: $\dot{\epsilon}\rho\dot{\omega}\kappa\omega$, to restrain, $\dot{\eta}\rho\dot{\epsilon}$ -so-now, Inf. $\dot{\epsilon}\rho\nu\kappa\alpha\kappa\dot{\epsilon}\epsilon\iota\nu$ and $\dot{\epsilon}\nu\dot{\epsilon}\pi\tau\omega$, $\dot{\eta}\nu\dot{\epsilon}$ -no-nev.

§ 206. Personal-endings and Mode-vowels.

- 1. First Pers. Sing. Act. Several subjunctives have the ending -μ; e. g. κτείνωμι, instead of κτείνω, ἐθέλωμι, Ιδωμι, τύχωμι, Ικωμι, ἀγάγωμι.
- 2. Second Pers. Sing. Act. The ending -σθα (§§ 137 and 143), occurs in the second Pers. Pres. Ind. of verbs in -μι; e. g. τίθησθα, διδοίσθα; also frequently in the Subj. of other verbs; e. g. ἐθέλησθα, εἰπησθα, more seldom in the Opt.; e. g. κλαίοισθα, βίλοισθα.
- 3. Third Pers. Sing. Act. The Subj. sometimes has the ending $-\sigma\iota(\nu)$; e. g. $\&\&\&i(\lambda), \sigma\iota(\nu)$, $\&\gamma\gamma\sigma\iota$. $\&i(\lambda), \kappa\gamma\sigma\iota$, $\&i(\lambda), \kappa\gamma\sigma\iota$ (instead of $\&i(\lambda), \kappa\gamma\sigma\iota$); the Opt. only in $\kappa\alpha\rho\alpha\psi\&i(\gamma\sigma\iota)$.
- · 4. Personal-endings of the Plup. Active:
 - First Pers. Sing. e a (so always); e. g. πεποίθεα, ἐτεθήπεα, ἔδεα, in stead of ἐπεποίθειν, etc.
 - Second " e a ς; e. g. ἐτεθήπεας, instead of ἐτεθήπεις
 - Third " ε ε (ν); e. g. έγεγόνεε, καταλελοίπεε, έβεβρώκεεν.
- REM. 1. The third Pers. Sing. Plup. Act. in ει, and also the same Pers. of the Impf. in ει, occurs in Homer before a vowel, with ν ἐφελκυστικόν; ἐστήκειν, βεμλήκειν, ἤσκειν, Ιmpf. from ἀσκέω. Comp. § 143.
- 5. The second and third Pers. Dual of the historical tenses, Act. and Mid, are sometimes exchanged for each other: -τον and -σθον, instead of -την and -σθην; e. g. διώκετον, θωρήσσεσθον, instead of διωκέτην, θωρησσέσθην.
- 6. The second Pers. Sing. Mid. appears either in the uncontracted form, -εαι, -γαι, -εο, -αο; e. g. λείπεαι, λιλαίεαι, ἀφίκηαι, ἐρύσσεαι, ἐπαύρηαι, ὑπελύσαο, ἐγείναο, or in the contracted form η (from -εαι, -γαι), -εν (from -εο), -ω (from -αο); e. g. ἀφίκη, ἐπλεν, ἐρχεν, ἐκρέμω. The endings -εεαι and -εο are also lengthened into -ειαι and -ειο, or one ε is dropped; e. g. μνθείαι, νείαι, ἐρειο, σπείο;—μνθέαι (instead of μνθέεαι), πωλέαι, ἐκλεο, ἐπώλεο.—In the Perf. and Plup. Mid. or Pass., σ is sometimes dropped, vis. μέμναι (and μέμνη, formed from μέμνε-σ-αι), βέβληαι, ἐσσνο.
- The first Pers. Dual and Pl. Mid. ends in -μεσθον and -μεθον, -μεσθα and -μεθα; e. g. φραζόμεσθα and -μεθα.
- 8. The third Pers. Pl. Ind. Perf. and Plup. Mid. or Pass., and Opt. Mid. has the ending αται, -ατο, instead of -νται, -ντο; e. g. άκηχέαται, πεφοβήατο, δυ-άλατο, τετράφαται, άρησαίατο, γενοίατο.

- 9. The third Pers. Pl. Aor. Pass. has the ending $e\nu$ (instead of - $\eta\sigma\alpha\nu$); e. g. $\tau\rho\dot{\alpha}\phi e\nu$, instead of $\ell\tau\rho\dot{\alpha}\phi\eta\sigma\alpha\nu$.
- 10. The long mode-vowels of the Subj., viz. ω and η, are frequently shortened into ε and ο, as the verse may require; e. g. loμεν, instead of lωμεν, στρέφεται, instead of στρέφηται.
- 11. The Inf. Act has the endings $-\epsilon \mu \epsilon \nu a \iota$, $-\epsilon \mu \epsilon \nu$ and $-\epsilon \iota \nu$ (ϵ being the mode-vowel and $-\mu \epsilon \nu a \iota$ the ending); e. g. $\tau \nu \pi \tau \epsilon \mu \epsilon \nu$ and $-\epsilon \iota \nu$ (ϵ being the in $-\delta \omega$ and $-\epsilon \omega$ have $-\delta \mu \epsilon \nu a \iota$ (the η arising from the contraction of the mode-vowel ϵ and the final vowel of the stem); e. g. $\gamma \rho \delta \mu \epsilon \nu a \iota$ ($\gamma \rho \delta \omega$), $\rho \iota \lambda \delta \mu \epsilon \nu a \iota$ ($\rho \epsilon \lambda \delta \omega$); with the ending $-\delta \mu \epsilon \nu a \iota$, that of the Pass. A orists corresponds; e. g. $\tau \nu \pi \delta \mu \epsilon \nu a \iota$, instead of $\tau \nu \pi \delta \nu a \iota$. In the Pres. of verbs in $-\mu \iota$, the endings $-\mu \epsilon \nu a \iota$ and $-\mu \epsilon \nu$ are appended immediately to the unchanged stem of the Pres., and in the second Aor. to the pure stem; e. g. $\tau \iota \vartheta \delta \epsilon -\mu \epsilon \nu a \iota$; $\delta \epsilon -\mu \epsilon \nu a \iota$ $\delta \epsilon -\mu \epsilon \nu a \iota$; $\delta \epsilon -\mu \epsilon \nu a \iota$ $\delta \epsilon -\mu a \iota$
- 12. The Impf. and Aor. Ind. take the endings $-\sigma\kappa\sigma\nu$, $-\varepsilon\zeta$, $-\varepsilon(\nu)$, in the Mid. $-\kappa\kappa\delta\mu\eta\nu$, $-o\nu$ ($-\varepsilon\sigma$, $-\varepsilon\nu$), $-\varepsilon\tau\sigma$, when a repeated action is to be denoted; hence this is called the *Iterative form*; it regularly omits the augment; e. g. $\delta\iota\nu\varepsilon\dot{\nu}$ - ε - $\sigma\kappa\sigma\nu$, $\beta\sigma\sigma\kappa$ - $\dot{\varepsilon}$ - $\sigma\kappa\sigma\nu$, $\nu\iota\kappa\dot{\alpha}$ - $\sigma\kappa\sigma\mu\varepsilon\nu$, $\kappa\alpha\lambda\dot{\varepsilon}$ - ε - $\sigma\kappa\varepsilon$, $\dot{\varepsilon}\lambda\dot{\alpha}\sigma$ - $\sigma\kappa\varepsilon\nu$, $\delta\dot{\sigma}$ - $\sigma\kappa\varepsilon$, $\delta\dot{\nu}$ - $\sigma\kappa\varepsilon$, $\sigma\dot{\tau}$ - $\sigma\kappa\varepsilon$.
- Rem. 2. In verbs in $-\omega$, the mode-vowel of the Ind. is used before these endings; in those in $-\dot{\alpha}\omega$, $-\dot{\alpha}\varepsilon\sigma\kappa\sigma\nu$ is abridged into $-\dot{\alpha}\sigma\kappa\sigma\nu$, which as the verse may require, can be lengthened into $-\dot{\alpha}\alpha\sigma\kappa\sigma\nu$; e. g. $va\iota\varepsilon\tau\dot{\alpha}\alpha\sigma\kappa\sigma\nu$; those in $-\dot{\varepsilon}\omega$ have $-\dot{\varepsilon}\varepsilon\sigma\kappa\sigma\nu$, seldom $-\varepsilon\sigma\kappa\sigma\nu$ (e. g. $\kappa\alpha\lambda\dot{\varepsilon}\sigma\kappa\varepsilon\tau\sigma$), also $-\varepsilon\dot{\varepsilon}\varepsilon\sigma\kappa\sigma\nu$ (e. g. $v\varepsilon\dot{\varepsilon}\varepsilon\kappa\dot{\varepsilon}\nu$); in verbs in $-\mu\iota$ the mode-vowel is omitted.

§ 207. Contraction and Resolution in Verbs.

- 1. A. Verbs in -άω. In these, the uncontracted form occurs only in single words and forms; e. g. πέραον, κατεσκίαον; always in ὑλάω and those verbs which have a long a for their characteristic; e. g. διψάων, πεινάων, έχραε (from χρό-ω, to attack). In some verbs, a is changed into ε, viz. μενοίνεον, from μενοινάω, ἤντεον, from ἀντάω, ὁμόκλεον, from ὁμοκλάω.
- 2. Instead of the uncontracted and contracted forms, there is a resolution of the contracted syllable, by a similar vowel, a (a) being resolved into $\bar{a}a$ ($\bar{a}a$) or $a\bar{a}$ ($a\bar{a}$), and ω into $o\omega$ or $\omega\omega$; e. g. $\delta\rho\dot{a}a\sigma\vartheta a\iota$ (instead of $\delta\rho\bar{a}\sigma\vartheta a\iota$); $\mu\epsilon\nu o\nu$ $\nu\dot{a}a$ (instead of $\mu\epsilon\nu o\nu\dot{a}a$); $\delta\rho\dot{\omega}\omega$ (instead of $\delta\rho\dot{\omega}o\iota$).

REMARK. In the Dual-forms, $\pi\rho o_{\xi} a v \delta \eta \tau \eta v$, $\sigma v \lambda \delta \eta \tau \eta v$, $\sigma v v a v \tau \eta \tau \eta v$, $\phi o_{\xi} v \tau \eta v$ (from verbs in $-\dot{a}\omega$), as is contracted into η , and in $\dot{b}\mu a \rho \tau \dot{\eta} \tau \eta v$ and $\dot{a}\pi \epsilon \iota \lambda \dot{\eta} \tau \eta v$ (from verbs in $-\dot{\epsilon}\omega$), so is contracted into η , instead of into $\epsilon\iota$.

- 3. When $\nu\tau$ comes after a contracted syllable, the short vowel may follow such contracted syllable; e. g. $\hbar\beta\dot{\omega}\nu\tau o$, instead of $\dot{\eta}\beta\dot{\omega}\nu\tau a$, $\gamma\epsilon\lambda\dot{\omega}\nu\tau\epsilon c$; in the Opt. also, the protracted $\omega o \iota$, instead of ω is found in $\dot{\eta}\beta\dot{\omega}o\iota\mu\iota$, instead (f $\dot{\eta}\beta\dot{\omega}o\iota\mu\iota$).
- 4. B. Verbs in $-\epsilon \omega$. Contraction does not take place in all the forms in which ϵ is followed by the vowels ω , φ , η , η , ω and ωv ; e.g. $\varphi \iota \lambda \dot{\epsilon} \omega \mu \epsilon v$, $\varphi \iota \lambda \dot{\epsilon} \omega \mu \epsilon v$, etc.; yet such forms must commonly be pronounced with synizesis. In others.

contraction is omitted or takes place, as the verse may require; e. g. φιλέει, ξρέω, δτρυνέουσι; αίρεύμην, γένευ. Sometimes ε is lengthened into ει; e. g. ξτελείετο, μιγείη (instead of μιγη, second Aor. Pass.).

5. C. Verbs in - όω. These follow either the common rules of contraction, e.g. γουνοῦμαι, or they are not contracted, but lengthen o into ω, so that the forms of verbs in -όω resemble those of verbs in -άω; e.g. ιδρώονται, ιδρώονται, ιπνώοντας (comp. ἡβώοντα); or they become wholly analogous to verbs in -άω, since they resolve -οῦσι (third Pers. Pl. Pres.) into -όωσι, -οῦντο into -όωντο, -οῖεν into -όψεν; e.g. (ἀρό-ουσι) ἀροῦσι ἀρόωσι (comp. ὁρόωσι); (δηϊόοντο) ἀηλοῦντο ὁ η ῖ όωντο (comp. ὁρόωντο); (δηϊόοιεν) δηλοῦτεν ὁ η ῖ όωντο (comp. ὁρόωντο).

§ 208. Formation of the Tenses.

- I. The Attic Fut. (§ 83) occurs in verbs in $-i\zeta\omega$; e. g. κτεριούσι. In verbs in $-i\omega$, the ending $-i\varepsilon$ is often used instead of $-i\varepsilon\omega$; e. g. κορέεις, instead of κορέσεις, $\mu\alpha\chi$ έονται, instead of $\mu\alpha\chi$ έσονται; in verbs in $-i\omega$, after dropping σ , a corresponding short vowel is placed before the vowel formed by contraction; e. g. $\dot{\alpha}\nu\tau$ 1. $\dot{\alpha}\omega$ 4, $\dot{\alpha}\omega$ 5, $\dot{\alpha}\omega$ 6, $\dot{\alpha}\omega$ 6, $\dot{\alpha}\omega$ 6, $\dot{\alpha}\omega$ 7, $\dot{\alpha}\omega$ 9, $\dot{\alpha}\omega$ 9
- 2. The following liquid verbs form the Fut and first Aor. with the ending -σω and -σα: κείρω, to shear off (κέρσαι), κέλλω, to land (κέλσαι), είλω, to press (Ελσαι), κύρω, to fall upon (κύρσω), ΑΡΩ (ἀραρίσκω), to fit (ἀρσαι), δρ-νυμι (δρσω, ἀρσα), to excite, διαφθείρω, to destroy (διαφθέρσαι), φύρω, to mix (φύρσω).
- 3. The following verbs form the Fut. without the tense-characteristic σ: βέσμαι οτ βείσμαι (second Pers. βέη), I shall live, δήω, I shall find, κείω οτ κέω, I shall lie down.
- 4. The following form the first Aor. without the tense-characteristic σ: χέω, to pour out, ξχευα; σεύω, to put in motion, ξσσευα; ἀλέομαι and ἀλεύομαι, to avoid, ήλεύατο, ἀλευάμενος, ἀλέασθαι; καίω, to burn, ξκηα and ξκεια.
- 5. The endings of the second Aor. are sometimes exchanged with those of the first Aor.: βαίνω, to go, ἐβήσετο, Imp. βήσεο; δύομαι, to plunge into, ἐδύσετο, Imp. δύσεο, Part. δυσόμενος; ἄγω, to lead, ἄξετε, ἀξέμεν; ἰκνέομαι, to come, ἰξον; ἐλέγμην, I laid myself down to sleep, Imp. λέξο, λέξεο; δρυυμι, to incite, Imp. δρσεα(ευ); φέρω, to bear, olde, oldeμεναι; ἀείδω, to sing, Imp. ἀείσεο.
- 6. In the first Aor. Pass. of some verbs, ν is prefixed before the ending -θην, as the verse may require, νiz. διακρινθήτε, κρινθείς, ἐκλίνθη (§ 111, 6), ἰδρύν-θην (from ἰδρύω), ἀμπνύνθη (from πνέω).
- 7. Several second Aorists, in order to make a dactyl, are formed by a transposition (metathesis) of the consonants; e. g. εδρακον, instead of εδαρκον (from δέρκομαι), επραθον (from πέρθω), εδραθον (from δαρθάνω), ήμβροτον, instead of ήμαρτον (from ἀμαρτάνω). In like manner, on account of the metre, a vowel of the stem is dropped; e. g. ἀγρόμενος, from ἀγερόμην (ἀγείρω, to assemble); εγροτο, from εγερόμην (ἐγείρω, to awaken); πέφνον, επεφνον (ΦΕΝΩ, to put to death).
- 8. Homer forms a first Perf. only from pure verbs, and such impure verbs as assume ε (§ 124) in forming the tenses, or are subject to metathesis; e. g. $\chi a i \rho \omega$ $\kappa \epsilon \chi u \rho \eta \kappa a$ (from XAIPE Ω); $\beta a i \lambda \omega \beta \epsilon \beta \lambda \eta \kappa a$ (from BAA-). Besides these, he forms only second Perfects; but even in pure verbs and in the impure verbs just mentioned, he rejects the κ in single persons and modes, and regularly in

the Part.; thus these forms become analogous to those of the second Perf.; e.g. $\kappa \epsilon \kappa \mu \eta \omega$, from $\kappa \dot{\omega} \mu \nu \omega$; $\kappa \epsilon \chi a \rho \eta \dot{\omega} c$, from $\chi a \dot{\nu} \rho \omega$, from $\beta \dot{\omega} \dot{\nu} \omega$ (BAQ).

§ 209. Conjugation in · µ s.

- Even in Homer, the forms of -έω and -όω (§ 136, Rem. 3) occur in the second and third Pers. Sing. Pres. and Impf.; e. g. ἐτίθει, διδοῖς, διδοῖς.—Also a reduplicated F.at. of δίδωμι occurs: διδώσομεν and διδώσειν.
- 2. Verbs in -υμι form an Opt. both in the Act. and Mid.; e. g. ἐκδῦμεν (instead of ἐκδυίημεν), from ἐκδύω, φύη (instead of φυίη), from φύω; δαινῦτο; so also φθίο, φθίτο, Opt. of ἐφθίμην, from φθίω.
- 3. The third Pers. Pl. Impf. and second Aor. in -ε-σαν, -η-σαν, -ο-σαν, -ω-σαν, -υ-σαν, is shortened into -εν, -αν, -ον, -ον, -ον; e. g. ἐτιθεν, instead of ἐτίθεσαν, ἐθεν, instead of ἐθεσαν; ἐσταν, instead of ἐστησαν; ἐδιόον, instead of ἐδίδοσαν; ἐδον, instead of ἐδίδοσαν; ἐδον, instead of ἐδοσαν; ἐφῦν, instead of ἐφεσαν.
- 4. In the second Pers. Sing. Imp. Pres. and second Aor. Mid., Homer rejects σ, and uses the uncontracted form; e. g. δαίννο (instead of δαίννου), μάρναα, φάο, σύνθεο, ξνθεο.
- 5. The short stem-vówel is lengthened before the personal-endings beginning with μ and ν, as the verse may require; e. g. τιθήμενος, διδοῦναι (instead of διδόναι), δίδωθι, ίληθι.
- 6. In the second Aor. Subj., the following forms are used, as the verse mav require:

resolved and lengthened forms: contracted: Sing. 1. στῶ στέω, στείω 2. *στής* στήης στήη, εμβήη, φήη, φθήη 3. *στῆ* Dual στήτον παρστήετου **Plur.** 1. στωμεν στέωμεν, στείομεν, καταβειομει 2. στήτε στήετε 3. στῶσι(ν) στέωσι(ν), περιστήωσι(ν) Sing. 1. 80 θέω, θείω, δαμείω 2. vŋc θέης, θήης, θείης θέη, θήη, ανήη, μεθείη 3. Vŋ Dual θητον θείετον Plur. 1. Bauer θέωμεν, θείομεν 2. θητε δαμείετε 3. θῶσι(ν) θέωσι(ν), θείωσι(ν) Sing. 3. 60 δώησι(ν), δώη . Plur. 1. δωμεν δώομεν 3. δῶσι(ν) δώωσι(ν).

REMARK. Instead of *ξοτησαν* (Aor. I.), the shortened form *ξοτάσαν* uccura, and instead of *ξοτάτε* (Perf.), the lengthened form *ξοτητε*.

§ 210. Εἰμί (ΕΣ-), to be.

```
Pres. Ind.
                2. ἔσσι. Pl. 1. εlμέν. 3. ἔασι(v)
                                                            Pl. 3. Ewoi(v)
      Subj.
                            3. \epsilon\eta, \epsilon\eta\sigma\iota(\nu), \eta\sigma\iota(\nu), \epsilon i\eta.
                2. έσσο. Inf. εμμεναι, εμεναι, εμεν.
                                                           Part. έων, ἐοὐσα.
       Imp.
Impf. Ind.
                1. ξα, ήα, ξου, ξσκου. 2. ξησθα.
                                                      3. έην, ἡεν, ἡην. Dual 3. ἤστην.
                  Pl. 3. Evav, claro (instead of huro, from hunu). - Opt. 2. lost
                  3. êo. Pl. 2. eite. 3. elev.
Put.
       Ind.
                '. Ecopa: (Ecopa:), etc. 3. Ecera: and Ecerai.
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§ 211. Elui (I-), to go.

Pres. Ind. | 2. eloda. Subj. 2. igoda. Inf. iuevai, luev.

Impf. Ind. 1. ήϊα, ήϊου. 2. ἰες. 3. ἡε, ἰε(ν). Pl. 1. ἡομεν. 3. ἡϊσαν, ἠσαν, ἡτον, ἰσαν.—Ορτ. ἰοι, ἰείη.

Fut. Ind. 1. είσομαι. Aor. Ind. 3. είσατο and εείσατο. Dual 3. εεισάσθην.

Verbs in -ω, which in the second Aor. Act. and Mid., in the Perf. and Plup. Act., and Pres. and Impf., follow the analogy of Verbs in -με.

§ 212. (1) Second Aor. Act. and Mid. (Comp. § 142).

A. The Characteristic is a Vowel: a, e, t, o, v.

βάλλω, to throw, second Aor. Act. (ΒΛΑ-, ξβλην) ξυμβλήτην, Inf. ξυμβλήμεναι (instead of -ηναι); second Aor. Mid. (ξβλήμην) ξβλητο, ξύμβληντο, Subj. ξύμβληται, βλήεται, Οpt. βλείο (from BΛΕ-), Inf. βλησθαι, Part. βλήμενος. Hence the Fut. βλήσομαι.

γηράω or γηράσκω, to grow old, second Aor. Act. third Pers. Sing. εγήρα, Part. γηράς.

κτείνω, to kill, second Aor. Act. έκτἄν, Pl. έκτἄμεν, third Pers. Pl. έκτἄν, Subj. Pl. κτέωμεν, Inf. κτάμεναι, κτάμεν, Part. κτάς; second Aor. Mid. with passive sense, ἀπέκτατο, κτάσθαι, κτάμενος.

•bτάω, to wound, second Aor. Act. third Pers. Sing. οὐτα, Inf. οὐτάμεναι, οὐτάμενος, wounded.

πελάζω, to approach, second Aor. Mid. ἐπλημην, πλητο, πληντο.

πλήθω (πίμπλημι), to fill, second Aor. Mid. ἐπλητο, Opt πλείμην (from ΠΑΕ-), Imp. πλήσο.

πτήσσω, to shrink with fear, second Aor. Act. third Pers. Dual καταπτήτην.

Φάνω, to anticipate, second Aor. Mid. φθάμενος.

REMARK. From $\ell\beta\eta\nu$ come the forms $\beta\dot{a}\tau\eta\nu$ (third Pers. Dual), and $b\pi\ell\rho$ - $\beta\ddot{a}\sigma a\nu$ (third Pers. Pl.), with a short stem-vowel.

ΔΑΩ, Epic stem of διδάσκω, to teach, second Aor. Act. (ΔΑΕ-) ἐδάην, I learned Subj. δαείω, Inf. δαήμεναι.

φθί-νω, to destroy and vanish, second Aor. Mid. έφθίμην, Ορτ. φθίμην, φθίτο, Imp. φθίσθω, Inf. φθίσθαι, Part. φθίμενος.

βιβρώσκω, to eat, second Aor. Act. ξβρων.

πλώω, to swim, second Aor. Act. ἔπλων, Part. πλώς, Gen. -ὧντος.

κλύω, to hear, second Aor. Act. Imp. κλῦθι, κλῦτε, κέκλῦθι, κέκλῦτε.

λύω, to loose, second Aor. Mid. λύτο, λύντο.

wveω, to breathe, second Aor. Mid. (ΠΝΥ-) άμπι οτο, instead of ἀνέπνοτο, he took breath.

σεύω, to put in motion, second Aor. Mid. ἐσσύμην, Ι strove, ἔσσυο, σύτο. χέω, to pour, second Aor. Mid. χύντο, χύμενος.

B. The Characteristic is a Consonant.

δλλομαι, to leap, second Aor. Mid. άλσο, άλτο, ἐπάλμενος, ἐπιάλμενος, Subj. · άλπται.

άραρίσκω ('APΩ), to fû, second Aor. Mid. ἄρμενος, fitted to.
γέντο, to seize, arising from Γέλτο (from έλεῖν, second Aor. of αἰρέω).

δέχομαι, to take, second Aor. Mid. έδεκτο, Imp. δέξο, Inf. δέχθαι; the first Pers. εδέχμην and the Part. δέγμενος, like the Perf. δέδεγμαι, signify to expect.

ἐλελίζω, to whirl, second Aor. Mid. ἐλέλικτο.

Ικνέομαι, το come, second Aor. Mid. Ικτο, Ικμενος and Ικμενος, favorable. λέγομαι, to lie down, select, to count over, second Aor. Mid. ελέγμην, ελεκτο, λέκτο. μιαίνω, to soil, μιάνθην (third Pers. Dual, instead of εμιάν-σθην). μίγνυμι, to mix, second Aor. Mid. μίκτο.

δρνύμι, to excite, second Aor. Mid. ώρτο, Imp. όρσο, όρσεο, Inf. όρθαι, Part. όρ-

πάλλω, to brandish, hurl, second Aor. Mid. πάλτο, he sprang. πέρθω, to destroy, second Aor. Mid. πέρθαι, instead of πέρθ-σθαι. πήγνυμι, to make firm, to fix, second Aor. Mid. πῆκτο, κατέπηκτο.

§ 213. (2) Perf. and Plup. Active.

- (a) The Stem ends in a Vowel.

γίγνομαι, to become, Perf. Pl. γέγαμεν, -άτε, -άασι(ν), Inf. γεγάμεν, Part. γεγαίς. Plup. ἐκγεγάτην.

βαίνω, to go, Perf. Pl. βέβαμεν, etc.; Plup. βέβασαν.

δείδω, to fear, Inf. δειδίμεν, instead of δειδιέναι, Imp. δείδιδι, δείδιτε; Plup. έδείδιμεν, έδείδισαν.

έρχομαι, to come, είλήλουθμεν.

θνήσκω, to die, Perf. Pl. τέθναμεν, τεθνάσι, Imp. τέθναθι, Inf. τεθνάμεν and τεθνάμεναι, Part. τεθνηώς, -ῶτος, τεθνεῶτι; Plup. Opt. τεθναίην.

ΤΑΛΑΩ, to dare, Perf. Pl. τέτλαμεν, Imp. τέτλαθι, Inf. τετλάμεν, Part. τετλφώς. ΜΑΩ, to desire, Perf. Pl. μέματον, -άμεν, -άτε, -άασι, Imp. μεμάτω, Part. μεμαώς, -ῶτος and -ότος; Plup. μέμασαν.

(b) The Stem ends in a Consonant.

PRELIMINARY REMARK. The \(\tau \) of the inflection-ending, when it comes immediately after the stem-consonant, is changed into 3, in some Perfects.

άνωγα, to command, άνωγμεν, Imp. άνωχθι, άνώχθω, άνωχθε.

εγρήγορα, I awoke (from εγείρω, I awaken), Imp. εγρήγορθε, Inf. εγρηγόρθαι: hence έγρηγόρθατι, instead of έγρηγόρασι.

πέποιθα, I trust (fi om πείθω, to persuade), Plup. ἐπέπιθμεν.

olda, I know (from 'ΕΙΔΩ, video), loμεν, instead of loμεν, Inf. loμεναι.

loura, I am like (from 'ΕΙΚΩ), second and third Pers. Dual lurrow; third Pers Plup. Dual etkryv; hence, Perf. Mid. or Pass. eikto.

πάσχω, to suffer, Perf. πέποσθε, instead of πεπόνθατε.

§ 214. (8) Present and Imperfect.

άνθω, to accomplish, Opt. Impf. άνυτο(α).

τανύω, to expand, to stretch, τάνὔται (instead of τανύεται).

έρθω and είρθω, to draw, είρθαται, instead of είρυνται, Inf. έρθοθαι, είρυσθαι, in the sense of to protect, to guard.

έδω, to eat, Inf. έδμεναι.

φέρω, to bear, Imp. φέρτε, instead of φέρετε.

I. GREEK AND ENGLISH VOCABULARY.

VHICH ALSO

CONTAINS ALL THE ANOMALOUS VERBS AND ANOMALOUS FORMS MENTIONED IN TREATING OF THE VERB.

The numbers 1, 2, 3, after an adjective, denote that it has one, two or three endings.—Other numbers placed after a definition, denote the page, where the word is more fully defined.—Abbreviations: w. a., with the Accusative; w. d., with the Dative; w. g., with the Genitive; Char., Characteristic.—The numerals and prepositions are not inserted here; the definitions of these may be found in the sections where they are treated.

'Αβίωτος 2, insupportable. άβλάβεια, innocence, 88. άγαθόν, advantage, 27. άγαθός 3, good. dyάλλω, to adorn, 56. άγαλμα, τό, statue. έγαμαι, to wonder [§ 135, p. 165]. *Αγαμέμνων, Agamemnon. έγαν, too much, 86. άγανακτέω, to be displeased, 147. be contented with. άγγελία, ή, message, 138. άγγέλλω, to announce. ἄγγελος, δ, messenger. aye, age, come now. kyείρω, to collect [Perf., ∮ 89, (b)]. άγελη, ή, herd, 36. άγεννής, -ές, ignoble. άγηρως, -ων, not growing old, 31. Averation. To, hook.

άγορά, ή, market-place. άγοραίος, ό, trafficker. άγορεύω, to say. άγρεύω, to catch. άγρός, ό, a field. άγχίνους 2, shrewd. άγω, to lead, 23 [Aor., § 89, Rem.; Perf. ήχα, Perf. ἀθάνατος 2, immortal. Mid. or Pass. hypai]. ἀγών, -ῶνος, ὁ, contest. άδαήμων, -ον, inexperienced, 112. άδελφή, ή, sister. ἀγαπάω, to love; w. d., to ἀδελφοκτόνος. δ, murderer of a brother. άδελφός, ό, brother. άδηλος 2, uncertain, 29. world. άδικέω, to do wrong to, 109. Alaκός, ό, Aeacus. ἀδικία, ή, injustice. άδικος 2, unjust. άδολέσχης, -ου, ό, prater. Αίγυπτος, ή, Egypt. άδολεσχία, prating, 22. άδυνατέω, to be unable. άδύνατος 2, impossible.

άγνυμι, to break [§ 140, 1]. $\delta \delta \omega$, to sing, 84. ἀεί, always. ἀεικής, -ές, unseemly, 108. ἀετός, ό, eagle. άηδής, -ές, unpleasant, 171. ἀηδίζομαι, to be disgusted with [§ 87, 1]. άήρ, -έρος, δ, air. άθέατος, not to be seen. 'Aθηναι, -ων, al, Athens άθλητής, $-ο\tilde{v}$, δ , wrestler. άθλιος, troublesome, 161. άθλίως, miserably, 106. άθλον, τό, prize, 37. άθυμέω, to be dispirited, 107. 'Aθως, -ω, δ, Athos. άδης, -ov, b, the lower alάζω, to groan [Char, § 105, 2]. aiδέομαι, to reverence, 109 alδώς, ή, shame, 47. \dot{a} ίθηρ, $\dot{\eta}$, ether, 36. alθρία, ή, pure air. αίμα, -ατος, τό, blood.

αίνεω, to praise [6 98, (b), 'Αλέξανδρος, ό, Alexander. άμπελος, ή, vine. p. 111|. elξ, -γός, ή, goat. είρετός 3, chosen, 56. alçέω, to take [§ 126, 1]. p. 111]. alow, to raise. άλήθεια, ή, truth. alσθάνομαι, to perceive, 100 [4 121, (a), 1]. troth alσχρός 3, disgraceful. άληθής, -ές, true. άληθινός 3, true. alσχρῶς, disgracefully. alσχύνω, to shame, 181. άληθῶς, truly, 163. άλις, enough. Αίσων, -ονος, ό, Aeson. αlτέω τινά τι, to ask. άλίσκομαι, to be taken [§ 122, 1]. ΑΪτνη, ή, Actna. αίχμάλωτος, captured. άλκή, ή, strength. 'Αλκιβιάδης, -ου, ό, Alcialwa, quickly. biădes. alών, δ, age, 34. άκέομαι, to heal [§ 98, (b)]. άλκιμος 3, strong. άκινάκης, -ου, ό, a Per- άλλά, but. sian sword. άλλήλων, of one another ἀναζεύγνυμι, ἀκμάζω, to be at the prime. [4 58]. ἀκμή, point, 106. ἀκολάστως, adv., with implace. punity, 175. άκολουθέω, to follow, 112. alius, 58. aκούω, to hear [Pf., § 89, άλλότριος, another's, 158. άλλοτρίως, adv., foreign. (b); Fut. ἀκούσομαι; Pass. with σ , § 95]. άλοάω, to thresh [§ 96, 3]. άκρα, ή, summit, 90. άλσος, -ους, τό, grove. ἀκρατής, -ές, immoderate, άλυπος, without trouble. 46. 141. άκράτος, unmixed. άλωσις, -εως, ή, capture. άκρούομαι, to hear [§96, 3]. ἄμα, at the same time. άκροατής, -ου, ό, auditor. άμαρτάνω, to err, 124 ἀκρόπολις, -εως, ή, citadel. [§ 121, 2]. άκρος 3, highest. ἀμάρτημα, τό, error, 40. \dot{a} κτίς, - \dot{i} νος, $\dot{\eta}$, beam, ray. \dot{a} μαρτία, $\dot{\eta}$, offence, 122. ἄκων, -ουσα, -ον, unwilling. άμαυρόω, to darken, 107. άλαλάζω, to shout [6 105, $\dot{a}\mu\beta\rho\sigma\sigma(a, \dot{\eta}, \text{ food of the})$ gods. άλαόω, to make blind. άμέλεια, ή, carelessness. άλγεινός 3, painful. άμελέω, to neglect. άλγέω, to feel pain. άμνημονέω, to be forgetάλγος, -ους, τό, pain. ful of. άλείφω, to anoint [Pf., αμοιβή, exchange, 162.4 89, (b)]. άμοιρος 2, without a share άλεκτρυών, -όνος, ό, a cock.

άλέξω, to ward off [125, ἀμπέχομαι, to put on, 135 [120, 3]. άλέω, to grind [§ 98, (b), ἀμύνω, to keep off, 130. άμφιγνοέω, to be uncertain [Aug., § 91, 3]. άληθεύω, to speak the ἀμφιέννυμι, to clothe | 139, (b), 1; Aug., § 91, 3]. άμφισβητέω, to dispute [Aug., § 91, 2]. άμφω, both [§ 68, Rem. 2]. av, with Subj., instead of Łúv. if. ἀναβαίνω, to go up. άνάβασις, a going up, 72 ἀναγιγνώσκω, to read ἀναγκάζω, to compel. uναγκαίος, necessary. ἀνάγκη, necessity, 59. to again, 171. άλλοθεν, from another άνακαίω, to burn, 171. ἀνακράζω, to cry out. άλλος, -η, -ο, another, ἀνακύπτω, to peep up, 49 άναλίσκω, to spend 👫 122. 2]. 'Αναξαγόρας, -ου, ό, Απαχagoras. άναπαύω, to cause to rest. άναπείθω, to persuade. άναπέτομοι, to fly up, or away. άναπλέω, to sail upon the high soa; (2) to sail hack. ἀναρπάζω, to seize, 1**33**. άναρχία, anarchy. άναστρέφω, to turn round. άνατίθημι, to put up, 158. άνατρέπω, to turn up, 120. άναχωρέω, to go back. ἀνδραποδιστής, -οῦ, & sla "e-dealer. άνδράποδου, τό, slave. άνδρεία, ή, bravery. avôpeios 3, brave, 31.

aνδρείως, adv bravely.

"Ανδρόγεως, -ω, ό, An- άξιος 8, w. g., worthy of, αποκηρύττω, to cause to 18. drogeus. 4νελευθερία, disgraceful άξιόω, to think worthy, 108. άποκρίνομαι, to answer. ἀοιδή, song. avarice, 112. ἀνέλπιστος 2, unexpected. ἀπαγορεύω, to call. άνεμος, ό, wind. άπάγω, to lead away. ἀνερωτάω, to ask. åvev, w. g., without. from. άνευρίσκω, to find. άνέχομαι, to endure [§ 91, ἀπαντάω, w. d., to meet. ἄπαξ, once. 1]. άνέψω, to boil up. άνηκουστέω, w. d., to be Rem.]. disobedient. åπειμι. Inf. άπείναι, to be absent, 167. ἀνήρ, ό, man [4 36]. άνθεμον, τό, a flower. άνθος, τό, a flower. away. άνθρώπινος, human. άνθρώπιου, τό, man. quainted with, 87. άνθρωπος, ό, man. άνισος 2, unequal. enced. άνίστημι, to set up, 158. ἀνοίγυυμι, ἀνοίγω, to open 185. ἀπέρχομαι, to go away. [\$ 140, 5]. άνόμοιος 2 and 3, unlike. άνομος 2, lawless. [4 121, 3]. άνοος, -οον, imprudent, 29. ἀπέχομαι, w. g., to abstain ἀνορθόω, to raise up [§ 91, from; from 1]. be distant from. ἀνορύττω, to dig up again. άνταλλάττω, to exchange. άπήνη, ή, wagon. άντάξιος 3, w. g., of equal ἀπιστέω, to disbelieve. worth. άπιστος 2, unfaithful, 52. 'Αντίγονος, ό, Antigonus. άπλόος 3, simple. άντιδικέω, to defend at άποβαίνω, to go away. law [91, 4]. ἀποβλέπω, to look upon. ἀντιλέγω, to contradict. ἀπογιγνώσκω, to reject, 175. 'Αντισθένης, -ους, ό, An- άποδείκνυμι, to show, 160. tisthenes. ἀποδέχομαι, to receive, 89. άντιτάττω, to set oppo- άποδημέω, to be from άργαλέος,troublesome,159. site, 158. home. άνύω, complete [4 94, 1]. åνω, above. from. ἀνώγεων, τό, hall. άνωφελής, -ές, usaless. 159. άξιόλογος, worth mention- ἀποκαλέω, το call back, ἀρθρόω, to articulate. ing, 161. name.

be proclaimed, 122. ἀποκρύπτω, to conceal. ἀποκτείνω, to kill. άπολαύω, w. g., to enjoy. άπαίδευτος 2, uneducated. άπόλλυμι, to ruin, 163. άπαλλάττω, to set free άπόλυσις, deliverance, 109. 'Απόλλων, -ωνος, δ, Apollo. ἀποπειράομαι, w.g., to try. $\delta\pi a c$, altogether, 43 [§ 40, $\delta\pi a c \rho \delta \omega$, to be in want. άπορος 2, difficult; έν άπόpois, elvai, to be in a strait. άπειμι, Inf. άπιέναι, to go άποβρέω, to flow from. ἀπορροή, a flowing off. άπειρος 2, w. g., unac- άποσβέννυμι, to quench. ἀποσπάω, to draw away. άπείρως, adv., inexperi- άποστέλλω, to send, 130. ἀποστερέω, to deprive of άπελαύνω, to drive away, άποστρέφω, to turn away άποτίθημι, to put away 161. **[135.** ἀπεχθάνομαι, to be hated ἀποτίνω, to compensate, ἀποτρέπω, to turn away, 87. ἀποφαίνω, to show, 181. $d\pi \dot{\epsilon} \chi \omega$, to keep off; (2) to $d\pi o \phi \dot{\epsilon} \dot{\nu} \gamma \omega$, w. a., to fice away. $\dot{a}\pi \dot{o}\chi \rho \eta$, it suffices [4 135, 3]. ἀποχρῶμαι, to have enough $[\S 97, 3, (a)].$ åπτομαι, to touch, 40. ἀπωθέω, to push away, άρα; [interrogative, § 187]. apa, igitur, therefore. άργύρεος, made of silver, ἀποδιδράσκω, to run away ἀργύριον, τό, silver. ἄργυρος, δ, silver. άποδίδωμι, to give back, άρέσκω, to please [§ 122,8] άρετή, ή, virtue. άριθμός, ό, number, 72.

Αριστείδης, -ου ό Aris- ἀτρεπέως adv., exactly, 147. βαίνω, to go, 31 | 119, 1]. tides. 'Αττική, ἡ, Attica. άριστεύω, to be the best, ἀτυχέω, to be unhappy. 16. ἀτύχημα, τό, misfortune. άρκέω, to suffice; Mid. w. ἀτυχής, -ές, unfortunate. ἀτυχία, ἡ, misfortune. d. [98, (b)]. abaire, to dry Aug. άρκτος, ό, ή, a bear. άρμα, -ατος, τό, chariot. § 87, 1]. άρμόττω, to fit [§ 105, 1]. αὐθις, again. άρνέομαι, Dep. Pass., to αὐλός, ὁ, flute. deny. άροτρον, τό, a plough. 4]. άρόω, to plough [§ 98, (c) αύξησις, increase. and § 89, (a)]. αδος 3, dry, 158. άρπάζω, to plunder. abpion, to-morrow. άρπαξ, rapacious. αὐτόμολος, ὁ, deserter. άρτος, δ, bread. άρθω, to draw water [94, αὐτύνομος 2, free. αὐτός, self [§ 60]. 1]. άρχή, a beginning, 50; την άφαιρέομαι τινά τι, to deἀρχήν, from the beginprive of. ning. άρχιτέκτων, -ονος, ό, ar- άφθονία, absence of envy, chitect. άρχομαι, w. g., to begin. άρχω, w. g., to rule, 44. άφίημι, to let go, 167. $d\sigma$ έβειa, $\dot{η}$, implety. ἀσεβέω, w.a., to sin against. ἀσέλγεια, ή, excess. ἀσθένεια, ή, weakness. 'Αφροδίτη, ή, Venus. ἀσθενέω, to be weak. ἄφρων, foolish. ἀσθενής, -ές, weak. ἀσκέω, to practise, 107. ral talent. $\dot{a}\sigma\pi i\varsigma$, $-i\delta o\varsigma$, $\dot{\eta}$, shield. 'Axaióc, ó, an Achaian. άστεγος 2, houseless, 122. ἀχαριστία, ή, ingratitude. ἀστραπή, ή, lightning. άχάριστος 2,ungrateful,44. ἀστράπτω, to lighten. άχθομαι, to be indignant βοήθεια, ή, help. **ά**στυ, τό, city [§ 46]. [4 125, 2]. ἀσυνεσία, ή, stupidity. άχθος, -ους, τό, burden. ἀσύνετος 2, stupid. 'Αχιλλεύς, -έως, ό, Achilἀσφαλής, -ές, firm, 48. ἀσώματος 2, bodiless, 130. άχρηστος 2, useless. ἀτάκτως, adv., without order. B. άτη, infatuation, 142. Βαβυλω. ία, ή, Babylonia. ἀτιμάζω, to despise, 44. βάθος, -ους, τό, depth.

άτιμία, ἡ, dishonor.

βαθύς, -εῖα, -ύ, deep.

βάλλω, to throw [§ 117, 2]. βάρβαρος, barbarian, 72. βαρύς, -εία, -ύ, heavy, 57. βασίλεια, ή, queen. βασιλεία, ή, royal authority. βασίλεια, τά, palaca. βασίλειος 2, τογαλ. βασιλεύς, -έως, ό, king. αὐξάνω, to increase [§ 121, βασιλεύω, to be a king, 45 βασκαίνω, to bewitch. βαστάζω, to carry [105,3]. βάτραχος, δ, frog. $\beta \delta \epsilon \lambda \nu \gamma \mu (a, \dot{\eta}, dislike, 171.$ $\beta \hat{\epsilon} \beta a i o \varsigma$ 3 and 2, firm, 50. αὐτονομία, ή, freedom, 90. βημα, -ατος, τό, step, 72. βία, ή, violence. βιαζόμαι, w. a., to do vio lence to. βίαιος 3, violent. άφανής, -ές, unknown, 46. βιβλίου, τό, book. βίος, ὁ, life, 28. βιοτεύω, to live. άφθονος 2, unenvious, 64. βίστος, Hvelihood, 120. βιόω, to live [§ 142, 9]. άφικνέομαι, to come [§ 120, βλαβερός 3, injurious. βλάβη, ή, injury. άφίστημι, to put away, 158. βλακεύω, to be laxy. βλάπτω, to injure Perl. \$ 88, 2]. άφυής, -ές, without natu- βλαστάνω, to sprout [§ 121, βλέπω, to look at, 63 [second Aor. Pass., § 102, Rem. 1] βοηθέω, w. d., to help, 175. βοήθημα, -ατος, τό, help. βοηθός, ό, helper. Boβράς, -a, ό, Boreas. βόσκω, to feed [§ 125, 8]. βότρος, -υος, ό, cluster of grapes. βούλευμα, advice, 188. βουλευω, to advise; Mid. to advise one's self

βα ιλή, ή, advice, 28. βούλομαι, to wish. [125, 4]. βοῦς, δ, ή, ox. βραδύς, -eīa, -ύ, slow. βραχύς, -eīα, -ύ, short. βροντάω, to thunder. βροντή, ή, thunder. βροτός 3, mortal. βρῶμα, -ατος, τό, food. βρῶσις, -εως, η, eating.βυνέω, to stop up, [§ 120, 120. 1]. βυσσόθεν, from the depth, Γοργώ, -οῦς, ή, Gorgo. βωμός, δ, altar.

r. Γάλα, τό, milk [§ 39]. γαμετή, ή, wife. γαμέω, to marry [§ 124, 1]. γάμος, δ, marriage. Γανυμήδης, -εος, ό, Gany- γυναικείος, belonging to γάρ, for (stands after the γυναίκιου, τό, little woman. tence). γαστήρ, ή, belly.

yé, at least, 135. yείτων, -ονος, δ, neighbor. γελάω, to laugh [§ 98, (a)]. γέλως; -ωτος, δ, laughter. γέμω, w. g., to be full. γένεσις, -εως, ή, origin. γενναΐος, of noble birth, δακτύλιος, δ, ring. 138. γενναίως, nobly, 87.

Rem.]. χέρων, -οντος, δ, old man. δαρθάνω, to sleep [\$121,6]. γεύω, to cause to taste, 90. δέ, but (stands after the γεωμέτρις, -συ, δ, geoineter.

γέρας, τό, reward, 41 [§ 39,

γη, ή, the earth. γηθέω, to rejoice [§ 124, 2]. δεί, it is necessary, 107 δίαιτα, h, mode of life. γηρας, τό, old age [\$ 39, δείδω, to fear [Perf. δέ-

Rem.l.

γηράσκω, γηράω, to grow old [§ 122, 4]. γίγας, -αντος, ό, giant. γίγνομαι, to become, 22 [§ 123]. γιγνώσκω, to know, 34 δεινός, fearful, 87. [§ 122, 5, and § 142]. γλαύξ, -κός, ή, owl. γλυκύς, -εῖα, -ύ, sweet. γλώττα, ή, tongue, 23. $γνώμη, <math>\dot{η}$, opinion. γονεύς, δ, parent. γόνυ, -ατος, τό, knee. γράμμα, τό, letter, 63. $\gamma \rho a \tilde{v}_{\varsigma}, \dot{\eta}, \text{ old woman [§41]}.$ γράφω, to write, 16. Γρύλλος, δ, Gryllus. γυία, η, field. γυμνάζω, to exercise. γυμνός 3, naked.

women, 88.

γαυρόω, to make proud, 110. Δαίδαλος, δ, Daedalus.

δαιμόνιον, τό, deity. $\delta a i \mu \omega \nu$, -ovoς, δ , $\dot{\eta}$, divinity. δαίομαι, to distribute. δάκνω, to bite [§ 119]. δάκρυον, τό, a tear. δακρύω, to weep. δάκτυλος, δ, finger. δαμάζω, -άω, to [§ 117, 2]. δανείζω, to lend. tence). δέησις, -εως, ή, entreaty. [§ 125, 5].

δοικα and δέδια; Aor έδεισα]. δείκυυμι, show [§ 133]. δείλη, η, evening. δειλός, timid, 32. δεινώς, terribly, 100. δεκάς, decad, 141. δελφίς, - τνος, δ, dolphin. δένδρον, τό, tree. δέομαι, w. g., to want [6 125, 5]. δέου, τό, duty. 167. δέρκομαι, to see [Perf. δέδορκα, § 102, 4]. δέρω, to flay [Perf., § 102, 4; second Aor. Pass., $\ell\delta a\rho\eta\nu$]. δέσποινα, ή, mistress of the house. δεσπότης, -ου, δ, master δεῦρο, hither. δέχομαι, Dep. Mid., to receive. first word of the sen- $\gamma \nu \nu \dot{\eta}$, $\dot{\eta}$, woman [§ 47, 2]. $\dot{\delta} \dot{\epsilon} \omega$, to want, 107 [§ 125, 5]; (2) to bind | § 98, (b); contracted, § 97, 2]. δηθεν, namely, scilicet, 167. δηλος 3, evident. [110. δηλόω, to make evident,

Δημητήρ, -τρος, ή, Demeter or Ceres. δημοκρατία, ή, democracy, $\delta \tilde{\eta} \mu o \varsigma$, δ , people, 36. Δημοσθένης, -ους, δ, Demosthenes. tame δητα, certainly. διαβολή, ή, calumny. διαγίγνομαι, to live. διάγω, to carry through, first word of the sen- διαγωνίζομαι, w.d., to conδιάδημα, τό, diadem, 159. διαιρέω, to divide. διαιτάω, to feed [Aug. § 91, 2].

3].

away.

ing, 72.

[4 135].

nate.

spring.

διάκειμαι, to be in a state, to be disposed. διακονέω, to serve Aug., 4 91, 2]. διαλύω, to dissolve, 88. διαμείβομαι, to exchange. διαμένω, to remain. διανέμω, to distribute. διαπράττω, to effect. διαβρήγνυμι, to break asunder, 172. διασπείρω, to scatter, 131. δορυφορέω, w. a., to attend διατάττω, to order, 122. διατελέω, to complete, 161. δουλεία, ή, servitude. διατίθημι, to put in or- δουλεύω, to be a slave, 37. der. 161. διατροφή, ή, nourishment. δουλόω, to enslave. διαφέρω, to differ from, 63. διαφορά, ή, difference, 159. διάφορος 2, different. διδακτός 3, taught. διδάσκαλος, ό, teacher. διδάσκω, to teach. διδράσκω, to run away [4 122, 6]. δίδωμι, give [§ 133]. διελέγχω, to censure, to make ashamed, convince. διθύραμβος, ό, song. διίστημι, to separate, 158. δικάζω, to judge. δίκαιος 3, just. δικαιοσύνη, ή, justice. δικαίως, justly, 160. δικαστής, -οῦ, ὁ, judge. δίκη, ή, justice, 22. Διογένης, -ους, δ, Diogenes. Διόδωρος, ό, Diodorus. Διόνυσος, δ. Bacchus. διότι, because. đíc, bis, twice. δίχα, w. g., apart from. διχύμοθος, double-speaking, 122.

διχοστασία, ή, quarrel. έγγύς, near. διψάω, to thirst [contractέγείρω, to awaken, 39 | 689. ed, § 97, 8, (a)]. (b)]. έγκαλλωπίζομαι, δίψος, -ους, τό, thirst. διώκω, to pursue, 16. proud of, 172. δμώς, -ωός, ό, slave. ξγκλημα, τό, accusation. δοκέω, to think, 138 | § 124, έγκράτεια,self-control,161 èγκρατής, -éς, continent, 57 δολόω, to deceive, 108. ἐγκώμιου, τό, eulogy. δόξα, ή, report, 23. έγχελυς, -υος, ή, eel. δόρυ, τό, spear [§ 39]. έγχωρεί, it is possible, allowable. as a life-guard. έγχώριος 2, native, 89. έθέλω, to wish, 107 [4 125, δοῦλος, ό, slave. ėθίζω, to accustom [Aug. 4 87, 3]. Δράκων, -οντος, ό, Draco. Εθνος, -ους, τό, nation, 56 διαφθείρω, to destroy, 63. δραπετεύω, w. a., to run έθος, -ους, τό, custom, 53. el, if; in a question, wheδράω, to do, act. ther. δρεπανηφόρος, scythe-bear- είδος, -ους, τό, form, 48. ΈΙΔΩ, see δράω. είθε, w. opt., O that. δρόμος, ό, running, 100. δύναμαι, to be able, 161 είκάζω, to liken [Aug., § 86, Rem.]. δύναμις, ή, power, 100. είκη, inconsiderately, 160. elκός ἐστι(ν), it is right. δυνατός 3, possible, powelκότως, adv., naturally. δύςκολος,hard to please,41. 'EIKΩ, see Łoικa. δύστηνος 2, unfortunate. είκω, to yield to, 22. δυςτυχέω, to be unfortuelκών, -όνος, ή, statue. είλον, see αίρέω. δυςχεραίνω, to be dis- είλω, to press, 143 [§ 125, pleased with. $\delta \tilde{\omega} \mu a$, -aτος, τό, house. elμί, to be [§ 137]. δῶρον, τό, gift. είμι, to go [§ 137]. ΈΙΠΩ, see φημί. E. elργυυμι, to shut in [140. Έάν, w. subj., if. 2]. ξαρ, ξαρος, τό, spring. είργω, w. g., to shut out. ἐαρινός 3, belonging to EIPOMAI, to inquire [125, 8]. έωω, to permit, 112 [§ 96, eloa, to establish [Aug_ 3; Aug., § 87, 3]. § 87, 3]. ἐγγίζω, w. d., to come near. εἰςβάλλω, to throw into: έγγύθεν, from near, near. (2) intrans., to fall into

elçeum, to go into, 167. elçωθέω, to push in, 142. zira, then. elte - elte, whether - or είωθα, see εθίζω. ėkūς, w. g., far. ἔκαστος, -η, -ον, each. ἐκβαίνω, to go out, 135. ἐκβάλλω, to throw out. ἐκγονος, ὁ, ἡ, descendant. ἐκδύω τινά τι, to strip off. excivos, -q, -o, that, he. ἐκκαίω, to burn out. ἐκκαλύπτω, to disclose. ἐκκλησία, ἡ, assembly. ἐκκλησιάζω, to hold an assembly. ἔκλειψις (ή) ήλίου, eclipse of the sun. έκνέω, to swim out. ἐκπέμπω, to send out. eknérougi, to fiv away. ἐκπίνω, to drink up, 136. ἐκπλέω, to sail out. ἐκπλήττω, to amaze; Mid. ἐλώδης, -ῶδες, marshy. Aor., to be amazed. ξκπωμα, -ατος, τό, drinking-cup. ἐκτός, w. g., without. "Εκτωρ, -υρος, δ, Hector. ἐκφαίνω, to make known, ἐκφέρω, to bring forth, 32. ἔμπεδος, firm, 159. ἐκφεύγω, w. a., to flee ἐμπειρος 2, w. g., expefrom, escape. $\dot{\epsilon}\kappa\dot{\omega}\nu$, $-o\bar{v}\sigma a$, $-\dot{o}\nu$, willing. $\dot{\epsilon}\mu\pi\dot{\iota}\pi\lambda\eta\mu\iota$, to fill. ξλαφος, ή, stag. έλαύνω, to drive [§ 119, 2]. ěλεαίρω, w. a., to pity. έλέγχω, to examine, 145 [Perf., § 89, (a)]. έλεέω, w. a., to pity. Έλένη, η, Helen. Aleudenia, 7, freedom. žazirbepog, free, 59. ΕΛΕΊΘΩ, see ξρχομαι.

έλέφας, ό, elephant, 43. έλίσσω, to wind [Aug., § 87, 3; Perf. Mid. or ἐνδεια, ή, want. Pass. ελήλιγμαι and εί- ενδείκνυμι, to show, 163. λιγμαι, \$ 89]. έλκος, τό, a sore, 112. ΈΛΚΥΩ and έλκω, to ένεδρεύω, w. a., to lie in draw [Fut. ελξω; Aor. είλκυσα, έλκύσαι; Aor. ΈΝΕΚΩ, see φέρω. Pass. είλκύσθην; Perf. ἐνέχω, to have, hold. Mid. or Pass. ellavo- evoa, there. μαι; Aug., § 87, 3]. Έλλάς, -άδος, ή, Hellas, ένθεν, whence. Greece. Έλλην, -ηνος, δ, a Greek. 'Ελληνίς, -ίδος, ή, Grecian. ένιαυτός, ό, year. Έλλήσποντος, ό, the Hel- ένιοι 3, some. lespont. έλμινς, -ινθος, ή, worm. ενίστημι, to put into, 15%. $\ell\lambda\pi i\zeta\omega$, to hope, 88. έλπίς, -ίδος, ή, hope. έλπομαι, to hope [Perf., ἐνοχλέω, w. d., to molest 6 87, 51. ΈΛΩ, see αἰρέω. ἐμβάλλω, to throw in · (2) intrans, to fall a or evreuder, hence: to evupon. έμβροχίζω, to ensnare, 167. έντίθημι, to put in 159. έμέω, to vomit [§ 98, (b)]. Εντίμος 2, honored. έμμένω, to remain with, έντός. w. g., within: rienced in. $k\mu\pi i\pi\rho\eta\mu\iota$, to set on fire, $k\xi a\lambda\epsilon i\phi\omega$, to wipe off, 120. 165. $\dot{\epsilon}\mu\pi i\pi\tau\omega$, to fall into. έμπτύω, to spit into or on. ἐμφερής, -ές, w. d., simi- ἐξαπατάω, to deceive comlar to. έμφυτεύω, to implant. ξμφυτος 2. implanted. ἐμφίω, to implant. έλευθερόω, to make free. εναντιόομαι, to oppose, 110. Εξειμι, εξιέναι, to go out. ἐνάντιος 3, opposite.

ėναύω, to kindle [Pass. with σ , § 95]. ένδύω, to put on, 88. ἐνεγείρω, to awaken. wait for. ėvoude, hither. ένθυμέσμαι, Dep. Pass., to consider. ἐνιύτε, sometimes. έννατος 3, ninth. έννυμι, see αμφιένι υμι. [Aug., § 91, 1]. ένταῦθα, here. έντέλλω, -ομαι, to commission, 131. τεύθεν, thereupon. ἔντριψις, -εως, η, cosmetic ἐντυγχάιω, w. d., to fall in with. ἐνύπνιον, τό, dream. ėξαίφνης, suddenly. έξαμαρτάνω, to err greatly. έξαμαυρόω, to obscure utterly. pletely, 106. έξαπίνης, suddenly. έξειμι, έξεστι, licet, it is lawful, in one's power. ¿ξείπον (Aor.),to utter,147

εξελαύνω, to drive out; ἐπιλανθάνομαι, to forget. ἐραστής, ὁ, lover, 25. ἐπιμέλεια, ή, care. (2) to lead out. ἐξετάζω, to examine. έξευρίσκω, to find out. for, 25 [4 124, 17]. έξης, in order. ėπινοέω, to think of. **έ**ξίημι, to send out, 167. έξισόω, to make equal. 138. έξοκέλλω, to mislead, 130. ἐπίορκος, ὁ, perjured. εξόλλυμι, to ruin utterly. ἐπιπίπτω, to fall upon. εξορθόω, to make straight, ἐπισκοπέω, to look upon. [160. ἐπίσταμαι, to know, 161 έξορκέω, to cause to swear, [§ 135, p. 165]. Εοικα, to be like [§ 87, 5]. ἐπιστήμη, ἡ, knowledge. **ξολπα, see** ξλπομαι. toργa, see 'ΕΡΓΩ. ἐπιστήμων 2, w. g., acέορτάζω, to celebrate a quainted with. $\dot{\epsilon}\pi\iota\sigma\tau\circ\lambda\dot{\eta}$, $\dot{\eta}$, epistle. feast [Aug., § 87, 5]. $\dot{\epsilon}\pi\iota\tau\dot{a}\tau\tau\omega$, to entrust to. ἐπαγγέλλω, to announce; Mid. to promise. ἐπιτελέω, to accomplish. ėπάγω, to bring on. ἐπιτήδειος, fit, 145. ἐπαινέω, to praise, 107. ἐπιτηδεύω, to manage, 90. Eπαινος, δ, praise. ἐπιτίθημι,to put upon,161. ἐπαιτιάομαι, to accuse. Έπαμινώνδας, -ov. (2) to permit. Epaminondas. ἐπιτροπεύω, w. a., to be ἐρρωμένος, strong. $\dot{\epsilon}\pi\dot{a}\nu$ ($\dot{\epsilon}\pi\dot{\eta}\nu$), w. subj., if. guardian. ėπανάγω, to lead back. ἐπανάκειμαι, to lie upon. ἐπαναφέρω, to bring back, hand to something. 141. ἐπιχώριος 3, of or belongἐπαρκέω, w. d., to help. ing to, the country. ἐπεί, when, since. ξπομαι. Comp. ξπω. ἐπειδάν, w. subj., when. ἐπόμνυμι, to swear by. ἐπειδή, since, because. $\xi\pi\sigma c$, $-\sigma vc$, $\tau\delta$, word.

ἐπιβουλεύω, to plot against. ἐπιβουλή, ή, plot. ἐπιδείκνυμι, to show boastfully, 163. ἐπιδιώκω, to pursue. ἐπιθυμέω, to desire, 108. $b\pi i \vartheta v \mu i \alpha, \dot{\eta}, desire.$ ἐπικίνδυνος 2, dangerous. Ιmp. σποῦ, ἐπίσπου]. ἐπικουφίζω, to alleviate. ξραμαι, to love [§135, p.165]

Επειτα, then, 167. /

ἐπέρχομαι, to come to.

ἐπιβοηθέω, w. d., to come

to the assistance of.

'Ερατώ, -οῦς, ή, Erato. $\ell\pi\iota\mu\ell\lambda o\mu a\iota$, $-o\tilde{\nu}\mu a\iota$, to care $\ell\rho\acute{a}\omega$, to love [§135, p. 165]. έργάζομαι, to work [Aug. § 87, 3]. ἐπιορκέω, to swear falsely, ἐργαστήριον, τό, workshop. ξργυυμι, see είργυυμι. ξργου, τό, work, 27. 'EPΓΩ, to do [Perf., § 87 5]. ἔρδω, to do.. ἐπιστέλλω, to command. ἐρείδω, to prop [Pert. § 89, (b)]. έρίζω, to contend with. έρις, -ιδος, ή, contention, $\mathbf{E}\rho\mu\tilde{\eta}\varsigma$, -οῦ, ὁ, Hermes, Mercury. 'EPOMAI, see 'EIPOMAI. έρπύζω, ξρπω, to creep [Aug, § 87, 3]. ἐπιτρέπω, to entrust to; ἔρρω, to go away [§ 125 9]. ἐρρωμένως, strongly. έπιφέρω, to bring upon, 91. Ερυμα, -ατος, τό, defence. ἐπιχειρέω, w. d., to put the 'Ερυμάνθιος, Erymanthian ξρχομαι, to go, come [§ 126, 2]. έρως, -ωτος, ό, love. ξρωτάω, to ask. έσθίω, to eat, 16 [§ 126, 3]. ἐσθλός 3, noble, 23. ἐποτρύνω, to urge on. έσπέρα, ή, evening. $\ell\pi\omega$, to be busily engaged $\ell\varsigma\tau\epsilon$, until. in, occurs in prose in ἐστιάω, to entertain [Ang., comp. (περιέπω, διέπω, \$ 87, 3]. etc.) [Aug., § 87, 3; Aor. Εσχατος, last, 88. Act. έσπον not used in έταῖρος, δ, companion, 27. Att. prose]; Mid. Emo- Exepos 3, the other alter, 87. μαι, to follow [Impf. Ετι, besides, 124. είπόμην; Fut. έψομαι; έτοιμος 3, ready. Aor. ἐσπόμην, ἐφεσπό- ἐτοίμως, adv., readily. μην; Inf. σπέσθαι; έτος, -ους, τό, year. εὐ, well, εὐ πράττω, to do

Ευβοια, ή, Euboea. εύχαρις, attractive. εύβουλος, consulting well, εύχάριστος 2, winning. 147. $\varepsilon \dot{\nu} \chi \dot{\eta}, \dot{\eta}, \text{ request, 107.}$ εύγενής, of high birth, 141. εύχομαι, w. d., to pray, 31. ήδη, already. εὐδαιμονέω, to be fortu- ἔφηβος, δ , a youth. nate, 136. ευδαιμονίζω, to account έφικι έομαι, to arrive at, 136. ήδύς, -εῖα, -ύ, sweet. happy. εὐδαιμόνως, fortunately. money. εὐδαίμων, -ονος, fortunate. Εὐφράτης, -ου, δ, Euphra- ήκω, I am come. εὐδιος 2. serene. ėχθαίρω, w. a., to hate. εὐδοκιμέω,to be celebrated. ἐχθάνομαι, see ἀπεχθά- ἡλίκος 3, as great as. εύδω, see καθεύδω. νομαι. εθεξία, ή, good condition, έχθρος 3, hostile, 27, 58. εθεργεσία, ή, beneficence, έχυρός, firm. 138. $\xi \chi \omega$, to have; w. adv., 16; εὐεργετέω, to benefit, 108. εὐεστώ, ή, prosperity, 47. εύθύνω,to make straight,23 έψω, to boil [§ 125, 12]. είνθύς, adv., immediately. $\ell\omega\varsigma$, as long as. εύκλεια, ή, fame. $\ell\omega\zeta$, $-\omega$, $\dot{\eta}$, morning. εὐκόλως, adv., quickly. εύκοσμία, ή, good order,24. εὐλαβέομαι, w. a., Dep. Ζάω, to live [Con., § 97, Pass, to be cautious. 3, (a)]. Comp. βιόω. ευμενής, -ές, well-disposed. ζέννυμι, ζέω, to boil [§ 139, εύμορφία, ή, beauty of form. (b), 2]. είνομία, ή, good adminis- ζεύγνυμι, to yoke, 172 ήσυχος 2, quiet. tration. [§ 140, 3]. εύνοος 2, well-disposed, 29. Ζεύς, ὁ [47, 3], Zeus or ἡττάομαι, w. g., to be de εύπετῶς, adv., easily. Jupiter. εύπορος, w. g., abounding ζηλόω, to strive after, 108. [des. $\zeta \eta \mu i a$, $\dot{\eta}$, injury. Εθριπίδης, -ους, δ, Euripi- ζημιόω, to punish. είφίσκω, to find [§ 122, 7]. ζητέω, to seek, 108. ευρος, -ους, τό, breadth. $\zeta \omega \dot{\eta}$, $\dot{\eta}$, life. εύρύς, -εῖα, -ύ, broad. ζώννυμι, to gird [§ 139, ευσεβέω, w. a., to rever-(c), 1]. ence. $\zeta \tilde{\omega} o \nu$, $\tau \dot{o}$, animal, 58. ebσεβής, -ές, pious. εύτακτος 2, well-ordered. εὐτυχέω, to be fortunate, H, or; $\dot{\eta} - \dot{\eta}$, aut — aut. 107. 7, where. εὐτυχής, -ές, fortunate. ήβάσκω, ήβάω, to come to εὐτυχία, ή, good fortune. manhood [§ 122, 8]. ευφραίνω, to rejoice, 28. $\eta \beta \eta$, $\dot{\eta}$, youth. εύφροσύνη, ή, mirth.

ήγεμών, -όνος, ό, leader. ηγέομαι, to lead, 133. $i,\delta \epsilon \omega \varsigma$, adv., pleasantly, 16 ήδομαι, to rejoice. έφίημι, to send up to, 167. ήδονή, ή, pleasure. εφόδιου, τό, travelling ήθος, -ους, τό, custom, 110. [tes. ἡκιστα, least of all. ήλικία, ή, age, 106. ήλιος, ό, sun. ημαι, to sit [§ 141, (b)]. ημέρα, η, day. ημεροδρόμος, ό, courier, 108. w. inf., to be able [§ 125, $\eta\mu i\vartheta \epsilon o\varsigma$, δ , demigod. $\eta \nu$, w. subj., if. hvika, when. ηνίοχος, ό, guide, 158. ήπιος 3, mild. Ήρα, $\dot{\eta}$, Hera or Juno. 'Ηρακλης, -έους, ό, Her cules. hρως, -ωος, δ, hero. ήσυχάζω, to be quiet, still. ήσυχία, ή, stillness, 24. ήττα, ή, defeat. feated, inferior to. A. θάλαττα, ή, sea. θαλία, ή, feast. θάλλω, to bloom, 34. θάλπος, -ους, τό, heat. θάνατος, δ, death. $\vartheta \acute{a}\pi \tau \omega$, to bury. [106.

θαβραλέως, adv., boldly, θαρρέω, to be of good courage; ϑ. τινά, to have confidence in; 0. τι, to endure something. θαυμάζω, w. g., to wonder, 16. ηγεμονεύω, to point out the θαυμαστός 3, wonderful.

H.

Way.

θεάσμαι, Dep. Mid., to ses. θωπείω and θώπτω, w.a., Ισχυρός 3, strong. θεατής. -ου, ό, spectator. θείον, τό, deity. velog 3, godlike. θέλγω, to charm, 122. θέλω, to wish, 107 [4 125, ἰατρική, ἡ, medicine. 6]. θεμέλιον, τό, foundation. Θεμιστοκλής, -έους, ό, ιδέα, ή, appearance, 106. Themistocles. Próc. b. God. θεράπαινα, ή, female servant. θεραπεία, ή, care. θεραπεύω, to honor, 22. θεράπων, -ουτος, ό, ser- lερόν, τό, victim. θέρος, -ους, τό, summer. θέω, to run [Fut., § 116, lημι, to send [§ 136]. 3; Con., § 97, 1]. The ἰθύνω, to set right, 52. other tenses from Toi- lkavoc 3, sufficient, able. χω, which see. θηβαι, al, Thebes. θήρ, -ός, ό, wild beast. θηρευτής,-ου, ό, huntsman. Ικνέομαι, see ἀφικνέομαι. θηρεύω, to hunt, 31. θηρίου, τό, wild beast. θησαυρός, ό, treasure. θιγγάνω, to touch [§ 121, · Ιμάτιον, τό, garment. 10]. θνήσκω, to die [§ 122, 9]. θνητός 3, mortal. θόρυβος, ό, tumult. θραύω, to break, 100 lov, τό, violet. [4 95, Rem. 1]. θρίξ, τριχός, ή, hair. lππεύω, to ride. Φρόνος, δ, throne, 145. $l\pi\pi o \varsigma$, δ , horse. θρώσκω, to leap. ίσος 3, equal, 49. θυγάτηρ, -ρος, ή, daughter. Ιστημι, to place, 158 [§133]. θυμός, ό, mind, 28. θύρα, ή, door. δύρσος, ό, a thyrsus, 159. ίστοριογράφος, δ, historian. ψυσία, ή, sacrifice. Ιστός, ό, loom. θύω, to sacrifice [§ 94, 2]. Ισχναίνω, to m ske emacia- / άμνω, to labor (intrans.), θύς, θυός, ό, ‡, jackall. ted [4 111, Rem. 2].

to flatter. laχύω, to be strong, 59 ίσως, perhaps. igvoc, -ouc, ró, track. Táopar, Dep. Mid., to heal ίχθύς, ·ύος, ό, fish. ' Ω , see $\epsilon i\mu\iota$, to go. lατρός, δ, physician. 'Ιβηρία, ή, Spain. Kαθαίρω, to purify, 130. ίδιος 3, own, peculiar. κειθέζομαι, to sit down lδιώτης, -ov, δ, private Ang., § 91, 3; Fut. Kaman; (2) layman. θεδούμαι]. *lδρύω*, to build, 90 [§ 94; 1]. ίδρώς, -ῶτος, ὁ, sweat. leρεύς, -έως, ό, priest. 4 91, 3]. lepós 3, w. g., sacred to. ίζω, see καθίζω. Ίκαρος, δ. Icarus. lκετεύω, to supplicate, 88. iκέτης, -ου, ὁ, suppliant. ιλάσκομαι, to propitiate κακόνοος 2, ill-disposed. [§ 122, 10]. lλεως, -ων, merciful. Θησεύς, -έως, \dot{o} , Thesens. Ἰλιάς, -δος, $\dot{\eta}$, the Iliad, 53. κακουργέω, w. a., to do lμείρω, to desire. Φλάω, to bruise [§ 98, (a)]. Iva, that; (2) in order κακόω, to treat ill, hurt. that. Ίνδική, ή, India. Ivdoi, ol, inhabitants of In- καλέω, to call, name [§ 98, ίππεύς, -έως, ό, horseman.

quire of.

καθεύδω, to sleep [§ 125, κάθημαι, to sit Aug. καθίζω, to set [§ 125, 13] καθίημι, to let down, 167. καθίστημι, to establish, 158. Rai, and, even; kai - kai, both -and (et -et).38. Kalvác 8 new. καίμος, opportune, 112. καιρός, the right time, 58. καίω, to burn [116, 2]. κακία, ή, vice. κακός 3, bad, wicked. κακότης, ή, wickedness. 39. evil to one. κακοῦργος, ὁ, evil-doer. κακώς, adv., badly. fdia. κάλαμος, ό, reed. (b); Opt. Plup. Mid. or Pass., § 116, 4]. Καλλίας, -ov, o, Callias. κάλλος, -ους, τό, beauty. καλοκάγαθία, ή, rectitude, 145. Ιστορέω τινά τι, to in- καλός 3, beautiful, 27. καλύπτω, to conceal. καλῶς, adv., well. κάμηλος, ό, ή, camel. 130 [4 119].

[10].

sav. even if. 107. ráveou, Tú, basket. κάπρος, ό, wild boar. καρδία, ή, heart. καρπόομαι, to enjoy the κερδαίνω, to gain, 130 fruits of. καρπός, δ. fruit. κάρτα, νετγ. καρτερέω, to be patient. καρτερός 3, strong, 167. Κάστωρ, -ορος, ό, Castor. κεφαλή, ή, head. κατάβασις, ή, retreat, 72. καταγελάω, w. g., to laugh κῆπος, δ, garden. **8**L καταδαρθάνω, to fall & κηρός, δ, wax. καταδύω, to go down, 88. κήρυξ, -θκος, ό, herald. κατακαίω, to burn down. κηρύττω, to make known κολαστής, -οῦ, ὁ, punisher κατακλαίω, to bewail. κατακλείω, to shut, 90. κατακρύπτω, to hide. καταλάμπω, shine upon. καταλείπω, to leave behind, 120. καταλύω, to loosen, 88. κατανέμω, to distribute. καταπαύω, to put a stop to. κιττός, ό, ivy. καταπετρόω, to stone to κίχρημι, to lend [§ 135, 1]. κόρυς, -υθος, ή, helmet. death. καταπλήττω, to astonish, κατασκευάζω, to prepare. κατατίθημι, to lay down, κλαίω, to weep, 133 [§ 125, κράζω, to cry out, 122 122. καταφλέγω, to burn down, κλάω, to break [§ 98, (a)]. καταφρονέω, to despise. καταφυγή, ή, refuge. κατεργάζομαι, to accom- κλείω, to shut, 28 [Pass. plish. κατέχω, to restrain, 23. κατήγορος, δ, accuser. κάτοπτρον, τό, mirror. κάτω, below. καῦμα, -ατος, τό, heat. κάω, see καίω. κείμαι, to lie down [§ 141, κλίνω, to bend [§ 111, 6]. κρίνω, to judge, 48 [§ 111, (a)]. **πελεύω, to order, bid [495].** πλόπιμος, thievish, 122. Κελτίβηρες, Celtiberians. Κλωθώ, -ούς, ή, Clotho. κριτής, -ού, ό, judge.

κέντρου, τό, sting, 159. κέραμος, δ, clay. κεράννυμι, to mix [§ 139, (a), 1]. κεκέρδακα]. κέρδος, -ους, τό, gain. κευθμών, -ῶνος, ὁ, lair. κεύθω, to conceal. κεχρημένος, wanting, 120. [sleep, 138. κῆρ, κῆρος, τό, heart. (by a herald). κιθάρα, ή, lyre. Kιλικία, ħ, Cilicia. κινθυνεύω, to incur danger, 88. κίνδῦνος, δ, danger. κῖς, κιός, ὁ, corn-worm. κίστη, ή, chest. [122. κλάζω, to sound [§ 105, 4; κοσμέω, to adorn. Fut. Perf. κεκλάγξω and κόσμος, δ, ornament, 51. -γξομαι]. 14]. κλείς, ή, key [§ 47, 5]. **Κ**λειώ, -ους, ή, Clio. with σ , § 95, Rem. 1]. κλέος, -ους, τό, fame, 48. κράτος, -ους, τό, strength κλέπτης, -ov, o, thief. κλέπτω, to steal | Fut. κλέ- κρέας, τό, flesh, 41 [\S 39, ψομαι; second Aor. Pass. ἐκλάπην; Perf., κρέμαμαι and κρεμάννυμι, § 102, 5]. κλοπή, ή, theft.

κλώψ, -ωπός, δ, thief. κνάω, to scrape [Cont. § 97, 3]. κοίζω, to squeak [Char. 4 105, 2]. [6 111, Aor. II; Perf. κοιλαίνω, to hollow out [§ 111, Rem. 2]. κοινός, common, 131; τδ κοινόν, commonwealth. κοινωνία, ή, communion, 108. κοίρανος, ό, ruler. κολάζω, to punish. κολακεία, ή, flattery. κολακεύω, w. a., to flatter. κόλαξ, -ακος, δ, flatterer. κολούω, to curtail [Pass. with σ , § 95]. κόλ π ος, δ , bosom, 133. κομίζω, to bring. κόπτω, to cut, 120. κόραξ, -ακος, ό, crow. κορέννυμι, to satisfy [§ 139, (b), 3]. Κορίνθιος, δ, Corinthian. κοθφος 3, light, 39. [§ 105, 2; Fut. κεκράξομαι]. κράνος, -ους, τό, helmet. κρατέω, w. g., to have power over, 107. κρατήρ, -ῆρος, mixing bowl κραυγή, ή, shout, 167. Rem.]. to hang [§ 139, (a), 2]. 6]. Sa. Κρισαΐος, belonging to CriKριτίας, -υυ, δ, Critias. Κροϊσος, δ, Croesus. κροκόδειλος, ό, crocodile. κρόμυου, τό, onion. Κρότων, -ωνος, ό, Crotona. λαλέω, to talk. κρούω, to knock, 100 [Pass. with σ, § 95, Rem. 1]. κρύπτος 3, concealed, 130. κρύπτω, to conceal, 121. κρώζω, to croak [§ 105, 2]. κτάομαι, to acquire, 112 [Redup., § 88, Rem. 1; λάρυγξ, -υγγος, δ, throat. Subj. Perf. and Opt. \(\lambde{\psi}\) acres. Plup., § 116, 4]. κτείνω, to kill, usually ἀπο- λέγω, to say, name; λέγοκτείνω [Perf. Act., §111, 5. Instead of ἐκταμαι and ἐκτάθην, τέθνηκα and ἀπέθανον ὑπό τινος are usual]. κτείς, -ενός, ό, comb. κτενίζω, to comb. κτημα, -ατος, τό, possession. κτησις, ή, possession, 51. κτίζω, to found, 31. κυβερνήτης, ό, pilot. $\kappa i \beta o c$, δ , a die, cube. Κύδνος, ό, Cydnus. κυλίω, to roll [Pass. with σ, § 95]. κύπελλον, τό, goblet. κυριεύω, to be master of,88. ληρος, ό, loquacity. κύριος, w. g., having pow- ληστής, -οῦ, ὁ, robber. er over. Κύκλωψ, -ωπος, ό, Cy- Λιβύη, ή; Libya Κῦρος, δ, Cyrus. κύων, κυνός, ό, ή, dog. κωλύω, to hinder. κώμη, ή, village. κωτίλλω, to chatter, 172. κωτίλος 3, loquacious κωφός 3, dumb.

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Λακεδαιμόνιος, δ, Lace- λόφος, δ, crest. daemonian. λαγώς, -ώ, ό, hare. $\lambda a \tilde{\iota} \lambda a \psi$, $-a \pi o \varsigma$, $\dot{\eta}$, storm. λάλος 2, talkative. λαμβάνω, to take, 81 [§ 121, 12]. λαμπρός 8, brilliant, 23. $\lambda a \nu \vartheta \dot{a} \nu \omega$, to be concealed $\lambda \dot{v} \pi \eta$, $\dot{\eta}$, sorrow. from, 89 | 121, 13]. λεαίνω, to grind, 43. μαι [4 88, Rem. 2]; (2) to collect [\$88, 4; Aor. Pass. έλέχθην and έλέ- λύχνος, ό, lamp, 172. $\gamma \eta \nu$]. $\lambda \epsilon ia$, $\dot{\eta}$, booty, 145. λειμών, -ῶνος, ὁ, meadow. $\lambda \epsilon i \pi \omega$, to leave, leave be- $\lambda \epsilon \lambda \omega \pi a$, § 102, 4]. Λεωνίδας, -ov, o, Leonidas. λεπτός 3, thin. λευκαίνω, to whiten [111, Rem 2]. λεύω, to stone [Pass. with σ, § 95]. λέων, -οντος, ό, lion. λεώς, ό, people. [clops. \(\lambda iav\), very, 122. λίθος, ό, stone. λιμήν, -ένος, ό, harbor. $\lambda i \mu \nu \eta$, $\dot{\eta}$, marsh, 158. λιμός, δ, hunger. λογίζομαι, to think, 112. λόγιος 3, eloquent, 112. λόγος, & word, 27. λοιδορέω, to scold, 109. λοιμός, δ, pestilence, 158. λούω, to wash [Cont., § 97,

λοχάω, w. a., to lie in wait. λυγρός 8, sad. Avoia, h, Lydia. Ανκουργος, δ, Lycurgus. λυμαίνομαι, w. a., to abuse, maltreat. λύμη, η, disgrace. λυπέω, to distress. λυπηρός 3, sad, 47. λύρα, ή, lyre. λυρικός 3, lyric. Λύσανδρος, δ, Lysander. Aυσίας, -ov, b, Lysias. λυσιτελέω, w. d., to be useful to. λύω, to loose, 22 [§ 94, 2]. λωβάομαι, w. a., maltreat.

hind [Aor. έλιπον; Pf. Maθητής, -οῦ, ὁ, a pupil, 28. Maίανδρος, ό, Maeander. μάκαρ, -αρος, happy. μακαρίζω, to esteem happy. μακάριος 8, happy, 108. Maκεδονία, ή, Macedonia. Maκεδονικός, Macedonian. Μακεδών, -όνος, δ, α Μασοdonian. μακράν, far, 131: μακρός 3, long. μαλακίζω, to render effeminate, 124. μαλακός 3, soft. μαλθακός 3, soft, 172. μάλιστα, especially, 107. μαλλον, rather, 64. Mavδάνη, ή, Mandane. μανθάνω, to learn, 21 [6 121, 14]. Maντίνεια, ή, Mantinea. μάντις, -εως, ό, prophet, 8% μαραίνω, to make wither. Απγχάνω, to acquire [{121, λοιπός 3, remaining. [5]. μαρτυρέω, μαρτύρομαι, to bear testiraony [4194,4].

μαρτιρία, ή, testimony. μάρτυς, -τυρος, δ, witness. μεταβολή, ή, change. μαστιγόω, to acourge. μαστίζω, to whip [Char., 4 105, 2]. μάστιξ, -lyoc, ή, scourge, μεταξύ, w. g., between. μάχη, ἡ, battle. 15]. μέγας, -άλη, -α, great [§48]. μέθη, ή, drunkenness. μεθήμων, -ονος, negligent, μεθίημι, to let go, 168. μεθύω, to be drunk, 186. Μεθώνη, ή, Methone. μειράκιου, τό, young boy. μέχρι, until. μέλας, -awa, -av, black. -μέλει, it concerns, 24 [4 125, 17]. μελέτη, ή, care. μέλι, -ιτος, τό, honey. μέλιττα, ή, a bee. μέλλω, to be about to, 88 [4 125, 16]. μέλομαι, to have a care for Μηδος, ό, a Mede. [4-125, 17]. μέλος, -ους, τό, song, 121. μήν, -νός, ό, menth. μέμφομαι, w. a., to blame; μηνις, -ιος or -ιδος, ή, anw. d., to reproach. $\mu \dot{\epsilon} \nu - \delta \dot{\epsilon}$, truly — but, 38. $\mu \dot{\eta} \pi \sigma \tau \dot{\epsilon}$, never. Μενέλεως, -εω, ό, Μοπο- μήπω, not yet. lang. perevairo, w. d., to bear ill-will towards. μένω, to remain; w. a., to μηχανάσμαι, Dep. Mid.; await; second Perf. p6**ροίζω, to divide.** μέριμνα, ή, κατθ. μέρος, -ους; τό, part. μεσημβρία, ή, mid-day. μέσος 3, middle. μεσότης, mediocrity, 57. μεστός 8, w. g., fall.

μεταβάλλω,to change,130. μιμέομαι, to imitate. μεταδίδωμι, to give a share of, 159. [88. μεταλλάττω, to change. μεταπέμπομαι, to send for. μίσγω, w. g., to mix with μάχομαι, to fight, 16 [§ 125, μετατίθημι, to change, 159. μισέω, to hate. μεταφέρω, to remove, μισθός, ό, reward. change. μ éye θ oς, -ους, τ ó, greatness. μ εταχειρίζομαι, to take in μ ν \hat{a} , - \hat{a} ς, $\hat{\eta}$, mina [§ 26]. hand, 65. μετέπειτα, afterwards. μετέχω, to take part in. μέτριος 3, moderate. μετρίως, adv., moderately. μοναρχία, ή, monarchy. μέτρου, τό, measure, 28. $\mu\dot{\eta}$, not, 16; after expres- μ olpa, $\dot{\eta}$, fate, 141. sions of fear, 91. μηδαμού, nowhere; μ. εἰ- Μοῦσα, ἡ, a Muse. vai, to be of no value. Μήδεια, ή, Medea. μηθείς, -εμία, -έν, no one μόχθος, δ , toil, distress. [4 68, Rem. 1]. μηδέποτε, never, 112. μήκος, -ους, τό, length. ger. μέμψις, -εως, $\dot{\eta}$, reproach. μηνίω, w. d., to be angry μθς, -δός, $\dot{\eta}$, mouse. μήτε - μήτε, neither μήτηρ, -τρος, ή, mother. to contrive. μονα, to desire [§ 111,5]. μιαίνω, to pollute [§ 111, ναίω, to dwell. μίγνυμι, to mix [§ 140, 4]. νάσσω, to press together Μιθριδάτης, -ου, ό, Mithridates. μικρός 3, small. Μιλτιάδης, -ου, &, Miltin- ναυμαχία, ή, sea-fight Μίλων, -ωνος, ό, Milo.

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μιμητής, -οῦ, ὁ, imitator. Mirws (Gen. Mirwos and Mίνω), δ, Minos. μιμνήσκω, remind to [§ 122, 11]. μισθόω, to let out. μνήμη, ή, memory. μνημονεύω, to remember. μνηστήρ, -ῆρος, ό, suitor. μόλις, with difficulty. μόνον, only, 64. μόνος 3, alone. μόρσιμος 2, fated. μουσική, ή, music, 87. μοχθηρός3,miserable,base. μοχλός, δ, bolt, 28. μύζω, to suck [§ 125, 18]. μῦθος, ό, word, 40. μυία, ή, fly. μυρίος 3, innumerable. ΄ μυρμηξ, -κος, δ, ant. [with. μύρον, τό, perfumery, 145. μύγατος 3, inmost, 121. μύω, to close [formation of tense, § 94, 1]. μωρός 8, foolish, a fool.

Naí, truly. Νάξιος, ό, Naxian. [Char., § 105, 1]. vavaγία, ή, shipwreck. des. vavayóc, ó, shipwrecked ναυτής, -οῦ, ὁ, sailor.

Zevía, ή, hospitality.

ναυτικός & nautical, 161; τὸ ναυτικόν, a fleet. reariac, -ov, b, a youth. ξένος, ό, guest, 122. Neilos, o, Nile. νεκρός 3, dead, 175. νέκταρ, -αρος, τό, nectar. νέκυς, -υος, ό, corpse, 49. Νεμέα, ή, Nemea. νέμω, to divide, 145 Fut. ξηραίνω, to dry. νεμώ and νεμήσω; Acr. ξίφος, -ους, τό, sword. ένειμα; Perf. νενέμηκα; ξύλον, τό, wood. and -évyv]. νέος 3, young, 28. νεότης, -ητος, ή, youth. Νέστωρ, -ορος, ό, Nestor. νεφέλη, ή, cloud, 158. νέφος, -ους, τό, cloud. νέω, to swim [4 116, 8]. νεώς, -ώ, δ, temple. νή, yes, truly. νημα, -ατος, τό, yarn, 186. νηνεμία, ή, a calm. νησος, ή, island. νίζω, to wash. visáw, to conquer, 106. νική, ή, victory. νίπτω, to wash. vides, it snows. νοέω, to think. νόημα, -ατος, τό, thought, οίγυμι, οίγω, see άνοίγ. νομάς, -άδος, ό, ή, nomad. elkelog 3, belonging to, νομεύς, -έως, à, shepherd, 44 νομή, ή, pasture. νομίζω, to think, 56. νόμιμος 3, customary. νόμος, ό, law. νόος, δ, mind, 29. νοσέω, to be sick. νόσος, ή, disease, 28. νότος, ό, south-wind. Νυμφη, ή, a Nymph.

vûv, now.

\$ 105, 3].

νύξ. νυκτός, ή, night.

Ξενοφάνης, -ους, ο, Xenophanes. ξέω, to scrape [formation 'ΟΙΩ, see φέρω. of tense, § 98, (b)]. Aor. Pass. ενεμήθην ξυρέω and ξύρομαι, to shave δλίγος 3, little, 53. [4 124, 5]. σ, § 95]. 'Οδάζω, to bite [Char., όλοφύρομαι, to pity. § 105, 2]. δδε, this. δδός, ή, way. όδοῦς, -όντος, ό, tooth. δδύρομαι, to mourn, 16. 'Οδυσσεύς, -έως, ό, Шувьсь. δζω, to smell of [§ 125, 19]. όμογάστριος, ό, brother. bvev. whence. ol. whither. ολακίζω, to steer [Ang., ὁμοιότης, -τητος, likeness \$ 87, 1]. [57. *olda, I know [4 143]. own, intimate. οἰκέτης, -ου, ό, servant. olkéw, to dwell, 112. οίκησις, -εως, ή, dwelling. olκία, ή, house. 112 οίκοδομέω, to build a house, δυομα, -ατος, τό, παιπο. olkoc, o, house. olκουρέω, to guard a house [§ 87, 2]. οἰκτείρω, w. a., to pity. οίμαι, вев οίομαι. οίμώζω, to lament Cher. 4 105, 2]. νυστάζω, to nod [Char., olετρός 3, pitiable, 58.

oin & o wine.

olvegées, à cupidearer. oloues, to think [125, 28] eloc, such as; w. inf., in stead of GCTE, so that [phon. &c, &co, b, h, sheep. [21]. Zeνοφῶν, -ῶντος, ὁ, Xene- olyeμαι, to depart [§125, δλβιος 8, happy. δλβος, ό, riches, 124. όλιγαρχία, oligarchy, 161. δλίγοι, few. ολισθάνω, to slip [§ 121.7]. ξύω, to scrape [Pass. with δλλυμι, to destroy [§138,B]. όλολύζω, to how! [Chan, 4 105, 2]. δλος 8, whole. 'Ομηρος, δ, Homer. όμιλέω, w. d., to associate with, 131. όμιλία, ή, intercourse with. όμνυμι, to swear [138, Β]. δμνύω, to swear. δμόγλωττος 2, speaking the same language. όμοίως, in like manner, 108. όμολογέω, to agree with admit. δμόργνυμι, to wipe of [4 140, 6]. öνειρος, ό, dream. δνησις, -εως, ή, advantage. ονίνημι, to benefit [§ 135, 4]. δνομάζω, to name. όντως, really. δξύς, -εῖα, -ύ, zharp, cour. δπάζω, to bestow, 134. own, whither, where, δπίσω, back, 138. όπλίζω, to arm. όπλίτης, -ου, ό, heavy-arm ed man.

δπλον, τό, wespon. δποι, whither. sort. as. όπόσος 3, quantus, as great όταν, w. subj., when, 87. έποσοςούν 3, how great, ότε, when. how long, soever. ônórav, w. subj., when. όπότε, when, since. ĕπότερος 3, which of two. σὐδέ, neither, 57. SHOV, where. *ΟΠΤΩ. see δράφ. \$#UC. how, 109. δράσις, -εως, $\dot{\eta}$, sight. όράω, to see (126, 4]. άργαίνω, to enrage [11i, Rem. 2]. δργή, ή, auger.φογίζομαι, Dep. Pass., to be angry. δρέγω, to stretch, 122. δρεξις, a striving after, 108. ούσία, possession, 64. δρθόω, to make straight, σύτω(ς), thus, 87 14 7). δρθριος 3, early. ορίζω, to fix, limit, 124. δρκίον, τό, oath. δρασς, δ, oath. δρμάω, to rush, 106. άσμή, ή, impulse, 57. φονεθυθήρας, -a, ό, birdcatcher, 24. δριις, -tθης, ό, ή, bird. δρνύμι, to rouse. όρος, -συς, τό, mountain. **δ**ρτυξ, -γος, ό, quail. δρύττω, to dig | Fut. δρό-Mid. or Pass. δρώρυγ- δψοφάγος 2, dainty. μαι, \$ 89, (a)]. δρχηθμός, δ, dance. Source 8, holy. δσμή, ή. smell. bour, as great as, 67. όςπερ, ήπερ, όπερ, who-· ever, 108. Aprico, -our, rá bone.

όςτις, ήτις, δ τι, whoever, παιδίου τό little chik! 181. 67 | 62]. inoioς 3, qualis, of what δσοραίνομαι, w.g., to smell [121, 8]. ore, that, because. ού, not, 17; ού, where. ούδαμη, nowhere. ούδεις, -εμία, -έν, no one | 68, Rem. 1]. οὐδέποτε, never. our. not. 16. obkért, no longer, 165. oùv, therefore. ούποτε, never, 131. Obsavidat, oi, gods, inhabitants of Olympus. οὐράνιος 3, heavenly. ους, ώτος, τό, car (39). δρθός 3, straight, 57. | 103. οὐτε-ούτε, neither-nor. ovy, not, 28. δφείλω, to owe (125, 22]. παρακαλέω, to call to, to όφέλλω, to nourish, 58. δφθαλμός, δ, eve. δφις, -εως, ό, snake. όφλισκάνω, to owe [4 131, 9]. ėχέω, to bear, endure. όχλος, ό, the common people (plebs). δφ, όπός, ή, voice ôwé. lato. δψιος 3, late. ξω; Pf. δρώρυχα; Pf. δφις, -εως, ή, sight, visage,

> Παγίς, -ίδος, ή, trap, 49. πάγκακος, thoroughly bad. michog, -ove, suffering, 58. παιάν, - ανος, δ, war-song. πειδεία, ή, education, 87. wardere, to educate 16.

παίζω, to play, 17 [116, 3]. παίς, -δός, ό, ή, child, 39. παίω, to strike. wúdau, formerly, long age; of maker, the ancients. παλαίω, to wrestle | Pasa. w. o, according to 4 95]. παλαιός 3, ancient. πάλιν, again, 159. πανταχού, everywhere, in ... all respects. |kind. παντοδαπός 3, of every πάντως, wholly, 160. trieve, altogether, very. πάππος, ό, grand-father. παραγγέλλω, to order. παραδίδωμι, give over to commit. edly. παραδόξως, adv., unexpect- $\pi a \rho a \vartheta \dot{\eta} \kappa \eta$, $\dot{\eta}$, something entrusted, 122. παραινέω, w. d., to advise to exhort. exhort. [147 παρακαταθήκη, ή, pledge παραλαμβάνω, to receive. παράνομος 2, contrary to law. παραπέτομαι, to fiv away. παραπλάζω, mislend, 128. παραπλήσιος 3, like. παρασκευάζω, to prepare, [47. παρασκευαστικός 3, w.gen., skilled in preparing. παρατείνω, to stretch out. παρατίθημι, to place beside, provide. παρατρέχω, to run by or past. [mst. παραφέρω, to carry by or πάρειμι, inf.παρείναι, to be present; πάρεστι(ν), it

is lewful, in one's power.

πάρειμι, inf. παριέναι, to πέμπω, to send [§ 102, 5]. $π\ddot{\eta}$; whither? where? go by, near. παρέρχομαι, to go by. παρέχω, to offer, grant, 27; πενθέω, to grieve. Mid., 58. παρίημι, to let pass, neglect, 168. παρίστημι, to place beside, πενία, ή, poverty. παροινέω, to riot [Aug., πενιχρός 3, poor. 4 91, 1]. παροξύνω, to encourage. παρρησία, ή, frankness, 163. rāc, every, all. πάσσω, to scatter [Char., πέπων, -ονος, ripe. § 105, 1]. $\pi \acute{a} \sigma \chi \omega$, to suffer, 141 [§ 122, 12]. πατήρ, -ρός, ό, father. the country. πατρίς, -ίδος, ή, native περιάγω, to lead round. country. Πάτροκλος, ὁ, Patroclus. περίδρομος 2, running πλαστική, ή, sculpture, 160 πάτρως, -ωος, ό, uncle, 47. 124 [Aor. Pass. ἐπαύσθην ; Pf. Mid. or Pass. Perf. πεπαύσομαι, will ceasel. $\pi \ell \delta \eta$, $\dot{\eta}$, fetter. πεδίον, τό, a plain. πείθω, to persuade, 124; I obeyed]. πειθώ, -οῦς, ή, persuasiveness. πεινάω, to hunger [Cont., περιφέρω, to carry about. πλήν, w. g., except, 145. 6 97, 31. πειράομαι, Dep. Pass., to Πέρσης, -ov, ό, a Persian. πέλαγος, -ους, τό, sea. Πελοπονυησιακός, Pelo- πετάννυμι, to expand πλησίος 3, near, 109. ponnesian. Πελοπόννησος, ή, Pelo- πέτομαι, to fly [§ 125, 28]. ponnesus. **Π**έλοψ, -οπος, ό, Pelops. πελταστής, ό, shieldsman.

 $\pi \epsilon \nu \eta \varsigma$, $-\eta \tau o \varsigma$, δ , $\dot{\eta}$, poor. πενητεύω, to be poor. πενθικώς έχω, w. g., to be πήχυς, -εως, ό, cubit, 51. sad about something. [158. ΠΕΝΘΩ, εσε πάσχω. πένομαι, to be poor. [6 111, Rem. 2]. πεπρωμένη, ή, fate. περαίνω, to complete, 131 πιστεύω, to trust, 25. [6 111, Rem. 2]. $\pi\epsilon\rho alog$ 3, beyond. πέρας, -ατος, τό, end, 147. πίων, -ονος, fat. (a)]. περιβάλλω, to throw round.round. περιοράω, to overlook, permit, 147. πέπαυμαι, to cease; Fut. περίπλοος, συς, δ, νογαge πλέκω, to knit, weave. round. περιστέλλω, to clothe, 130. πλεονεξία, ή, avarica. περιτέθημι, to put or set πλευρά, ή, side. round. Mid., 22 [Aor. ἐπείσθην, περιτρέπω, to turn round, than sufficient. Περσικός, Persian. [§ 139, (a), 3]. πέτρα, ή, rock. ΠΕΥΘΟΜΑΙ, see πυνθάvoual.

πηγή, ή, fountain. πήγνυμι, to fix, make firm [§ 140, 8]. πικρός 3, bitter. πιέζω, to press. πίμπλημι, to fill [§ 135, 5]. πίμπρημι,to burn [§135,6]. πίνω, to drink [6 119, 3]. πεπαίνω, to make ripe, 130 πιπίσκω, to give to drink [6 122, 13]. πιπράσκω,to sell[{122,14] πίπτω, to fall [§ 123]. πίστις, -εως, ή, belief, 133. πιστός 3, trustworthy, 27. πάτριος 2, belonging to περάω, to transport [§ 98, πλάζω, to cause to wander [Char., § 105, 4]. πλάσσω, to form [Char-6 105, 1]. [cles. Πλάταια, ή, Plataca. παύω, to cause to cease, Περικλής, -έους, ὁ, Peri- πλέθρον, τό, measure of 100 feet. πλείστος 3, most. [133. πλεονάκις, oftener. περιβρέω, to flow round, πλεουέκτης,-ου, avaricious. [121. πλέω, to sail [4 116, 3: Cont., § 97, 1]. περιττός 3, beyond the πληγή, $\dot{\eta}$, a blow, wound. usual number, more πληθος, -ους, τό, multitude, 72. [try. Περσεφόνη, η, Proserpine. πλήρης, -ες, w. g., full. satisfied with. πλησιάζω, to approach. πλήττω, to strike, 131 P£ πέπληγα, I have struck; A.or. Pass. ἐπλήγην; but in composition, ex-) άγγω, e.g. ἐξεπλάγφω]... ₹λένθος, ή, brick. πλόος 🕶 πλούς, ό, voyage. πλούσοις 3, rich. rich. πλουτίζω, to enrich, 64. πλοῦτος, ό, riches, 39. πλύνω, to wash [§ 111, 6]. πόνος, δ, toil, 28. [§ 116, 3; Cont., § 97, 1]. πορθέω, to destroy. módev: whence? ποθέω, to desire [§ 98.(b)]. ποιέω, 107. ποιητής, -οῦ, ὁ, poet. ποιμήν, -ένος, δ , shepherd. πόσος; 3, how great? wolog; 3, of what kind? πολεμέω, w. d., to carry on war. . πολέμιος 8, hostile, 88. πολεμικός 3, warlike. πόλεμος, δ, war. πολιορκέω, to besiege. πολιορκία, ή, siege. πόλις, -εως, ή, city, 51. polity, 90. state; Mid., to live as a citizen, to govern the state. πολίτης, -ου, ό, citizen. πολιτικός 3, relating to the state, 165. πολλάκις, often. πολλαπλάσιος 3, many πρέσβυς, -εια, -υ, old. times more. πολλοί, many. flux. πολυκοιρανία, ή, the rule of many. πολυλόγος 2, loquacious. πολύπονος 2, laborious. πολύς, much, 53 [§ 48]. τολυτέλεια, ή, costliness, 186.

πολυτελής, -ές, costly, 168. προδότης, -οθ, δ, betrayer. πολυφιλία, ή, multitude προείπου (Aor.), to say of friends. before, command. πλουτέω, to be or become πολυχειρία, ή, multitude προέρχομαι, to go before. of hands, of workmen. προθυμία, ή, willingness. πονέω, to toil, 197 [§98, (b)]. πρόθθμος 2, willing. πονηρός 3, wicked, 48. προθύμως, adv., willingly. [90. προλείπω, to forsake, 121. πνέω, to breathe, blow πορεύω, to lead forward, πρόμαχος, δ, fighting in front, champion. ποριστικός 3, w. g., skilled προνοέω, to consider bein procuring. forehand, 142. ποιέω, to make, do; εὐ πορφύρεος (οῦς) 3, purple. πρόνοια, ή, foresight, 87. Ποσείδων, -ωνος, δ, Po- πρόοιδα, to know beforeseidon, Neptune. hand. ποικίλος 3. variegated, 40. πόσις, -εως, ή, drinking, 51. προςαγορεύω, to call, name. προςβάλλω, w. g., to smell ποταμός, ό, river. of something. ποτέ, once, 43 προςβλέπω, to look at. πότερος, winch of two, 165. προςδοκάω, to expect, 107. ποτόν, τό, drink. πρόςεμιι, inf. προςείναι, to πους, ποδός, ό, fout. be present, 47. πράγμα, -ατος, τό, an ac- πρόςειμι, inf. προςιέναι, to tion, 40. go to, 168. πρακτικός 3, capable of ac- προςελαύνω, to advance complishing, obtaining. towards. πολιτεία, ή, the state, civil πραξις, -εως, ή, an action. προςέρχομαι, to come to. προςήκει, it is becoming, 24. πρῶος 3, mild, 53. πολιτεύω, to govern the πράττω, to do, act; πράτ- προςήκων, becoming, 138. τω, πράττομαί τινα άρ- προσημαίνω, to reveal, 165. γύριον, to demand of πρόσθεν, before; w. g. one: w. adv., 89. [24]. πρέπει, it is becoming, 24. προςθετός 3, artificial, 175. πρέσβεις, ol, ambassadors. προςκυνέω, w. s., to worπρεσβευτής, -οῦ, ὁ, ambasship, honor. sador, 121. πρόςοδος, ή, approach, 54 προςπίπτω, to fall upon, πρίασθαι, to buy [§ 135, occur, 87. $\pi \rho o \zeta \pi \nu \dot{\epsilon} \omega$, to breathe upon. p. 165]. Πολυδεύκης, -ους, ό, Pol- πρίν, before; w. inf., 106; προςποιέω, to add to, 109. πρίν ἄν, w. subj., 88. προςτίθημι, to add. πρίω, to saw [Pass. with προςφέρω, to bring to, 30 σ, § 95]. πρότερος 3, before, sooner. προτίθημι, to put before, προαιρέομαι, to prefer. πρόβατον, τό, sheep. πρόγονος, ό, ancestor. προτρέπω, to turn to, 41. προδίδωμι, to betray. προφητεύω to prophesy.

justice at Athens. ρυθμός, ό, rhythm. πρώιος 3, early. ρυστάζω, to drag [Char., πρῶτος 3, first. 105, 2]. πταίρω, to sneeze. ntuio, to strike against [§ 139, (c), 2]. [Pass with σ , § 95]. κτερόν, τό, wing. πτέρυξ, -γος, ή, wing. πτίσσω, to pound [Char., 4 105, 1]. σαλπίζω, to blow a trumπτωχός, very poor, 56. pet [Char., § 105, 4]. σαλπικτής, -οῦ, ὁ, trum-Πυθαγόρας, -ου, 6, Pythamoras. pact peter. Σάμιος, ό, Samian. πυκνός 3, numerous, comπύλη, η, gate. Σαρδανάπαλος, δ, Sardaπυνθάνομαι, to inquire napalus. [4 121, 15]. Σάρδεις, -εων, al, Sardis. πῦρ, πυρός, τό, fire. Σάρος, δ, the Sarus. πύργος, δ, tower. σάρξ, σαρκός, ή, flesh. πυρόω, to burn. σάττω, to load. πω (enclitic), yet. σαφής, - ϵ ς, clear. πωλέω, to sell. σαφῶς, clearly. πώποτε, ever. σβέννυμι, to quench, 163 [§ 139, (b), 4; second πῶς; how? Aor., § 142]. σέβας, τό, respect, 47. σέβομαι, to honor, 31. Τάδιος 3, easy. βαδίως, adv, easily. σεισμός, ό, earthquake. σείω, to shake [Pass. with ρεθμα, -ατος, τό, stream. ρέω, to flow [§ 116, 3]. σ, 4 95]. 'ΡΕΩ, see φημί. σέλας, -aoς, τό, splendor. βήγνυμι, to tear, break σημα, τό, sign, monument. σημαίνω, to give a sign. [6 140, 9].

σημείον, τό, sign.

σιγή, ή, silence.

σίδηρος, δ, iron.

σίτος, ό, corn.

σιγάω, to be silent.

σιωπάω, to be silent

σιωπή, ή, silence.

σιωπηλός 3, silent.

[§ 139, (a), 4].

σκάφος, -ους, τό, trench.

σκεδάζω, to scatter, 124.

βημα, -ατος, τό, word,

βήτωρ, -ορος, ό, orator. βίγος, -ους, τό, cold.

§ 97, 3, (b)].

ριπτέω, to throw.

 $\dot{\rho}i\pi\tau\omega$, to throw.

gered.

φόδον, τό, rose.

βῖς, ρινός, ή, nose.

ρίψ, ριπός, ή, reed.

φοιά, ή, pomegranate.

ριγόω, to be cold [Cont.,

ροδοδάκτυλος 2, rosy-fin-

πρυτανείου, τό, court of φόπαλου, τό, a club.

σκέλλω, to dry up [4142.3] σκήπτρου, τό, sceptre. σκιά, ή, shadow. σκληρός 3, dry, 121. ρώννυμι, to strengthen σκολιός 3, crooked, 23. σκοπέω, -έομαι, to behold. consider. σκότος, ὁ and τό, darkness. Σαλαμίς, - ενος, ή, Salamis. σκώπτω, to joke, 59. σάλπιγξ,-ιγγος, ή, trumpet. σμάω, to smear | Cont., 1 97, 3; Aor. Pass. &c- $\mu \hat{\eta} \chi \vartheta \eta \nu$]. σοφία, ή, wisdom. σοφιστής, -οῦ, ὁ, sophist, Σοφοκλής, -έους, ό, Sophocles. σοφός **3, wise.** σπανίζω, w. g., to be in want $\sigma\pi\acute{a}\nu\iota\varsigma$, $-\varepsilon\omega\varsigma$, $\dot{\eta}$, need, 51. σπανίως, adv., rarely, 160. Σπάρτη, ή, Sparta. Σπαρτιάτης, -ου, ό, Spar-Σπαρτιατικός, Spartan. σπάω, to draw [§ 98, (2)]. σπείρω, to sow [Pf. Εσπορα; Aor.Pass.έσπάρην]. σπένδω, to pour libations Mid., to make a treaty. σπεύδω, to hasten, 17. σπουδάζω, to hasten, be zealous, 131. σπουδαίος 3, zealous, 34. σπουδαίως, adv. zealously. 63. σπουδή, ή, zeal. σταγών, -όνος, έ, drop, 52. σίναπι, -εος, τό, mustard. στάδιον, τό, stadium, 131. σταθμός, δ, a station, 72. στάζω, σταλάζω, to tricklo [Char., § 105, 2]. στασιάζω, to revolt, be at variance, 87. στάσις, -εως, ή, faction, 51. σκεδάννυμι, to scatter στάχυς, - ύος, ό, ear of corn.

στέγη, η, roof, house.

[qual.

στελλω, to send [second Aor. Pass. \ 102, 2, and § 114]. στενάζω, to sigh [(har., 4 105, 2]. στέργω, w. a., to love; w. συγγράφω, to describe, 72. one of something [§ 122, συγχέω, to pour together, of. 16]. στέρυμαι, to be deprived συκή, ή, fig-tree. στερίσκω, to deprive of σοκον, τό, fig. [4 122, 15]. στέφανος, ό, crown. στήλη, ή, pillar. στηρίζω, to make firm [Char., § 105, 2]. στίζω, to prick [Char, συλλέγω, to collect. § 105, 2]. στολή. η, robe. στόμα, -ατος, τό, mouth. στορέννυμι, στορνωμι, to σύμβουλος, ό, adviser. στράτευμα, -ατος, τό, αε- σύμμαχος, ό, ally, 106. my, 72. pedition, 89. στρατηγός, ό, a general. στρατιά, ή, αιπαν. στρατοπεδεύομαι, το είχcamp. στρατός, ό, army. στρεβλάω, to torture. στρέφω, to turn | Λοτ. Pass. Perf. Mid. or Pass., 4 102, 6]. [4 139, (c), 3]. στυγέω, to hate. Συβαρίτης, -ου, ό, Sybawith agree with; iver-

ris, to be conscious; s. soverur, inf. ouvrévar, w d., te come cr assemble revi, to pardon. with. συγγνώμων, -ον, w.g., pardoning; (2) agreeing συνεξομοιόω, to make ewith. συνεπιδίδωμι, to give up. 162. d., to be contented with. συγκυκάω, ω confound, 106 συνεργός, ό, helper. στερέω τινά τι, to deprive συγχαίρω, to rejoice with. σύνεσις, -εως, ή, understanding. 133. συλάω τινά τι, to deprive συνθήκη, ή, treaty. one of something. συλλαμβάνω, to take with, συννέω, to spin with, 162. seize, 107. Σύλλας, -ov, o, Sylla. σύλλογος, ό, assembly. συμβαίνω, to go with, 136. συμβουλεύω, to advise. happen. spread out [4139, (b), 5]. συμμαχία, ή, alliance, aid. συρίζω (συρίττω), to whisσύμπας, all together, 72. στρατεύω, to make an ex- συμπήγυυμι, to join to- σύρω, to draw. gether, 172. συμπίνω, to drink with. συμπίπτω, to fall with, 142. eat with. στρατιώτης, -ου, ό, soldier. συμπονέω, το work with, σφάζω, σφάττω, το kill 107. 1142. συμφέρω, to carry with, σφαίρα, ή, ball. στρατόπεδον, τό, encamp- συμφορά, ή, an event, 138. σφάλλω, to deceive, 113. ment, encamped army. συναγωνέζομαι, to contend σφόδρα, very, 147. with. σφοδρός 3, violent. συναίρομαι, w. g., to take σφύζω, to throb [Char. part in. § 105, 2¶. ἐστράφην, ἐστρέφθην; συναπόλλυμι, to destroy σφύρα, ή, hammer. together, 163. συναρμόζω, to fit together, σχολαίος 3, lazy. στρώννυμι, το spread out σύνδειπνος, δ. table-com- σώζω, to save, 52 | Perf panion. σύνδεσμος, ό, band: conjunction. συνδιατρίβω, to live with, crates. σιγγιγνώσκω, to think σύνειμι, inf. συνείναι, to σώμα, -ατος, τύ, the body

be with.

συνετός 3, sensible, 72. συνήθεια, ή, intercourse, 22 συνθάπτω, to bury with συνίστημι, to put together obvoida, to know with: ἐμαντῷ, to be conscious. συντάττω, to arrange, 122. συντρέχω, to run with one. συντυγχάνω, to meet with, σῦριγς, -ιγγος, ή, flute. tle | Char., § 105, 2]. Σύρος, ό, a Syrian. συς, συός, ό, ή, boar, sow. συσκηνέω, to tent with. [Char., § 105, 2]. [124. σχάω, to loose [4 98, (a)]. Mid. or Pass. σέσωσμαι Aor. Pass. eowon /1. 1142. Σωκράτης, -ους, ό, 80. σωτήρ, - ηρος, ό, preserves

σωφρονέω, to he of sound per. mind, 165. τεχνάομαι, Dep. Mid, to σωφροσύνη, ή, modesty, 59. contrive. σώφρων, wise, 36. Τέλαντον, τό, talent (a Τηλέμαχος, ό, Telemachus. weight). τάλαρος, ὁ, little basket. τάλας, -aινα, -aν, wretched. Τάνταλος, ό, Tantalus. τάξις, -εως, ή, order, 121. ταπεινός 3, low, humble. ταπεινόω, to humble. ταράττω, to throw into τίκτω, to beget [Fut. τέ- τριήρης, -ήρους, ή, trireme. confusion, 122. ταραχή, ή, confusion, 122. τάπτω, to arrange, 122. ταῦρος, ό, bull. ταυτολογία, ή, tautology, τάφρος, ή, grave. τάχα, quickly, 131. •ταχέως, quickly. τάχος, -ους, τό, quickness. ταώς, ταώ, ό, peacock. τέ - καί, both - and, 44. Τεγέα, ή, Tegea. τείνω, to stretch [Pf. τέ- τοί, indeed, 136. τάκα; Pf. Mid. or Pass. τοίνυν, hence, therefore. τείρω, to wear out, tire, 22. τοιοῦτος 8, such [4 60]. τείχος, -ους, τό, wall. τεκμαίρω, to limit.

τέκνου, τό, child.

τελευταίος 3, last.

[§ 98, (b)].

[4 119].

Rem. 21.

τελευτάω, to end, die.

τελευτή, ή, end, death.

τέρπω, to delight, 34.

τέχνη, ή, art. τεχυίτης, -ov. ό, artist. τήκω, to melt, 133. τηλικοῦτος, so large, 67. τηλοῦ, far. τιάρα, ή, turban. τίθημι, to place, 159; νόlaws [6 133]. τιθήνη, ή, nurse. ξομαι; Αοτ. έτεκον; Perf. τέτοκα]. τιμάω, to honor. **40.** τιμή, ή, honor. τίμιος 3, honored, 56. τιμωρέω, to help, 168. τιμωρία, ή, punishment. τίνω, to expiate, pay [§ 119, 4]. τιτρώσκω, to wound [§122, 16]. τληναι, to bear [§ 135, 7]. τοῖος 3, of such a nature. τύμβος, ό, tomb. τολμάω, to dare, 106. τόξευμα, -ατος, τό, arrow. τοξική, ή, archery. τόξον, τό, bow. τόπος, δ, place. τοσούτος 3, so great [\$ 60]. τελέω, to accomplish, 107 τότε, then. τραγικός 3, tragic. τέλος, -ους, τό, end, 131. τράγος, δ, goat. τέμνω, to cut, divide, 130 τραγωδία, ή, tragedy. τράπεζα, ἡ, table. τέρας, -ατος, τό, wonder. τρέπω, to turn; Mid., to εβρις, -εως, h, insolence turn myself; (2) for $\dot{v}\beta\rho\iota c\tau\dot{\eta}\varsigma$, $-o\tilde{v}$, \dot{o} , insolent -ετραίνω, to bore [§ 111, myself, i. e. to put to

Mid. - άμην ; Pass. ἐτρέσωτηρία, ή, preservation. τέττιξ, -lyoc, ό, grasshopφθην; ετράπου, -όμην, έτράπην; Pf. Act. τέτροφα; Pf. Mid. or Pass. τέτραμμαι, \$ 102, 5, 6]. τρέφω, to nourish, 25 [Fut. -θρέψω; Aor. έθρεψα; Pf. τέτροφα, § 105, 2 Pf. Mid. or Pass. τέθ ραμμαι, ibid., 6; Aor Pass. ἐτράφην (seldon: ἐτρέφθην)]. μους τίθεσθαι, to make τρέχω, to run [§ 126, 5]. $\tau \rho \hat{\epsilon} \omega$, to tremble [§98,(b)]. τρίβω, to rub. τρίζω, to chirp [Char. 4 105, 2]. $\tau \rho i \pi o v \varsigma$, -odoς, tripod, 145. Τροιζήν, -ηνος, ή, Τroszene. τρόπαιον, τό, trophy. τρόπος, ό, way, manner,67. τρυφή, ή, luxury, 22. τρυφητής, -οῦ, ὁ, luxurious, 24. τρώγω, to gnaw [Fut. τρώξομαι; Αστ. έτραγον]. τυγχάνω, to obtain [§ 121. 167. τύπτω, to strike. τυραννίς, -tôος, ή, tyranny τύραννος, ό, tyrant, 91. τύρβη, ή, crowd, bustle. τυφλόω, to make blind. τύχη, ή, fortune, 23. Υ. Tákuvoc, o, hyacinth. υβρίζειν, w. a., to be haugh ty towards one, to maltreat.

mıa.

flight [Aor. Expens; bysairs, to be in good

health.

δδωρ, τό, water [§ 47]. ber, it rains. vióc, ó, son. ύπακούειν, w. d., to obey. υπύρχω, to be at hand, to be, 41. θπεξίστημι, to remove; out from. to die for one. ψπεράχθομαι, to be much φθάνω, to anticipate, 186 grieved. yond, exceed. ψπερβασία, ή, trespass. ψπερήφανος2,haughty,110. ψπεροράω, to look over, to despise. θπέρφρων, haughty. 36. φπηρετέω, w. d., to aid, φθόνος, ό, envy. serve. [4 120, 3]. ύπνος, δ, sleep. υπογραφή, ή, paint, paint- φιλία, ή, friendship. ψπόδημα, -ατος, τό, san- φίλιος 8, friendly. dal, 108. φπόθεσις, -εως, ή, hypothesis. ύπομένω, w. a., to await, endure. υποφέρω, to endure. ψποχωρέω, to go back. ψστεραίος 3, following. bστερος 3, later, following. ύφαίνω, to weave [Perf. ψφαγκα; Perf. Mid. or φοβέω, to frighten, 109. Pass. υφασμαι]. θψος, -ους, τό, height, 48. τιφόω, to elevate.

ΦΑΓΩ, see ἐσθίω. φαίνω, to show, 121. φανερός, evident, 168. φάρμακον, τό, remedy.

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φάσκω,to assert [§ 122, 17]. φράζω, to say, tell, 124. φαθλος, bad, evil. φείδομαι, Dep. Mid., w. g., φρονέω, to think, 107. to spare. φέναξ, -ακος, ό, impostor. Φερεκύδης, -ους, ό, Pherecydes. Mid., to go or come φέρω, to bear, 23 [§ 126, 6]. Φρύξ, -δγος, δ, a Phrygian. φεύγω, to flee, 17 [§ 116,3]. φυλακή, ή, guard, watch. ψπεραποθυήσκω, w. gen., ψημί, to say [§ 126, 7; in- ψύλαξ, -κος, δ, a guard, 51. flection, § 185, 8]. [4 119, 5]. Φπερβάλλω, to throw be- φθείρω, to destroy [§ 111, φύσημα, -ατος, τό, breath. Pf. Act. έφθορα; Pf. φύσις, -εως, ή, nature. Mid. or Pass. Εφθαρ- φυτεύω, to plant. μαι; Fut. Pass. φθαρή- φύω, to bring forth, 88 σομαι and second Aor. Pass. ἐφθάρην, in the φωνέω, to produce a sound, sense of to perish]. φιάλη, ή, drinking-cup. Φπισχνέομαι, to promise φιλάνθρωπος 2, philan- φῶς, φωτός, τό, light. thropic, 43. [ing. φιλέω, to love. φιλοκερδής, -ές, fond of gain. φιλομαθής, -ές, fond of learning. φιλόξενος 2, hospitable. φιλοσοφέω.to philosophize. φίλος, ό, a friend, dear. φιλοχρημοσύνη, ή, avarica. χαλκός, ό, brass. φλύζω, to bubble [Char., χάλκεος 3, brazen. 6 105, 2]. φόβος, δ, fear. φοινίκεος (οῦς) 3, purple. χάρις, -ἴτος, ή, favor, 39. φοιτάω, to go to and fro. φονεύς, -έως, ό, murderer. φονεύω, to murder. φόνος, δ, murder. $\phi o \rho \beta \hat{\eta}$, $\hat{\eta}$, pasture, food. φορέω, to carry. φόρμιγξ, -ιγγος, ή, harp. $\chi \dot{\epsilon} \omega$, to pour [§ 116, 3].

φρήν, -ενός, ή, mind, 36. φροντίζω, to care for, 27. φροντίς, -ίδος, ή, concern. Φρυγία, ή, Phrygia. φυλάττω, to guard, 36; Mid., w. a., to guard against something, 122, [4 142, 10]. speak. φωνή, η, voice. φώρ, φωρός, ό, thief. X. Xαίνω, to yawn, 130. χαίρω, to rejoice, 17 [§ 125, 24]. χαλάω, to loosen [6 98, (a)]. [22. χαλεπός 3, troublesome, χαλεπῶς, adv., with difficulty. χαλινός, ό, bridle. χαρίεις, graceful. χαριέντως, gracefully. χαρίζομαι, to gratify, 37. χάσκω, to yawn [§ 122, 18]. χειμών, -ῶνος, ὁ, winter. χείρ, -μός, ή, hand [§ 35, Rem. 2]. χειρόομαι, to subdue, 110. χελιδώι, -όνος, ή, swallow.

χθές, yesterday. with 0, 9 94, 1]. χθών, -όνος, ή, the carth, χρόνος, ό, time. χρυσίον, τό, gold. 133. zitúp, -ùpoc, ó, cost. χρυσός, ό, gold. χρύσεος (οῦς), -έα (ῆ), -εαν χιων, -όνος, ή, snow. χοεύς, χοώς, ό, παικυτε,44. (oùv), golden. χρώμα, -ατος, τό, skin. rospesos 3, of swine. χρώννυμι, to color [4 139, 'Ωιδή (ψδή), ή, song. rológuas, to be angry at. χόλος, ό, anger, 172. (c)]. χώρα, ή, country, region. roρεύω, to dance. χωρίς, w. g., separately, ώμος, ό, shoulder. χορός, ό, dance. χόω, to heap up | Pass. apart from. with σ , § 95]. χωοισμός, ό, separation. γράσμαι, to use [§96, Rem.; Cont., § 97, 3, (a)]. χράω, to give an oracle Ταύω, w.g., to touch Pass. ώς, as, when, how, because, [4 96, Rem.; Cont., 4 97, with σ , $\{95\}$. ψάω, to rub [Pass. with σ; 3, (a)]. 1 ρεία, ή, need, 22. [2]. Cont., § 97, 8, (a)]. 22η, it is necessary [135, ψέγω, to blame. χίηζω, w.g., to be in want. ψευδής, -ές, false. χρημα, -ατος, τό, a thing, ψεύδορκος 2, perjured; τό ώςτε, so that. property, 41. ψεύδορκον, perjury. ψεῦδος, -ους, τό, a lia. χρήσιμος, useful, 56. ψεύδω, to deceive, 47; ἀφέλιμος 2 useful. χρησμοσύνη, poverty, 39. χρηστός 3, useful, 41. Mid., 89.

χηρόω, to deprive of 113. χρίω, to amoint [Pass. ψεύστης, -ου, ὁ, Har. ψήν, ψηνός, ό, wasp. ψήφισμα, -ατος, τό, Δοcree, 160. ψυχή, ή, the soul. ψῦχος, -ους, τό, cold. ώθέω, to push [§ 124, 6]. ώκύς, -ela, -ύ, quick. ώνέσμαι, to buy [Ang., \$87, 4. Comp. πρίασθαι]. ώνιος 3, for sale; τὰ ώνια. Waltes. ώς τάχιστα, as soon as possible; with indefinite numbers; -that; in order that [4 181]. ώςπερ, as, just as. ώφέλεια, ή, advantage. ώφελέω, w. a., to benefit.

 $\dot{\omega}\psi$, $\dot{\omega}\pi\dot{\phi}\varsigma$, $\dot{\eta}$, eye, counte-

nance.

II. ENGLISH AND GREEK VOCABULARY.

The numerals after a Greek word, denote the page where the meaning of the word is more fully given, or where another word of the same signification may be found. For the proper use of the prepositions, the student will depend 1 rincipally upon the definitions given in (4 163-167.

Abandon, ἐκλείπω, προλείπω, καταλείπω, έπι- abolish, λύω. λείπω, ἀφιημι. ability, ôir 1415, -euc, \$. abide by, πεοαμένω, έμ. Abradatas, 'Αβραδάτας, abstrin from, άπέχομες. μένω.

οιός τε είμί, έχω. abounding in aumooc 2. about, περί, άμφί. **⊸ou**, ò.

able, to be, divaper, loybe, abroad, to travel, dredgμέω. absence, in the, ands. absent, dπών. absent, to be, dareque. abundance, copocia, a.

accompany, Emopai. accomplish, έξεργάζομαι, άνύω; to accomplish, as a journey, κατανύω; = Adranum, 'Αδρανον, τό. to effect, διαπράττομαι. adult, τέλειος 8. ance with, kará. account of on dia, exi, ξνεκα, ὑπέο. account, on this, διά τοῦτο. accuse of, ypayouss, karyγορέω, διώκω. accuser, κατήγυρος, δ. accustom, ἐθίζω. Acheron, 'Αχέρων, -eντος, é. Acherusian, 'Axenovosoc. achieve, έξεργάζομαι, δια- adviser, σύμβουλος, δ. πράττομαι. Achilles, 'Αχιλλεύς, -έως, ό. Aeschines, Αἰσχίνης, -ου, ό. acquainted with, to be, Actna, Altyn, h. οίδα, επίσταμαι. ποιέω, λαγχάνω. acquisition, $\kappa \tau \tilde{\eta} \sigma \iota \varsigma$, $-\epsilon \omega \varsigma$, $\dot{\phi}$. affair, $\pi \rho \tilde{a} \gamma \mu a$, $\tau \dot{o}$; \Longrightarrow ocacquit, ἀπολύειν. Acropolis, 'Ακρόπολις, affirm, φημί. . -εως, ή. across, passage, πάροδος, afford, παρέχω, παρέχομαι. act, an, πρῶξις, -εως, ἡ, after, μετά. ξργου, τό. act, to, πράττω, δράω. action, see act. θημι, Επιτίθημι. administer, διοικέω, πολι- age, ήλικία, ή, 106. istrator, οἰκέω; to ad- Agesilaus, minister the government διοικέω την πόλιν. agrecable, ήδύς, -εἰα, -ύ. administration, good, εὐ- agriculture, γεωργία, ή. admire, θευμάζω, άγαμαι, Αjax, Alaς, -αντος, ό. 108.

adorn, κοσμέω, ἀγάλλω, Alcestis, 'Αλκηστις; -ιος άσκέω. and -loog, h. τελέω, διατ., περαίνω, adorn with (invest), άμ- Alcibiades, 'Αλκιβιάδης, φιέννυμί τινά τι. -ov, ó. Alexander, 'Alégavégoc. é. alike, όμοίως. according to, in accord- advance, προβαίνω, δρμάω. all, πῶς, ἀπᾶς. advantage, ώφέλεια, ή, δυ- alleviate, ἐπικουφίζω; to ησις, -εως, ή. alleviate, as grief, depo-, an, άγαθόν, τό; adπεύω. vantages, τὰ ἀγαθά. alliance, συμμαχία, ἡ. -, for the, of, πρός. allow, Łáw. advantageous, χρήσιμος 8, allowable, to be, efects. χρηστός 3, ώφέλιμος. ally, an, σύμμαγος, δ. advice, βουλή, ἡ, βουλεύ- almost, σχεδόν, δλίγου μα, τό. δεὶν. advise, βυυλεύω, συμβουalone, μόνος; adv., μόνου λεύω τινί. already, ήδη. also, kai. Aeolus, Αἰολος, ό. altar, βωμός, δ. alternately, èv µépes. although, κάν or καὶ ἐαν. Aeson, Alouv, -oroc, o. καιπέρ. acquire, κτύομαι, προς- Aethiopian, an, Alθίοψ, always, άεί. -ίοπος, δ. am (to be), είμί, γίγνομαι, ψπάρχω, έχω w. adv. cupation, πράξις, ή. Amazon, 'Αμαζών, -όνος, ħ. [-ov, 6. affliction, πάθος, -ους, τό. ambassador, πρεσβευτής, ambassadors, $\pi \rho \acute{e} \sigma \beta e \iota \varsigma$, oi. amid, ėv. afraid, to be, φοβέομαι. among, έν, παρά. πράγμα, τό; = work, afterwards, έπειτα, μετέamputate, ἀποτέμνω. Anaxagoras, 'Αναξαγόρας, TELTO. again, αθθις, πάλιν. -ov, b. ſoł. against, άντί, πρός, ἐπί. ancestors, προγεγενημένοι, add, προςποιέω, προςτί- Agamemnon, Αγαμέμνων, ancient, παλαίος 3. -ονος, ό. and, καί. anger, δργή, ἡ, χόλος, δ. $\tau \epsilon \nu \omega$; to be an admin- ----, old, $\gamma \bar{\eta} \rho \alpha \varsigma$, - $\alpha \circ \varsigma$, $\tau \delta$. angry, to be, δργίζομαι, 'Αγησίλαος, έν δργή έχω. angry with, to be, axo--áov, ô. μαι, 88. T6. animal, ζώον, τό, θηρίον, aid to render. βοηθέω. w.d. announce, dy thlu, 88. annually, κατ' ένιαυτάν. alarm, to, καταπλήττω. anoint, άλείφω, χρίω.

another, allog ant, μύρμηξ, -ηκος, δ. Antisthenes, 'Αντισθένης, arrogant, υβριστής, -σῦ. -ους, δ. any one, tic. any thing, Tl. any where, πού; in a sen- art, τέχνη, ή. ούδαμοῦ. anxiety, see care. Apollo, Απόλλων, -ωνος, δ. artificer, εργάστης, -ου, δ, appear, φαίνομαι, 138. appetite, γαστήρ, -έρος, ή. artist, τεχυίτης, -ου, ό. appoint, $\dot{\alpha}\pi o \dot{\partial} \varepsilon i \kappa \nu \nu \mu \iota$; = as, $\dot{\omega}_{\zeta}$, $\ddot{\omega}_{\zeta} \pi e \rho$. appoint something to as long as, $\ell\omega\varsigma$. one, ὀρίζω, 124. Apollodorus, 'Απολλόδωρος, δ. apprehend, συλλαμβάνω. ascend the throne.eic βασι- avoid, φεύγω. approach, to, πλησιάζω, πρόςειμι. approbation, δοκιμασία, ή. ashamed, to be, αλδέομαι, awake, to be, εγρηγορέναι, approve of, ἐπαινέω, 89. Arabia, 'Αραβία, ή. Arabians, 'Apußec, ol. Araspas, 'Αράσπας, -ου, δ. Arcadian, 'Aprác, -ádoc, d. Archestratus, 'Αρχέστρα- assert, φημί. τος, δ. archer, τοξότης. -ου, δ. archery, τοξική, ή. ardor, σπουδή, ἡ. θυμός, ὁ. assign to, δίδωμι. argument, λόγος, δ. Ariaeus, 'Apralog, ô. arise (= to be), γίγνομαι. assured, to be (think), νο- bad, the (abstract), κακόν, Aristides, 'Αριστείδης, -ου, å. Aristippus, 'Αρίστιππος, δ. Assyrian, 'Ασσύριος, δ. Aristogiton, 'Αριστογεί- astonish, καταπλήττω. των, -ονος, δ. Aristotle, 'Αριστοτέλης, -ους, δ. armament, στύλος, δ. arms (weapons), δπλα, τά. Athens, 'Αθηναι, al. army, στρατιά, ή, στρα- Athos, "Αθως, -ω, δ. τός, δ. around, περί, άμφί.

τάττω, 124, 159. ύπέρφρ**ων.** αττοπ, τόξευμα, τό. Arsamus, 'Apoquoc, o. tence with a negative, Artaxerxes, 'Αρταξέρξης, -ov, ó. Artemis, Αρτεμις, -ίδος, ή. audible, ἀκουστός 3. ἐργάτης, -ου, ὁ. as much, τοσοῦτος. as soon as, ώς τάχιστα. as well as, καί - καί. λείαν καταστήναι. ascertain, πυνθάνομαι. αἰσχύνομαι. Asia, 'Aσία, ή. ask, έρωτάω, αίτέω, 88. aspire after, δρέγομαι, w.g., away, to lead, ἀπάγω. διώκειν, w. a. $\pi o \nu \dot{\epsilon} \omega$, 175; = to defend, ἀμύνω. σύνειμι. μίζω, ἡγέομαι. Assyria, 'Ασσυρία, ή. Ò. αι, παρά. Athenian, 'Adnualoc, o. ή.

arrange, διατάττω, συν- attack, an, προςβολή, ή. attack, to, entrideuat, 161 attempt, to, πειράσμαι; = do, ποιέω. attend to, έπιμελέσμας φροντίζω. Attica, 'Αττίκη, ή. attractive, εύχαρις, -Ιτος. auditor, axpoarns, -ou, 6. author, altios, o. authority, royal, βασιλεία, avail, δύναμαι, Ισχύω. avarice, πλεονεξία, ή, 🖇 λοχρημοσύνη, ή. avaricious, πλεονέκτης, -ου avert, άλέξω, άμύνω, άπο τρέπω. await, προςδοκάω, ύπουένω, w. a. awaken, έγείρω, ἀνίστημι; = to afford, παρέχω, δπάζω.

assist, παραστήναι, συμ- Babylon, Βαβυλών, - ώνας, ή. back, ὀπίσω; go back, άναχωρέω. associate with, όμιλέω, bad, κακός, πονηρός, φαθλος, 32. ball, σφαίρα, ή. banish, ἐκβάλλω. banter, παίζω. barbarian, a, βάρβαρος, å. Astyages, 'Αστυάγης, -ους, base, ταπεινός, κακός, πονηρός. Basias, Baoíaç, -ov, b. basket, κάνεον, τό. bathe oneself, λούομαι. battle, $\mu \dot{\alpha} \chi \eta$, $\dot{\eta}$. Atlantis, 'Ατλαντίς, -ίδος, be, to, είμί, γίγκιμαι, έχω w adj. or adv.

be with, σύνειμι. benefit, εὐεργεσία, ή, χά- bolt, μοχλός, ό. bear (carry), φέρω, φορέω, $\rho\iota\varsigma$, $-\iota\tau \circ \varsigma$, $\dot{\eta}$; to confer booty, $\lambda\epsilon ia$, $\dot{\eta}$. $\beta \alpha \sigma \tau \dot{\alpha} \zeta \omega$; = endure, a, εθεργετέω w. a. bore through, τρυπάω. $\tau \lambda \eta \mu i$; = bring forth, bereave, στερέω, ἀποστ. borders, μεθόρια, τά. produce, φύω, ἀναφύω, τινά τινος, άφαιρέομαι. born, to be, φῦναι, γίγνομαι τίκτω. beside, πρός w. d. both, ἄμφω. beast (wild), θηρίου, τό. besides, $\xi \tau \iota$, $\pi \lambda \dot{\eta} \nu$, 145. beat, κρούω, 100. besiege, πολιορκέω. <u> — καί.</u> beautiful, καλός 8; beaubest, to be the, ἀριστεύω. tiful persons, οἱ καλοί. bestow, δίδωμι, όπάζω. -, the, καλόν, τό. betimes, εὐθύς. beautifully, καλώς. betray, προδίδωμι. beauty, καλόν, τό, κάλλος, betrayer, προδότης, -ov, δ. -ηρος, δ. between, μεταξύ. -ους, τό. boy, mais, ô. because, ὅτι, διότι. beware of, φυλάττομαι bracelet, ψελλίου, τό. w. a., εύλαβέομαί τι. because of, diá. become, γίγνομαι. beyond, prep., ὑπέρ. becomes, it, προςήκει. beyond desert, παρ' άξίαν. bid, κελεύω w. a. and inf. becoming, προςήκων. –, it is, προςήκει. bind, δέω. ναίως. befitting, προςήκων. bird, δρνις, -tθος, ό, ή. birth, γένος, -ους, τό. before, $\pi \rho \delta$. - (conj.), πρίν, πρότεbite, δάκνω. oov. black, μέλας 3. beforehand, to observe, blame, to, ἐλέγχω, ψέγω. προνοέω. blessing, a, ἀγαθόν, τό, beg off, έξαιτέομαι. εὐεργεσία, ή. beget, τίκτω. blind, adj., τυφλός 3. νυμι. –, to make, τυφλόω. begin, άρχομαι. blood, alμa, τό. beginning, ἀρχή, ἡ. behalf of, in, ὑπέρ. bloom, ἀκμή, ἡ. behind, $\delta\pi i\sigma\omega$; to leave bloom, to, θάλλω. behind, καταλείπω. blow, to, πνέω. being, to come into, $\gamma i \gamma$ - blow, a, $\pi \lambda \eta \gamma \dot{\eta}$, $\dot{\eta}$. blush, to, ἐρυθραίνομαι, νομαι. believe (trust), πείθομαι; w. Aor. and Fut. Pass. = think, ἡγέομαι, νο- boar, κάπρος, δ.. μίζω, δοκεί w. d. boastful display of, to believe in gods, veous vomake, ἐπιδείκνυμι. μίζω. [$\mu a \iota$. body, the, $\sigma \tilde{\omega} \mu a$, $\tau \delta$. believed, to be, πιστεύο--, in a (= together), belly, γαστήρ, -ερός, ή. σύμπας. beloved, to be, see to love. Boeotia, Βοιωτία, ή. benefactor, εὐεργέτης, -ου, boil, to, ξψω, ζέννυμι. boldly, θαρραλέως. boldness (of speech), $\pi a \dot{\rho}$ beneficence, εὐεργεσία, ή. benefit, to, ώφελέω, ὀνίνημι. **ρησία, ή.** 28*

both - and, καί - καί, τέ boundary, πέρας, -ατος, τό, μεθόρια, τά. bow, τόξον, τό. bowl, mixing, κρατήρ, Brasidas, Bpaotôac, -ov, ô. brass, χαλκός, δ. [41. brave, avopelos, yevvalos, bravely, ἀνδρείως, ſή. bravery, ἀνδρία, ἡ, ἀρετή, bread, άρτος, δ. break, ρήγνυμι, διαρή., κατάγνυμι, 100. - up an encampment άναζεύγνυμι, δρμάω. - in pieces, διαβρήγbreathe, πνέω, ἐμπνέω. bridge, to throw a, over ζεύγνυμι w. a. bridle, χαλινός, δ. brilliant, λαμπρός 3. bring, άγω, φέρω. κομίζω. - forward, as a charge, κατηγορέω. on, ἐπάγω. – to, προςφέρω. - up (= educate), πas δεύω, τρέφω. brother, ἀδελφός, δ. brute, βόσκημα, τό. build, ίδρύω, κτίζω, 112. bull, ταυρός, δ. burden, åxvoc, -ovc, τό. burdensome, βαρύς, χαλο πός, άργαλέος, 22.

bern lown, Katekaiw, Kaτας λέγω, έμπίπρημι bury, θάπτω. **husiness**, έργον, τό, πράγ-Ha, Tó. but, δέ, άλλά. but also, άλλὰ καί.

by, ύπό, διά, παρά, πρός. Cadmus, Kádpoc, 6. calamity, άτυχία, ή, κα-KÓV, TÓ. call, to, καλέω, άπαγορεύω, 29; = name, ὀνομάζω. call to mind, μνημονεύω TL. Callixenus, Καλλίξενος, ά calumny, διαβολή, ή. can (be able), δύναμαι. capacity, δύναμις, ή; im a private, idia; in a public, δημοσία. Carduchians, Kapdovxou ol, adj., -uoç. care, ἐπιμέλεια, ἡ, φρονφροντίζω, 27. careful, to be (w. imf.), chariot, ἄρμα, τό. φροντίζω ₩. 🗷. carefully, ἐπιμελῶς. carousal, πόσις, -εως, ή. earry, φέρω, βαστάζω. — about, περιφέρω. – on war, πολεμίω w.d. – off, ἀπάγω. Carthage, Kapynőúv, -όνος, ħ. cast down, to, piatu. castle, akpa, 7. Catana, Karávy, h. eatch, θηρεύω, άγρεύω. Caucieus, Kovešooc, 6.

burn, καίω, πι επρημε, 171. cause (= affairs), πράγ- citizen, πολίτης, δ. μα, τό. canterize, kalu, ánok. ος 200, παύομαι, διαλείπω. Cecrops, Κέκροψ, -οπος, ό. Celaenae, Kelaurai, al. oelebrate (= praise), & xavéu. – in song, đôu, bµvéu. celestial, οδράνιος 8. cell, eixidiov, Té. censure, ψέγω, μέμφομαί close (adj), έγγύς. τι, έγκαλέω. centre, μέσος δ, μεσότης, -nroc. n. certainly not, or never, ob μή [§ 177, 9]. Chaerecrates, Χαιρεκράτης, -ους, ό. Chaldaeans, Xaldaios, oi. Chalcidian, -éwc, à. chance, τύχη, ή. change, to, μεταλλάττω, μεταβάλλω, 58, 159. character, τρόπος, ὁ, ἡθος, come, ἔρχομαι, ἀφικνέο--ους, τό. τίς, -ίδος, ή, μέριμνα, ή, character of Deity, τὰ τοθ **θεο**ῦ. Įνω. care, to, care for, take charge, to take in, λεμβάcare for, ἐπιμέλομαι, charge, to (= attack), ἐπι- come into existence, γέγτίθεμαι w. d. charioteer, hvieyoc, b. charm, $\tau \epsilon \rho \pi \delta \nu$, $\tau \delta$. Charmides, Xaputôns, -ov, command (= office), deö. cheerfully, ήδέως. Chian, Xios, o, child, παῖς, ὁ, ἡ, τέκνου, τó. choice (adj.), πολυτελής, choose, alpέομαι; = will, commander, ἐπιτακτήρ, βουλεύομαι, έθέλω, 48. Cilicia, Kilikia, #. dreumference, περίμετρος.

ŧ.

city, πόλις, ή. clear, to (= free from wild beasts), έξημερόω; = parify, kadaipu. Clearchus, Κλέαρχος, δ. cleave to, έχομαι w. g. Cleonymus, Κλεώνυμος, & Cleoponapus, Kleónounos, å. Clitus, Kleiroc, 6. ——, to, křeiu. clothes, έσθής, -ηνος, ή. cluster (of grapes), \$6. τρυς, δ. cold, ψύκος, τό, όζγος, τό, - (adj.), ψυκρός 3. collect, συλλέγω, συνίστη Χαλκιδεύς, colony, άποικία, ή. combatant, ἀθλητής, δ. combat, $\mu \dot{\alpha} \chi \eta$, $\dot{\eta}$; to engage in single combat, μονομαχέω ₩. α. $\mu a \iota$; = I have come. am present, \$46. – in or into, eicépyo μαι, είζειμι. vouat. — together, συνέρχομαι. - to a knowledge of γιγνώσκω. χή, ή. command, to, κελεύω, έπω τάττω, προςτ.; οί gonerals, παραγγέλλω. [-éc. command, to be at one's. πάρειμι. $-\tilde{\eta}\rho\sigma\varsigma$, $\dot{\sigma}$; = a general, στρατηγός, ό; to ue a commander, 40x4.

commend, inquie.

common, κοινός 3. common origin, συγγενής, -éc. companion, έταῖρος, ό. compare, όμοιόω τινί τι, εἰκάζω τινί τι. comparison with, in, παρά W. S. compassion upon, to have, κατελεέω τινά. competent, lkavóc 3. complete, to, διατελέω. compulsion, ἀνάγκη, ή. comrade, έταϊρος, δ. conceal, ano-, κατακρθπτω, κεύθω, 88. concealed, κρυπτός 3. concerns, it, μέλει. concerned, to be, Aportiζω w. g. condemn, κρίνω; to death, θανάτου. confer blessings, εὐ ποιέω τινά, εθεργετέω τινά; great blessings, μεγάλα εθεργ. τινά. confide in, ἐπιτρέπω, πεποιθέναι. confidence, to have, in, convince, πείθω w. a. θαρρέω. confine (= shut up), kaτακλείω, καθείργω. . conformably to, μετά w. g. confused noises, θόρυβοι, οί. [w. d. congratulate, συνήδομαι correct (adj.), δρθός &. conquer, νικάω, 88. conscious, συνειδώς; to be corrode, ἐσθίω. conscions, σύνοιδα. consider, σκοπέω, νοέω, Cotyora, Κατύωρα, τά. 133; be considered, νο- counsel, βουλή, ή. μίζομαι. considerate (= moderate), μέτριος 3. -, to be, σωφρονέω. consideration, λογισμός, ό.

constitutionally, νομίμως.

construction (building), courage, άρετή, ή, θυμός, à οἰκοδόμησις, εως, ή. consult an oracle, μαντεύομαι. consume, άναλίσκω. contemplate, θεωρέω, σκοπέω. contend (fight), μάχομαι; as in music, with destiny, etc., ἐρίζω w. d. contentedly, very, airapκέστατα. contention, έρις, -Ιδος, ή. contest, $\mu \dot{u} \chi \eta$, $\dot{\eta}$, $\dot{u} \gamma \dot{\omega} \nu$, crime (= insolence), if $\beta u c$ -ῶνος, δ. continue, διατελέω, διάγω. Critias, Κριτίας, -ου, &. continually, ἀεί, συνεχώς; croak, κρώζω. also by διατελέω, with exocodile, κροκόδειλος, φ, the Part. contrary to, παρά. contrive, μηχανάομαι. control, κυριεύω w. g., κρατέω Ψ. g. conversation, διάλογος, δ; cry, a, κραυγή, ή. converse with, διαλέγομαί TIVI. convict, to, $\dot{\epsilon}\lambda\dot{\epsilon}\gamma\chi\omega$, $\dot{\epsilon}\xi\dot{\epsilon}\lambda$. culture (=education), $\pi\alpha\iota$ cooperation, with the of cultivation, see culture. συνεργοῦντός τινος. corn, σίτος, ό. —, ear of, στάχυς, -ὔος, corpse, vékuç, -ŭoç, ò, veκρός, δ. correctly, δρθῶς. corrupt, to, διαφθείρω. country, χώρα, γη, ή; one's dainty food, δψου, τό. country, πατρίς, -ίδος, ή. dance, to, χορεύω, δρχέο-, of the, belonging to the, πάτριος 3. -, native, πατρίς, -tόος,

courageously, ψαβραλέως. courier, ayyelog, o, que ροδρόμος, δ. course, δρόμος, δ; = jour ney, ὀδός, ή. court, θύραι, al. - of justice, ducarri ριον, τό. cow, βοῦς, ή. creature, ζῶον, τό. credit, to, πείθομαι, Crete, Kphrn, h. - 265, 4. Croesus, Kpoloog, 6. Crotonian, Koorwedras, -ov, ò. crown, a, στέφανος, δ. crush, θραύω. = instruction, ὁμιλία, ἡ. cry out, κράζω, ἀνακ.; to cry out to, βοάω τινί, cubit, πῆχυς, -εως, ό. δεία, ή, παίδευσις, ή. cup, κύπελλον, τό. custom, evos, -ous, ró, hoog, -oug, tá; it is an established custom, voμίζεται. Cyaxares, Kuasapac, -ouc (aec -ην), ό. ſċ. Cyclops, Κύπλωψ, -ωπος. Cyrus, Kūρος, &

> μαι danger, rivôtvoc, ô. -, to incur, or be in danger of, kind write.

dare, τολμάω. Darius, Δαρείος, δ. dark (= black), μέλας. darkness, νύξ, νυκτός, ή. daughter, θυγάτηρ, -τρός, ń. day, ἡμέρα, ἡ. daybreak, at, άμα ἡμέρα. 3; to be dead, τεθνη-KÉVAL. deal, a great deal of, $\pi o \lambda \psi c$. Delos, $\Delta \tilde{\eta} \lambda o c$, $\dot{\eta}$. dear, φίλος 8. death, θάνατος, δ. -, to put to, ἀποκτείνω. deceive, έξαπατάω, 47,108, 113. decide, κρίνω, διακ., δια- Demeter (Ceres), Δημήγιγνώσκω. - upon, βουλεύομαι. declare, ἀποφαίνομαι, ἀποδείκνθμι. decree, a, ψήφισμα, τό. deed, πράγμα, τό, ξργον, deem, νομίζω; to be deemed worthy, άξιοῦμαι. deep, βαθύς. defeat, ήττα, ή. defence (by speech), anoloyia, h. defend, φυλάττω; to defend oneself by speaking, ἀπολογέομαι; by deprive, στερέω, ἀφαιρέοforce, or fortress, auvνόμαι. defendant, άπολογούμενος. deformed (= disgraceful), αίσχρός 3. degenerate, to, μεταβολήν έπὶ τὸ κακὸν λαμβάνω. deity, Belov, Tó, δαιμόνιον, τό, θεός, δ. delay, to, μέλλω. deliberate, to, βουλεύομαι. desert, to, καταλείπω, άποdelight, to, ευφραίνω, τέρ-Tω.

delight in, τέρπομαι, άγάλ- deserve, ἄξιος εἰμί. λομαι. deserving, άξιος. deliver, σώζω, ἀπαλλάτ-—, to think, άξιδω. τω; = to free from, desire, a, $\dot{\epsilon}\pi\iota\vartheta\nu\mu\dot{\iota}a$, $\dot{\eta}$, δρεέλευθερόω. ξις, -εως, ή. - πρ. παραδίδωμι. desire, to, $\dot{\epsilon}\pi\iota\vartheta\nu\mu\dot{\epsilon}\omega$; = delivered, to be (= to be wish, $\beta o \hat{\nu} \lambda o \mu a \iota; = pray,$ saved), σώζομαι. εύχομαι. dead, ἀποτεθνηκώς, νεκρός deliverance (= safety), desirable, αίρετός. σωτηρία, $\dot{\eta}$; = freedom desirous, to be (= wish), from, ἀπόλῦσις, ἡ. ιθέλω. despair, to, ἀπογιγνώσκω, άθυμέω; of oneself. demand, to (= ask), $al\tau \ell \omega$. demean oneself to one. άπογιγνώσκω έμαυτόν. προςφέρομαί τινι; kinddespise, ἀτιμάζω, καταly to, φιλοφρόνως έχω φρονέω. w. d. despised, to be, καταφρονέομαι. τηρ, -τρος, ή. destiny, μοῖρα, ή. Demosthenes, Δημοσθέ- destroy, φθείρω, διαφ., κανης, -ους, δ. ταλύω, δλλυμι; deny, άρνεομαι. overthrow, ἀνατρέπω. depart, ἄπειμι, ἀπαλλάτ- determine (= resolve), τομαι, ἀπέρχομαι. γιγνώσκω. departed (= dead), $d\pi o$ - determined, it is, $do\kappa \varepsilon i$. τεθνηκώς. devote oneself to (=turn), dependent, to be (= be ruτρέπομαί. led), ἀρχομαι, κρατέομαι. Diana, 'Αρτεμίς, -ίδος, ή. die, to, θνήσκω, άποθ., deplore, κλαίω. deposite, $\tau i \vartheta \eta \mu \iota$; in someτελευτάω. thing, ev Tivi. – for, ὑπεραποθνήσκω. deposited, a thing, $\pi a \rho a$ differ from, διαφέρω w. g. καταθήκη, ή. different, διάφορος 2; to run in different direcμαι, 113. tions, διαδιδράσκω. derive (= enjoy, e. g. ad- - from, to be, διαφέρω. vantages), $\dot{a}\pi o\lambda a\dot{v}\omega$; difficult, $\beta a\rho\dot{v}\varsigma$, $-\epsilon \bar{\iota}a$, $-\dot{v}$, derive gain, κερδαίνω. δύσκολος 2. descendant, ἔκγονος, ὁ, ἡ. dignity (gravity), βάρος, descended from, Eκγονος, -ους, τό. ύ, ή. dig through, διορύττω describe, συγγράφω. διασκάπτω. desert, beyond one's, $\pi a \rho'$ diligence, σπουδή, ή. diligent, σπουδαΐος 3. diligently, σπουδαίι γ. φεύγω. Diodorus, Διόδωρας, δ. deserter, φυγάς, -åδος, δ. Diogenes, Διογένης, -ους, »

direct, to, $l\vartheta \dot{\nu}\nu\omega$; = towards something, κα- disturb, ταράττω, συγχέω. τευθύνω; oneself, τρέ- disturbance, ταραχή, ή. olκέω. disappear, άφανίζομαι, w. divine, θείος 8. Aor. Pass. disclose, ἐκκαλύπτω. discourse, λόγος, δ. discourse, to, διαλέγομαι. discover (= show), φαίνω. discreet, φρόνιμος 8, συνετός 3. disease, νόσος, ή. disgrace, λύμη, ή. disgraceful, αἰσχρός 3. disgracefully, αἰσχρῶς. dishonest, πονηρός 3. dishonor, ἀτιμία, ἡ. άεικής, -ές. throw into disorder, τα- draw, σύρω. ράττω. dispel, λύω. dispirated, to be, ἀθυμέω. displease, ἀπαρέσκω τινί. dress in, ἀμφιέννυμι. воцаі. dispose (= arrange), $\tau e \chi$ - drink, to, $\pi l \nu \omega$. νάομαι. disposed, kindly, εύνους 2. drive, έλαύνω disposition (= feeling), γνώμη, ή, φρένες, αί. dissension, διχοστασία, ή. dissipate (= scatter), oke- δάζω. dissolute, ἀκρᾶτής, -ές. dissolve, καταλύω, διαλύω. duty, δέον, τό, 167. σωθεν. distinguish oneself, be distinguished for, διαφέρω.

Diphrides, Διφρίδας, -a, δ. distinguished for, ἐπίση- dwelling, οἰκία, ἡ, οἰκος μος 2. ό, οἰκημα, τό. πομαι; = to manage, divide, μερίζω, νέμω, κα- Each, έκαστος. τανέμω. divination, μαντική, ή. do, πράττω, ποιέω, δράω. do good to, εὖποιέω τινά, eagle, ἀετός, ὁ. εύεργετέω τινά; do ear, ούς, ώτός, τό. wrong, ἀδικέω, κακῶς earn, to (= work out), ποιέω. dog, κύων, κυνός, ό, ή. domestic, o olkou. dominion, ἀρχή, ἡ, ἡγεμονία, ή. door, θυρα, ή, πύλη, ή. double-speaking, διχομύ- easily, βαδίως. voc 2. dishonorable, alσχρός 3, doubtful, to be (= fear- easy, ράδιος 3. ful), φοβέομαι. disorder, $\tau \alpha \rho \alpha \chi \dot{\eta}$, $\dot{\eta}$; to Draco, $\Delta \rho \dot{\alpha} \kappa \omega \nu$, -ov $\tau o c$, \dot{o} . echo, $\dot{\eta} \chi \dot{\omega}$, -ov c, $\dot{\eta}$. draw up (of an army), educate, παιδεύω, διδάσκω. τάττω; γράφω. display, ἀποφαίνομαι, ἀπο- dress, στολή, ή, Ιμάτιον, educated, πεπαιδευμένος. TÓ. displeased with, to be, αχ- dried up, ἐσκληκώς, -υλα, effeminate, to render, μα--ός. – out or up, ἐκπίνω. - away, ἀπελαύνω, Egyptian, Αίγύπτιος, δ. άτωθέω. ---- in, εἰςελαύνω, εἰςω- elder, see old. – out, έξελαύνω. drunkenness, μέθη, ή. during, κατά, ἐν. distance, at a, from, $\pi\rho\delta$ - duty or part of any one, else, everything, $\delta\lambda\lambda\sigma$, it is, εlμί w. g. distant, to he, from, $d\pi \dot{\epsilon} \chi \omega$. dwell, $olk\dot{\epsilon} \omega$, $val\omega$; = to embassy, $\pi \rho e \sigma \beta \dot{\epsilon} ia$, $\dot{\eta}$. be, $\epsilon i\mu i$; = be in, $\pi \rho \delta \varsigma$ ειμι; = lie, κείμαι.

each other, άλλήλων. tager to learn, φιλομαθής, -ές. - for honor, φιλότιμος **ἐξεργάζομαι**. earth, the, yā, ħ, χθών, χθονός, ή. earthen, κεράμειος 3. earthquake, σεισμός, δ. ease, houxia, h. east, Eug, -u, n. eat, ἐσθίω. edge, Łoxaros [§ 148, Rem. (laws), συγ- education, παιδεία, ή, διδασκαλία, ή. effect, to (= accomplish). ἐξεργάζομαι. λακίζω. efforts (= by themselves), καθ' ἐαυτούς. Egypt, Alyuntos, h $\vartheta \dot{\epsilon} \omega$. either — or, $\ddot{\eta}$ — $\ddot{\eta}$. elegance (=gracefulness), χάρις, -ιτος, ή. elevate, υψόω. eloquent, λόγιος 3. λοιπός 3. embrace, ἀσπάζομαι. employ, χράομαι w. d.

employed in, to be zeal- entreat, ikerebu. ομείν, σπουδάζω. empty itself (of a river), έμβάλλω, έξίημι. emulation, φελοτιμία, ή. encampment, στρατόπε- enumerate, καταριθμέω. δον, τό. –, to break up an, άναζεύγνυμι. [w. d. encounter, to, inverival encourage,παρακαλέω, παραμυθέομαι. end, τέλος, -ους, τό; end, e. g. of war, κατάλυσις, Ephesus, Έφεσος, ή. -εως, ή. end of life, releven roll βίωυ. endeavor, to, πειράομαι, Dep. Pass. endure, φέρω, ύποφέρω, υπομένω. enduring, very, καρτεριenemy, πολέμιος, δ, έχθρός, δ. energy, δύναμις, -εως, ή. enfeeble, τείρω, κατάγνυμι. escape, to, ἀποφεύγω w. a. engage with (of an army), especially, μάλιστα. συμμίγνυμι. - in a naval battle, ναυμαχέω; in single combat, μονομαχέω. enjoin upon, ἐντέλλω. enjoy (= taste), ἀπολαύω w. g., γεύομαι w. g.; allow one to enjoy (participate in) something, μεταδίδωμί τινί τινος. enlarge, πλατύνω enlist, συγγράφω; intrans, estimable, άξιος 8. στρατεύομαι. enrich, πλουτίζω. enslave, δουλόω enslaved, to he, δουλεύω. Eurysthenes, Ευρυσθένης, exercise, to, γυμνάζω, åσenter, $\epsilon i \varsigma \beta \dot{\alpha} \lambda \lambda \omega$; = to take a course or way, Eurystheus, Εύρυσθεύς, τρέπομαι δόδο.

entreaty, δέησις, -εως, ή; to gain release by, ¿ξαι- even, καί. τέομαι. entrust to, ἐπιτρέπω. envy, φθόνος, δ. —, to, φθονέω; envy event, συμφαρά, ή. one something, or on ever (= always), iei. φθονέω τινί τινος. Epaminondas, $E\pi a\mu\nu\nu \delta\nu$ everything, $\pi \tilde{a}\nu$. δας, -ου, ό. epic poetry, ποίησις των evidence, τεκμήρι ην, τό. ξπων, οτ τὰ ξπη. equal, loos 3. —, to make, ἐξισόω. equivalent, to be, ἀντάξιός elμι. ere, πρίν. erect, to, όρθόω, έξορθόω; as a statue, άνατίθημι, exalt, ύψόω. άνίστημι. εττ, άμαρτάνω. establish, καθίστημι. established custom, it is, excellent, ayavoç. νομίζεται. $\pi \epsilon \dot{\nu} \omega$; = value much, ποιέομαι περί πολλου: μίζω. - happy, *μακαρίζ*ω, ζηλόω. esteemed, τίμιος 3. Euphrates, Εύφράτης, -ου, exclude, ἀπελαύνω. Europe, Ευρώπη, ή. Euryalus, Εύρύαλος, ό. -ους, δ. -éwc, ò, exercise, åσκι σις, κως, 🛊

Euxinus Pontus, Ebeeνος Πόντος. if, καὶ ἐάν. - now, kul võv. – though, sai láv. evening, δείλη, ή. account of something, every, $\pi a c$; = quisque, ξκαστος. everywhere, πανταχού evident, δηλος 8, φανερός 3. evil, κακός 3, πονηρός 3, φαθλος. evil, an, κακόν, τό, κακία, evil-doer, κακοθργος, δ. exact from, to, ἀπαιτέω τί τινα, πράττω τί τινα. [ό. examine, έξετάζω, έλέγγω, Eretrian, Έρετριεύς, -έως, examination, έλεγχος, τό; = deliberation, κρίσις, -εως, ή. excellence, καλοκάγαθία, h, ἀρετή, h. except, πλήν. esteem, to, $\tau \iota \mu \dot{a} \omega$, $\vartheta \epsilon \rho a$ - excess (= luxury), $\tau \rho v$ φή, ή; excess in anything, ἀσέλγεια, ή. = consider, think, νο- exchange, to, μεταλλάτ- $\tau\omega$; = to exchange one thing for another. άντικαταλλύττομαί τί TIVOC. [δ. excite, έγείρω. execute (= accomplish), ξπιτελέω, διανύω. $\kappa \dot{\epsilon} \omega$; = make trial of πειράομαι.

exhert, πριτρέπω, παρα- fasten, κλείω. καλέω. [γίγνομαι. fat, πίων, -ονος. existence, to come into, fate, $\mu oi\rho a$, η ; = fortune, expect (= hope), $\ell\lambda\pi i \zeta\omega$; = look for, ὑποπτεύω, fated, it is, εἰμαρται w. d. προςδοκάω. expedition, to make an, fault, ἀμαρτία, ή. στρατεύω. experience, ἐμπειρία, ἡ. exploit, $\pi \rho \dot{a} \gamma \mu a$, $\tau \dot{o}$. exposed to, see strategems. express, to, φράζω, ἐκφαίνω, άποφαίνω, 160. extent, $\dot{a}\rho i\partial \mu \dot{o}\varsigma$, \dot{o} , $\pi \lambda \dot{\eta}$ - fear, $\phi \dot{o}\beta o\varsigma$, \dot{o} , 54. θος, -ους, τό. exterior, σχήματα, τά. extol, els tros ésaspéu. extraordinarily, desvoc, 100 feet, modec, ol. εγε, δφθαλμός, δ. F.

Face, πρόσωπον, τό, δψις, field, ἀγρός, ὁ, γυία, ἡ. fail, εκλείπω, προλ., καταλ., έπιλ. fair (= beautiful),καλός 3. faithful, πιστός 3. fall, to, $\pi i \pi \tau \omega$. back (= retreat), άποχωρέω. – upon, *ἐμπίπτω*. - into (of a river), είς· fire, πῦρ, πυρός, τό. βάλλω, ἐμβάλλω. falsely, to swear, $\ell\pi\iota o\rho\kappa\ell\omega$. firm, $\beta\ell\beta a\iota o\varsigma$ 3; stand firm, force, military, δύναμις fame, εύκλεια, ή, κλέος, $-\acute{e}ovc$, $\tau\acute{o}$: = report, firmness, $\kappa a \rho \tau \epsilon \rho i a$, $\mathring{\eta}$. δόξα, ħ. famine, λιμός, δ. sumons, εύκλεής, -ές, φανερός 3. far (of distance), μακρών, fit (proper), ἐπιτήδειος, τηλοῦ; with Com.πολύ. far, so far from, ἀντί. fare, to, πράττω, w. adv., e. g. ev, to fare well. fast, to hold, Exouat W. g.

τύχη, ή. father, πατήρ, -τρός, ό. favor, χάρις, -Ιτος, ή. -, 🚉 εὐεργεσία, ἡ. – on, to confer a, do to, — TÉW W. A. · [σχω. —, to receive a, εὐ πά- fling, ῥίπτω. -, to, φοβέομαι,δέδοικα. flourish, to, θάλλω. fearful, devog 3; to be, flow, to, $\dot{\rho}\dot{\epsilon}\omega$. φοβέομαι. fellow-combatant, σύμμαfetter, a, $\pi \dot{\epsilon} \delta \eta$, $\dot{\eta}$. few, δλίγοι, -aι, -a. fight, to, μίιχομαι. fill, πίμπλημι, έμπίπλημι. filled with, μεστός 3, πλη- folly (madness), uavia, η. ρης, -ες. find, εὐρίσκω, 141. fine (=beautiful), καλός 3. fond of war. φιλοπόλεμος 2. -- away, ἀπο-, περιβρέω. fine, **a**, χρήματα, τύ, ζημία, food, βρώμα, τό, βορά, **ἡ**. $\dot{\eta}$; to punish by a, $\zeta \eta$ - fool, $\mu \dot{\omega} \rho \sigma \zeta$, $\dot{\delta}$. μιόω. fir, πεύκη, ή. --- to set on εμπίπρημι. forbid, ἀπαγορεύω. ύπομένω. first, πρώτος 3; adv. πρώτον, πρώτα, τά. first, at, ev apzij. fish, a, lχθύς, -υος, δ. ikavóc 3. fit, in a, of madness, μαινόμενος, δαιμονών. fitted (= of such a na- for signer, ξένος, δ.

ture), τοι τύτος.

fix (= determine), ὀρίζω; - to make firm, πήγνυμι. flagon, χοεύς, δ [441]. flatter, κολακεύω. flatterer, κόλαξ, -ἄκος, ό. flattery, κολακεία, ή. flay, δέρω. flee, φεύγω. — αψαγ, άποφεύγω ψ. გ. εὐ ποιέω w. a., εὐεργε- flesh, κρέας, -έως, τό, σάρξ. -ρκός, ή. flock (= herd), dyelly, h by, παραβρέω. [χος, δ. flower, a, άνθος, -ους, τό, ἄνθεμον, τό. flute, αὐλός, ὁ, σῦρεγξ, -iyyos, h. fly away, άναπέτομαι, ἐκπ. follow, ἐπομαι w. d., ἀκο λουθέω w. d. fond of learning, φιλομαθής. -ές. foolish, μῶρος 3. foot of, at the, $v\pi\delta$. [$\gamma \alpha \rho$. for, $\pi \rho \delta$, $\psi \pi \epsilon \rho$, $\epsilon \pi i$; (conj.), -εως, ή. - (violence), βία, ἡ. --. to employ, βιάζομαι. forefathers, προγεγενημέvoi. ol. forehead, μέτωπον, το. foreign, άλλότριος 3. foreign to (= besides), πλήν w.g., χωρίς w.g., ξξω w. g. for usea, προοράω.

forever, ἀεί; to be for- gain, to (= acquire), κτάβαίνω. ever (= abide in), $\epsilon l\mu i$, oμαι; = get gain, κερδαίνω; to gain release, διατρίβω. [w.g. forget, λανθάνομαι, ἐπιλ. **έξα**ιτέομαι. former (= old), παλαιός 3. gallant and noble, καλός forthwith, την ταχίστην, καὶ ἀγαθός; γενναίος 3. goat, αἴξ, -γός, ὁ, ἡ. ώς τάχιστα. gape, κέχηνα, 130. fortify, τειχίζω. garden, κηπος, δ. fortune, τύχη, ή. garland, στέφανος, δ. —, good, εὐτυχία, ἡ. garment, ἰμάτιον, τό, στοfortunate, εὐδαίμων, -ονος, λή, ή. εύτυχής, -ές. gate, πύλη, ή, θύρα, ή. ¬, to be, εύτυχέω, εύgeneral (common), κοι- good, άγαθός, καλός; οι δαιμονέω. νός 3. forward, to bring as a general, a, στρατηγός, δ. charge, κατηγορέω. generation of men, yestract). found, to, κτίζω, ἰδρύω. νεά, ή. foundation, $\kappa \rho \eta \pi i \varsigma$, $-i \delta o \varsigma$, generously, $\dot{a} \phi \vartheta \dot{o} \nu \omega \varsigma$. ή; metaphor., θεμέλιον, get out of the way of, elτó. κω όδοῦ. fountain, $\pi\eta\gamma\dot{\eta}$, $\dot{\eta}$. giant, γίγας, -αντος, δ. frankness, παρρησία, ή. gift, δῶρον, τό. free, έλεύθερος. give, δίδωμι, πίθημι. —, to, λύω, έλευθερύω. - a sign or signal, σημαίνω. – from, ἀπολύω. freedom, έλευθερία, ή; of - one a share of anythe state, αὐτονομία, ή. thing, μεταδίδωμί τινί - of speech παφφησία ή. TLYOC. freemen, έλεύθεροι, ol. – a response, χράω. friend, φίλος, ό, ἐραστής, – back, άποδίδωμι. -oũ, ỏ. - way, ἐνδίδωμι. friendship, φιλία, ή. gladly, very (= by all frivolity, ραδιουργία, ή. means), πάντως. go, βαίνω, πορεύομαι, πρός- gratitude, εύχαριστία, ή, frog, βάτραχος, δ. from, ἀπό, ἐκ, παρά. ειμι, 89. fruit, καρπός, δ. -about, περιβαίνω, έβ- gravity, βάρος, -ους, τό fruits, first, ἀπαρχαί, al. bω. fugitive, φυγάς, -ἄδος, ὁ. - back, άναχωρέω. fulfil, τελέω. – away, ἄπειμι, ἀπέρfull, μεστός 3, πλήρης, -ες. χομαι, ἀποβαίνω, οίχοfull power, ἐξουσία, ἡ. μαι. furnish, ἐπαρκέω. down (as the sun), Greece, Έλλάς, -άδος, ή. future, the, τό μέλλον. καταδύομαι. forward, προιέναι. - into, είσειμι; as a grievous, χαλεπός 3. Gain, κέρδος, -ους, τό, κτη- contest, etc., ἐνδύω. σις, -εως, ή. -, over (as to another ground, the, χθών, -ονός,

party), ἀπέρχομαι, ἀπο-- through, διέρχομαι. - round, περίειμι. goal, τέρμα, -ατος, τό. goblet, κύπελλον, τό. God, a god, θεός, δ. goddess, θεά, ή. ſτo. gold, χρυσός, ό, χρυσίον, golden, χρυσέος, -οῦς 3. gone, to be, olyopai. άγαθοί, the good; τὸ dyaθόν, the good (abgood will, εὐνοια, ή. govern, κρατέω w. g., άρ χω w. g. government, πολιτεία, ή; = a governed province, άρχή, ή. governor's residence, apχείον, τό. graceful, χαρίεις, ἐπίχαρις, -ἴτος. gracefully, χαριέντως, έπιχαρίτως. Graces, xápitec, al. gracious, ίλεως [§ 30]. grain, σίτος, δ. grapt, to, δίδωμι, παρέχω. gratify, χαρίζομαι. χάρις, -ἴτος, ή. great, μέγας. greatly, μεγάλως, δεινῶς. great deal, πολύς. Tό. greatness, μέγεθος, -ους, Grecian, Έλληνικός. Greek, a, Eλλην, -ηνος, & grief, λύπη, ή. grind, leaivo.

gross, μέγας. growing old, not, αγηρως, grow up, αὐξάνομαι, with head, κεφαλή, ή. Pass. Aor. guard, the, φυλακή, ή. one's guard, φυλάττομαι. guardian, φύλαξ, -κος, δ. guide, a, ήγεμών, -όνος, ό, heat, θάλπος, -ους, τό. ηνίοχος, δ. -, to, ἰθύνω, κατευθύνω, ηγέομαι. $guilty \cdot (= wrong doer),$ ἀδϊκῶν. Gyges, Γύγης, -ov, 6. gymnasium, παλαίστρα, ψ. Helen, Έλένη, ψ.

Hades, adng, -ov, b. hair, θρίξ, τριχός, ή. haicyon, άλκυών, -όνος, ή. hand, χείρ, χειρός, ή. happens, it, συμβαίνει, τυγχάνει, συμπίπτει. happiness, εὐδαιμονία, ή. happy, εὐδαίμων. εύτυχέω. harbor, λιμήν, -ένος, δ. hard (difficult), χαλεπός 3. hero, ήρως, -ωος, δ. hardship, πόνος, δ. hare, λαγώς, -ώ, δ. Harmedius, 'Αρμόδιος, δ. highly, very, καὶ πάνυ. harmony, ὁμόνοια, ή. harp, φόρμιξ, -ιγγος, ή. harp-playing, κιθαρφδία, ή. haste, σπουδή, ή. hasten, σπεύδω. hastily, to flee, οίχομαι hill, γήλοφος, δ. φεύγων [175, 3]. hate, to, μισέω, έχθαίρω. hired laborer, θής, θητός, hated, to be, άπεχθάνομαι. hateful, μισητός 8. haughtiness, $\delta \beta \rho \iota \zeta$, $-\varepsilon \omega \zeta$, $\dot{\eta}$.

haughty, ὑπέρφρων, ὑπε- historian, Ιστοριογράφος, δ. ρήφανος 2. have, ἔχω, κέκτημαι. heal, ἰάσμαι, ἀκέσμαι. health, byieta, h. guard, to, φυλάττω, διαφ. hear, ἀκούω, ἀκρούομαι w.g. hold before, προβιίλλω. -, against, to be on heart, καρδία, ἡ, κῆρ, κῆ- $\rho o c$, $\tau \dot{o}$; = feeling or disposition, ψύχη, ή. heaven, οὐρανός, ὁ. Hector, Έκτωρ, -ορος, ό. heed, to take, εὐλαβέομαί honor, τιμή, ή. height, $\delta\psi \circ \varsigma$, $-\delta \circ \varsigma$, $\tau \circ \varsigma =$ summit, åkpa, å. Hellas, Έλλάς, -άδος, ή. Helle, Έλλη, ή. Hellenes, "Ελληνες, ol. Hellespont, Έλλής πουτος, help of, with the, σύν. Hera (Juno), "Hρα, ή. herald, κήρυξ, -τκος, 6. Hercules, Ηρακλής, -έους, δ. herd, $\dot{a}\gamma \hat{\epsilon}\lambda \eta$, $\dot{\eta}$. -, to be, εὐδαιμονέω, herdsman, νομεύς, -έως, δ, how? πῶς; in an indi ποιμήν, -ένος, δ. -, to esteem, μακαρίζω. Hermes (Mercury), Έρμης, -οῦ, ό. hide, κρύπτω, ἀποκ. **[2.** high-souled, μεγαλόψυχος humane, φιλάνθρωπος 2 highly, to esteem more, περί μείζονος ποιέομαι; to reverence or prize hunt, to, θηρεύω. ποιέομαι. hinder, είργω. Hipparchus, $\pi\pi\alpha\rho\chi o\varsigma$, δ . his own (business, posses- If, el, éav, \$\hat{n}\$, av. sions), rà saurob.

hold (have), έχω; hold fast, έχομαι w. g.; take hold of (= touch, engage in, effect), űπτομαι **Ψ**. 2. hold out (= sustain the attack), ὑποστηναι. holy, lερός 3. home, olkos, ô. Homer, "Ομηρος, δ. honor, to, τιμάω. honor-loving, φιλότ**ιμος 2.** honorable, εὐδοξος 2, καλός 3, φανερός 3. honored, τίμιος 3. hoof, $\delta \pi \lambda \hat{\eta}$, $\hat{\eta}$. hook, άγκιστρον, τ6. hope, έλπίς, -tόος, ή. hope, to, έλπίζω, έλπομαι. horn, κέρας, τό [§ 39]. horse, $l\pi\pi o\varsigma$, δ . host, ξένος, δ. hostile, πολέμιος 3, έχθρός house, olkos, o, olkia, h. household, οἶκος, δ. rect question, $\delta\pi\omega_{\zeta}$: how much, boog 3. human, ἀνθρώπινος 8; human race, το γένος άνθρώπων. hunger, $\lambda \iota \mu \delta \varsigma$, δ . -, to, be hungry, πει νάω. highly, περί πολλού hunter (huntsman), θηρευτής, -οῦ, δ. hartful, βλαβερός 3. [δ. husband, ἀνήρ, ἀνδρός, δ.

igrorant, ausooc, de.

illness, νόσος, ή. illa, κακά, τά. illustrious, λαμπρός 3. imitate, μιμέομαι; = emulate, ζηλόω w. a. immediately, εύθύς, παρα- instruct, παιδεύω, διδάσκω. χρημα. immoderate, ἀκράτής, -ές. immortal, άθάνατος 2. impel, προτρέπω. impiety, ἀσέβεια, ή. implant, έμφυτεύω. implanted, ξμφύτος 2. impose upon (enjoin), προςτάττω,ἐντέλλω w.d. impossible, ἀδύνατος 2. impostor, φέναξ, -ακος, δ. imprudent, avoog [4 29, Rem.]. impure ἀκάθαρτος 2. in, ėv. in order to, by Fut. Part., or a final conjunction, intestines, τὰ ἐντός. as iva, ώς. inactivity, άπραγμοσύνη, ή, άργία, η, ραστώνη, η. incite, προτρέπω. increase, to, abfávoµai. incur danger, κινόυνεύω. indeed, $\mu \dot{\epsilon} \nu$; indeed—but. μέν --- δέ. indictment, γραφή, ή. indolent, to be, okvéw. industrious, σπουδαίος 3. inferiors, ταπεινότεροι, ol. inglorious, άδοξος 2. inhabit, οἰκέω. inimical, $\dot{\epsilon}\chi\vartheta\rho\delta\varsigma$ 3. injure, κακῶς ποιέω, βλάπτω w. a., ἀδικέω w. a. injurious, βλαβερός 3. injury, βλάβη, ἡ, ζημία, ἡ. injustice, ἀδικία, ή. innate, ξμφύτος 2. innocent, ούκ ἀδίκῶν. innumerable, ἀναρίθμη- Javelin, ἀκων, -οι τος, ὁ, -TOC 2

δαιμονάω. inscribe, γράφω. instead of, ἀντί, ὑπέρ. instil, ἐντίθημι. δασκαλία, ή, δμιλία, ή. insufficient, to be, evôcue ŧχω. intellect, γνώμη. η. intelligent, συνετός 3, φρόνιμος 3. intemperate, ἀκράτής, -ές. justly, δικαίως. intend to, μέλλω; also by Fut. Part. inter, θάπτω. intercourse with, δμιλία w. d., η, κοινωνία, η. —, to have, with, όμελέω w. d. intimate (of friends), οί- kid, ἔριφος, ὁ. KELOC. into, elç. intoxication, μέθη, ή. πω. invent, ευρίσκω. invention, ευρεσις, -εως, ή. invest a city, περικαθέζομαι πόλιν. άμφιέννυμί τινά τι. invincible, aμαχος 2. Ionia, Ίωνία, ή. irrational, άφρων, άνοος 2. know, γιγνώσκω, έπίστα island, νησος, ή. issue, τέλος, τό, κατάλυ- know truly, ἐπίσταμαι. σις, -εως, ή. ίνοιν, ελέφας, -αντος, δ.

άκόντιον, τό,

insane, to be, μαίνομαι, jest, to, παίζω, σκώπτω. journey, δρόμος, δ, δδός, 🛊 ίον, χαρά, ή. judge, a, κρῖτής, -οῦ, ል δικαστής, -οῦ, ὁ. —, to, κρίνω, διακ. instruction, παιδεία, ή, δι- judgment, to render, bκάζω; in the, of, πρόςJupiter, Zeúc, ô. ή. just δίκαιος. intelligence, σύνεσις, -εως, justice, δικαιοσύνη, η, δίκη, ή; court of, δικαστήριον, τό.

K. Keep, ξχω; keep off. ἀ/ ► ξομαι, άμύνομαι. - oneself from, ἀπέχομαι w. g. - watch, τηρέω. key, κλείς, κλειδός, ή. kill, ἀποκτείνω; = murder, φονεύω. kind, εύνους, -ουν. intrust (commit), ἐπιτρέ- kindly, to demean oneself, φιλοφρόνως έχω. kindly-disposed, εύνους, -ouv. inventor, ευρέτης, -ου, δ. kindness, εὐεργεσία, ή; = favor, $\chi \acute{a}\rho \iota \varsigma$, - $l\tau \circ \varsigma$, $\dot{\eta}$. kindred, olkelog, b. invest with (= clothe), king, $\beta a \sigma \iota \lambda e \dot{\nu} \varsigma$, $- \ell \omega \varsigma$, δ , άναξ, -ακτος, δ. kingly nature, Basilikdy hooc. μαι, οίδα. knowledge of, to come to ε, γιγνώσκω. known, well-known, daysρός 3, δήλος 8. —, to faske, δηλόω

L Labor, πόνος, δ. ---, lover of, φιλόπονος 2. -, to, (= work), $\epsilon \rho \gamma \dot{\alpha}$ - leisure, σχολή, ή. ζομαι; with toil, πονέω; with the accompanying idea of being weary, length, $\mu \tilde{\eta} \kappa o \zeta$, $-o v \zeta$, $\tau \acute{o}$; = κάμνω. ſô. laborer, hired, θής, θητός, laborious, πολύπονος 2. Lacedaemonian, Λακεδαι- Leonidas, Λεωνίδας, -ου, δ. loss, to be at a, ἀπορέω. μονιος, δ. lack, σπανίζω, δέω. lake, $\lambda i \mu \nu \eta$, $\dot{\eta}$. land (region), χώρα, ή; by or upon land, kara, γῆν; native, πατρίς, let (permit), ἐάω. -tooc. h. large sum, πολύς. Larissa, Λάρισσα, ή. lasting, Eunedoc 2. late, όψιος, adv. όψέ; la- liberate, έλευθερόω. ter, votepov. latter, οὐτος. law, νόμος, δ; by law, κα- ---, to, ψεύδομαι. τὰ νόμον οτ νομίμως; observant of, νόμιμος 3. lawgiver, $\nu o \mu o \vartheta \epsilon \tau \eta \varsigma$, $-o \vartheta$, δ . life, $\beta i o \varsigma$, δ , $\zeta \omega \dot{\eta}$, $\dot{\eta}$. lawlessness, ἀνομία, ἡ. lay (place), τίθημι; lay by or up, κατατίθημι. – waste, διαφθείρω, τέμνω. lazy, to be, βλακεύω. lead, to, άγω, ἡγέομαι. **– away,** ἀπάγω. - round, περιάγ**ω**. leader, ήγεμών, -όνος, ό. leaf, φύλλον, τό. lean, ἐσκληκώς. learn, μανθάνω; = ascertain, εὐρίσκω, πυνθά- literature, γράμματα, τά. νομαι. learning, fond of, φιλομαθής, -ές. leave, έκλείπω, καταλείπω. – behind, καταλείπω.

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leave off, παύομαι. - unrewarded, ἐάω εἶναι άχάριστον. —, to be at, to have, σχολάζω. μός, δ. lenity, πραότης, -ητος, ή. lose, to, ἀπόλλυμι, ἀπο-Lesbos, Λέσβα . ή. lesson, μάθημα, -ατος, τό. love, ξρως, -ωτος, δ. lest, after a word denoting fear, $\mu \hat{\eta}$; = that not, by ίνα, δπως οτ ώς μή. letter, an alphabetical, lover, ξραστής, -οῦ, ὁ γράμμα, -ατος, τό. letters, γράμματα, τά. liar, ψεύστης, -ου, ό. licentiously, ἀκολάστως. lie, a, ψεῦδος, -ους, τό. — in wait for, ένεδρεύω. Lysias, Λυσίας, -ου, δ. light, φῶς, φωτός, τό; == νος, δ. lightning, ἀστραπή, ή. like, δμοιος 3, ίσος 3, πα- mad, to be, μαίνομαι. oloc. ή. lineage, γένος, -ους, τό. listen to, ἀκροάομαι w. g.; φπακούω. little, δλίγος 3; adv. μικ- majestic, μέγας. ρόν; less, μεῖον. live, βιόω, ζάω, βιοτεύω. — with, συγγίγνομαι w. d., συνδιατρίβω w. d.

long, $\mu \alpha \kappa \rho \delta \varsigma$; = much, πολύς. look after (guard), φυλάτlook at, βλέπω, προςβλέπω, άντιβ. loguacious, πολυλόγος 🙎 κωτίλος 3. number, measure, άριθ- lord, κύριος, δ, δεσπότης, -ov, ò. [βάλλω. Loves, Eputes, ol. -- of pleasure, φιληδο vía. 'n. —, to, φιλέω, στέργα · = ardently, $\ell \rho \acute{a} \omega$. of labor, φιλόπονος 2 of wisdom, φιλόσοφος Lybia, Διβύη, ή. Lycian, Λύκιος. Lycurgus, Αυκούργος, δ. Lydian, Aúdioc. - (be situated), κείμαι. lyre, λύρα, ή, κιθάρα, ή.

a light or lamp, λύκ- Macedonia, Maκεδονία, ή. Macedonian, a, Makedúr, -bvoc. b. ραπλήσιος; = such as, madness, in a fit of, μαινόμενος, δαιμονών. likeness, ὁμοιότης, -ητος, magistrate,δικαστής,-οῦ,δ. magistrates, ἀρχαί, δί. magnificent, μεγαλοπρεπής, -ές. = to obey, $\pi \epsilon i \vartheta o \mu a \iota$, magnificently, $\pi o \lambda v \tau \epsilon \lambda \tilde{\omega} c$. maiden, κόρη, ή. maintain (affirm), φημί. make, ποιέω; cause to make or be made, make for oneself, ποιέομαι;

reake one something,

ἀποδείκνυμι; == place, $\tau i \vartheta \eta \mu \iota$; = take place, γίγνομαι. make an expedition, στρα- Megarian, Μεγαρεύς, -έως, make use of, χράομαί τινι. man, ἀνθρωπος, ὁ, ἀνήρ, Melitus, Μέλητος, ὁ. άνδρός, δ. man-seller, ἀνδραποδιστής, -ov. ô. manage, διοικέω, πολι- Memphis, Μέμφις, -ιος and τεύω; = arrange, διατίθημι. manifest, φανερός 3, δηλος Monon, Μένων, -ωνος, δ. σαφής, -ές. —, to (show), δηλόω. manner, τρόπος, δ; == custom, ήθος, τό, έθος, mercenaries, ξένοι, οί. -, in like, δμοίως. mantle, ἰμάτιον, τό. many, πολύς. march, a, σταθμός, δ. -, to, στρατεύομαι, πο-_ ρεύομαι. off), ἐκστρατεύομαι. mark (evidence), τεκμή- midnight, μέσαι νύκτες. ριον, τό. marry, γαμέω [§ 124, 1]. mass, red-hot, διάπυρος 2. master, κύριος, δ, δεσπό- military years, στρατεύσιτης, -ου, δ. matter (work), έργον, τό. milk, γάλα, -ακτος, τό. maturity, ἀκμή, ἡ. meadow, λειμών, -ῶνος, δ. mina, μνᾶ, ή. mean (base), κακός 3, al- mind, νοῦς, ό, φρένες, al. σχρός. means, by no, obdaµõç, ηκιστα. Mede, a, Mηδος, δ. Medēa, Μήδεια, ή. Media, Μηδία, ή. Median, Μηδικός. medical, Ιστρικός. meet, to, άπαντάω; = mirror, κάτοπτρον, τό.

συντυγχάνω w.d., προςπίπτω w. d. [τεύω. meeting, a, συνουσία, ή. melt, τήκω, 183. ---, old, γέρων, -οντος, δ. memorial, ὑπόμνημα, τό, μνημα, τό. memory, μνήμη, ή. -Ιδος, ή. Menelaus, Μενέλεως, -εω, modesty, aldώς, -οῦς, ή, mention, λόγος, δ, μῦθος, δ. money, χρήματα, τά. mentioning, worth, afic- λογος 2. merciful, Deus. mere, μόνος; adv., μόνον. message, άγγελία, ή. messenger, άγγελος, ό, ή; more, πλείου, πλέου, plus = ambassador, *peoβευτής, -οῦ, ὁ; plural, πρεσβείς. 🗕 to begin a (march Messenian, Μεσσήνιος, δ. most, πλείστος 3. middle, middle of, µ600; 3. most of all (especially), might, δύναμις, -εως, ή. mild, $\pi \rho doc$, -ela, -ov, motion, $\kappa i \nu \eta \sigma i c$, -euc, ϕ . **ήπιος.** μα έτη. Milo, Μίλων, -ωνος, ό. -, to call to, μνημονεύω τι. pai. mindful of, to be, μέμνηmingle with, μίσγω, κεράννυμι. Minos. Μίνως (Gen. Mi- mouth, στόμα, -ατος, τό. νωος and Μίνω), δ. Minotaur, Μινώταυρος, δ. fall in with, έντυγμάνω misfortune, a, άτυχία, ή,

κακόν, τό, συμφορά, 🔩 τύχαι, αί. mislead, παράγω, παραπλάζω, έξαμαρτάνω. mix, μίγνυμι, μισγέω, κεράννυμι. mob, όημος, ό. moderate, μέτριος 3; abstinent, eykparág, -ég. moderation, μέτρον, τό, μεσότης, -ητος, ή. 6. modern, véoc, comp.deg. of. σωφροσύνη, ή. —, travelling, ἐφόδιον, month, μήν, μηνός, δ. monument, μνημα, τό. moon, σελήνη, ή. morals, ήθη, τά. μᾶλλον, magis (comp much). mortal, θνητός 8. μάλιστα. mother, μήτηρ, -τρός, ή. 🛶 to be in, κινέομαι w. Pass. Aor. W. & mount, to, άναβαίνω ἐπί mountain or mount, opec, -ouc, Tó. mourn, δδύρομαι, λυπέομαι. - for, κλαίω, πενθέω. mournful, λυγρός & λυ- $\pi\eta\rho\delta\varsigma$ 3; = plaintive, γοώδης, -ες. mouse, μῦς, -ἔός, ὁ. move, to, kivéomai; affect, κατακλάω τενά; moved to pity, to be. έλεσίρω, οίκτείρω.

much, πολύς. multitude, $\pi\lambda\bar{\eta}\vartheta o\varsigma$, -oυς, net, a, $\nu\epsilon\phi\epsilon\lambda\eta$, $\dot{\eta}$. τό, οἱ πολλώ. murder, to, φονεύω. Muses, Movoai, al. muse-leader, μου τηγέτης, -ov, ô. music, μουσική, ή. must del. yon. Mysus, Μυσός, δ. [ος, δ. Nisus, Νίσος, δ. Mytilensean, Μυτιληναί- no, no one, none, οὐδείς, obtain, λαμβάνω, τυγχάνω

Naked, yvuvóc 8. πατος, δνομα, τό. —, to, ὀνομάζω, καλέω, άπο-, προςαγορεύω. nation, έθνος, -ους, τό. native land or country, πατρίς, -ίδος, ή. mature, φύσις, -εως, ή; noises, confused, θόρυβοι, naval, to engage in a, battle, ναυμαχέω. Ναχίαη, Νάξιος, δ. 3; adv., έγγύς. necessary, άναγκαίος 3. to be, δεὶ, χρή w. acc. and inf. necessity, ἀνάγκη, ἡ. neck, δέρη, ή. necklace, στρεπτός, δ. need, to, δέομαι w. g., number, ἀριθμός, δ. χρήζω w.g. neediness, σπάνις, -εως, ή. neglect, to. ἀμελέω w. g.; = to esteem lightly, δλιγωρέω; - overlook, O that, είθε w. opt. περιοράω; = pass by, oath, δρκος, δ. [ή. neighbor, γείτων, -ονος, ό, obedient, κατήκοος 2 w.d. nor, ούτε --- ούτε, μήτε - μήτε. Neptune (Poseidon), Iloσειδώς, -ῶνος, δ.

Nestor, Νέστωρ, -ορος, ό. obliged, to be (necessary), never, οὐποτε, οὐδέποτε, μήποτε, μηδέποτε, 112, oblivion, λήθη, ή. nevertheless, δμως. news, άγγελία, ή. Nicocles, Νικοκλής, -έους, observe (perceive), alσθάnight, νύξ, νυκτός, ή. Nile, Nellos, 6. $\mu\eta\delta\epsilon i\varsigma$; by no means, longer, οὐκέτι (μηκέτι). ----, to (bring), ἄγω. noble, ἐσθλός 8, γενναῖος odious, αἰσχρός. or-loving, φιλότιμος 2. Œnoe, Οίνόη, ή. nobleness of mind, γεν- offend, άμαρτάνω. ναιότης, -ητος, ή. nobly, γενναίως. [oi. kingly, βασιλικόν ήθος. north, άρκτος, ή, βοβράς, -ã, b. north-wind, βοββας, -a, δ. nose, δίς, δινός, ή. near, $\pi a \rho a$; adj., $\pi \lambda \eta \sigma i \sigma c$ not, ob (obk, obx); with often, $\pi o \lambda \lambda a k c$. οὐ μόνον; not less, οὐδεν ήττον; not even, oil, έλαιον, τό. οὐδέ (μηδέ). nothing, οὐδέν (μηδέν). nourish, τρέφω. Numa, Novμᾶς, -ã, δ. nurture, to, τρέφω; educate, παιδεύω. false, ἐπίορκον, τό. neither, οὐδέ; neither — obey, πείθομαι w. d., ὑπακούω w. d.

đei w. acc. and inf. άναγκαῖος εἰμί. obscure, ἀφανής, -ές. [ό. observant of law, νόμιμος νομαι w. g. or a. observe beforehand, mpoνοέω. w. g. ούδαμῶς, ήκιστα; no occasion (cause), αἴτιος 3. 8, εθγενής, -ές; = hon- —, to be, $\dot{a}\pi \epsilon \chi \vartheta \dot{a} \nu o \mu a \iota$. offer (afford), παρέχω; as a gift to a divinity, ava- $\tau i \vartheta η \mu \iota$; = offer sacrifice, vúu. offering, to bring an, dv σίαν ποιέομαι. ĺή. office (in the State), ἀρχή, the Imp., $\mu\dot{\eta}$; not only, often as, as, $\delta\tau\alpha\nu$, $\delta\pi\delta\tau\alpha$ [see § 183, (b)]. old, πρέσβυς, -εια, -υ, γεραιός 3; never growing old, ἄγηρως. age, γηρας, τό. - man, γέρων, -οντος, = Olympus, Όλυμπος, δ. omit, παραλείπω. once, $\delta \pi a \xi$; = before, $\pi \rho \delta \tau \epsilon \rho o \nu$: = at a certain time, noré. one, any one, some one, $\tau i \varsigma$; when contrasted with the other, by elg μέν or ξτερος. one another, of, ἀλλήλων object to (bring as a charge only, μόνον. against), ἐγκαλέω τί open, to be, ἀνέψγα. opinion, an, γνώμη, ή.

τινι.

o sinion, to be of, $vo\mu i\zeta \omega$, parent, $yove\dot{v}\zeta$, $-\dot{\epsilon}\omega\zeta$, \dot{o} . Paris, Πάρις, -ἴδος, δ. ψγέομαι. -, from the, νομίσαντες. park, παράδεισος, δ. opposite, ἐνάντιος 3, ἔτε- part, a, μέρος, -ους, τό. ρος 3. oppressive, χαλεπός 8. in, μετέχω w. g. oracle, χρησμός, δ. participate in, μετέχω. →, to consult an, μαντεύομαι. pass (= go), πορεύομαι. order, $\kappa \delta \sigma \mu o \varsigma$, δ ; = a line, — by, παραβαίνω. τάξις, -εως, ή. order that, in, lva, ώς. time in public, èv to —, good, εὐκοσμία, ἡ. φανερῷ είναι. -, to (= to arrange), passage across, πάροδος, ή, perverted, σκολιός 3. τάττω, διατ.; = command, κελεύω w. acc. μία, ή. and inf., ἐντέλλω. origin, common, συγγεληλυθώς, -υία, -ός. νής, -ές. ornament, κόσμος, ὁ. path, odoc, 7. Orthia, 'Ορθία, ή. ραγ, μισθός, δ. -, to, ἀποτίνω, ἀποδί-Osiris, "Οσιρις, -ἴδος, ό. Ossa, "Οσσα, ή. peace, είρήνη. other, the (= alter), $\xi \tau \varepsilon$ - $\rho o \varsigma 3$; = alius, $\check{a} \lambda \lambda o \varsigma$. ποιέομαι. otherwise (= another) peacock, ταώς, -ώ, δ. άλλος. Peleus, Πηλεύς, -έως, δ. ought, $\delta \varepsilon l$, $\chi \rho \dot{\eta}$, $\mathring{\omega} \phi \varepsilon \lambda \varepsilon$. Pelops, Πέλοψ, -οπος, δ. out of, ek. Peloponnesian, Πελοπονover, ὑπέρ. overhanging (over), $v\pi \epsilon \rho$. νησιακός. overturn, ἀνατρέπω, περιτ οwe, ὀφείλω. νησος, ή. own, ίδιος 3; his own, τὰ peltastae, πελτασταί, ol. έαυτοῦ. penetrate into, είςπίπτω οχ, βοῦς, βοός, δ. είς τι. people, $\delta \tilde{\eta} \mu o \varsigma$, δ ; = na-P. titude, πληθος, τό.

Pain, $\lambda \gamma \rho \rho_{\gamma}$, $-\rho \nu \rho_{\gamma}$, $\tau \dot{\rho}$; = vere, ὀδύνη, ἡ. painting, ζωγραφία, ή. palace, royal, βασίλεια, τά. pale, ώχρός 3. παρασάγγης, parasang, -ov, b. pardon, to, συγγιγνίσκω. perhaps, ίσως.

νώσκω.

 $\pi \rho \acute{a} \tau \tau o \mu a \iota$, $\acute{a} \nu \acute{v} \omega$; =

perfume, μῦρον, τό.

Pericles, Περικλής, -έους, δ. peril, κίνδυνος, ό. period (time), χρόνος, δ. perish, ἀπόλλυμαι. -, to, μερίζω; take part permit, ἐάω, δίδωμι: it is permitted, Efects Persian, Πέρσης, -ου, δ. parties, both, άμφοῖν λόγος. person (appearance), εξ- $\delta o \varsigma$, $-o v \varsigma$, $\tau \acute{o}$; = body. σῶμα, τό. -, to (of life), διάγω; persuade, πείθω w. a. persuasiveness. πειθώ. -οῦς, ή. passion, $\pi \dot{\alpha} \vartheta o \varsigma$, $-o v \varsigma$, $\tau \dot{o}$; Phaeacians, $\Phi a \dot{\alpha} \kappa e \varsigma$, ol. = evil desire, ἐπιθυ- Phanes, Φάνης, -ητος, δ. Philip, Φίλιππος, ό. past (what is past), παρε- philosopher, φιλόσοφος, δ. philosophize, φιλοσοφέω. philosophy, φιλοσοφία, ή. [δωμι. Phoenicians, Φοίνικες, ol · adj., Φοινίκειος. Phoreys, Φόρκυς, -υος, & –, to make, είρήνην Phryxus, Φρίξος, δ. Phrygians, Φρύγες, oi. physician, laτρός, δ. peep up or out, ἀνακύπτω. pieces, to tear in, διαβρήγνυμι. piety, εύσεβεία, ή. pillar, στήλη, ή. pine, ἐλάτη, ή. Peloponnesus, Πελοπόν- pious, εὐσεβής, -ές. pity, ελεαίρω, οἰκτείρω: to have, on, κατελεέω τινά. ľάντί. place, τόπος, ό; in, of, ----, to, τίθημι. tion, $\ell\vartheta\nu o\varsigma$, $\tau\delta$; = mul- plague, to, $\tau\epsilon i\rho\omega$. plaintiff, κατήγορος, δ. grief, $\lambda \hat{v} \pi \eta$, $\dot{\eta}$; = se-perceive, $a i \sigma \theta \dot{u} v o \mu a \iota$, $\gamma \iota \gamma$ -plane-tree, $\pi \lambda \dot{u} \tau a v o \varsigma$, $\dot{\eta}$. plant, to, ἐμφυτεύω. perform, ἐργάζομαι, δια- Plataeans,Πλαταιεῖς, έων, οi. display, ἀποδείκνυμι; Plataea, Πλάταια, ή = take place, γίγνομαι. Plato, Πλάτων, -ωνος. ο. play, to, παίζω; play at παίζω.

plea, λόγος, δ. pleasant, ήδύς, -εία, -ύ. pleasantly, ήδέως. please, ἀρέσκω w. d. pleasure, hoovh, h. plot, a, επιβουλή, ή. against, to, ἐπιβουλεύω w. d. plunge, δίπτω. Pluto, Πλούτων, -ωνος, δ. poet, ποιητής, -οῦ, ὁ. poetry, epic, ποίησις ἐπῶν, τὰ ἔπη. political, πολιτικός 3. pollute, μιαίνω. Εύξεινος, δ. $\chi \rho \delta \varsigma 3$; = mean, $\phi a \tilde{v} \lambda o \varsigma$. pretend, - to be, $\pi \dot{\epsilon} \nu o \mu a \iota$, $\pi \dot{\epsilon}$ νητεύω. poorly (badly), κακῶς. Poseidon (Neptune), Πο- prevent, είργω, ἀπέχω. σειδών, -ῶνος, ὁ. possess, έχω, κέκτημαι; oneself of, κρατέω w. g. possession, κτημα, τύ, κτησις, ή, οὐσία, ή. possible, δυνατός 3; as prison, δεσμωτήριον, τό. quickly as, ώς τάχιστα. prisoner, αλχμάλωτος, δ. —, to be, ξξεστι. poverty, $\pi \varepsilon \nu i \alpha$, \hbar . power, δύναμις, -εως, ή; = influence $\xi \xi o v \sigma i \alpha, \dot{\eta}$; μαι ἐπί τινι. -, it is in one's (possible), έξεστι. practice, ἄσκησις, ἡ. practise, to, μελετάω, άσ- prodigy, τέρας, -ατος, τό. κέω, γυμνάζω; the last profess, ἐπαγγέλλομαι. exercises. praise, Emawoc, b. --, to, ἐπιινέω.

prating, ἀδολεσχία, ή. pray, $\epsilon \tilde{v} \chi o \mu a \iota$; = entreat, Ικετεύω. prayer, εὐχή, ή. precaution, πρόνοια, ή. prefer, αἰρέομαι. preparation, μελέτη, ή. prepare oneself, mapaoκευάζομαι; for something, είς τι. present, παρών, ἐνεστώς, -νīα, -ώς. [ρ**έχω**. – (submit, afford), πα-–, to be, πάρειμι, ήκω. Proserpine, Περσεφόνη, ή. preserve, σώζω. Polycletus, Πολύκλειτος, δ. president, προςτατής, -οῦ, δ. prosperity, εὐτυχία, ή. Pontus Euxinus, Πόντος press into, είςπίπτω είς τι. prosperous, to be, εύτυ - on, ξγκειμ**αι**. poor, $\pi \dot{\epsilon} \nu \eta \varsigma$, $-\eta \tau \sigma \varsigma$, $\pi \dot{\epsilon} \nu \iota \epsilon$ pretence, $\pi \rho \dot{\phi} \dot{\alpha} \sigma \iota \varsigma$, $-\dot{\epsilon} \omega \varsigma$, $\dot{\eta}$. proud of, to be, $\sigma \dot{\epsilon} \mu \nu \dot{\nu} \nu \sigma$ προςποιέομαι, φάσκω. prevail (exist), εlμί; (of provide for, προςτίθημι. a usage), κείμαι. pride, φρονήματα, τά; = arrogance, δβρις, -εως, ή. oneself, to, γαυρόομαι, ἀγάλλομαι ἐπί τινι. priest, lερεύς, -έως, δ. private capacity, lôiq. prize, άθλον, τό. - highly, to, ποιέομαι περί πολλου. to be in the, of, γίγνο- proceed, βαίνω, προβαίνω. proclamation, to make, ἐκφαίνω. procure (= find for), ebρίσκω. two, usually of athletic proffer, παρέχω, ἐπαρκέω. proficiency, to make, in, purchase, ώνέομαι, πρίαπροκύπτω, πρός οτ έπί τι. prater, άδολέσχη, -ου, δ. profit, to, ώφελέω; what

does it profit? τί συμφέρει. ficiency. progress, to make, see proprohibit, ἀπαγορεύω, ἀπε:πείν. prominent, to be, above, προέχω. promise, to, ὑπισχνέομαι, ἐπαγγέλλομαι. promptitude, δξύτης, -ητος, properly, άξιολόγως. property, χρήματα, τά, οὐ σία, ή. prosper, to, εὖ φέρομαι χέω, εὐδαιμονέω. μαι ἐπί τινι, ἀγάλλομαι έπί τινι. - for oneself in addition to, προςπορίζομαι. provident, to be, προνοέομαι w. g. provided that, el, ¿áv. provisions, ἐπιτηδεια, τά. prudence, σωφροσύνη, ή. prudent, φρόνιμος 3; = moderate, μέτριος 3. public, δημόσιος 3; = common, κοίνος 3; in a public capacity, $\delta\eta$ μοσία; to pass time in public, έν τῷ φανερῷ elvai. public square, άγορά, ή. punish, κολάζω, ἀποτίνο- $\mu a i$; to punish by a fine, ζημιόω. punishment, τιμωρία, ή; as a fine, $\zeta \eta \mu i \alpha$, $\dot{\eta}$. [uai. έπιδίδωμε pupil, μαθητής, -ου, δ. purple, πορφύρεος 3, φοινίκεος 3 (see § 29).

' purpose, for any, είς τι. pursue, διώκω, άκολουθέω. ρέω w. d. put on, ἀμφιέννυμι, ἀμπέ- reflection, λογισμός, δ. χομαι. put to death, ἀποκτείνω; = murder, φονεύω. Pyrrhus, Πύρρος, δ. Pythia, Hubia, 1.

Quail, a, δρτυξ, -ύγος, δ. queen, βασίλεια, ή. quick, ώκύς, -ela, -ύ. [ψa. χιστα. quiet (adj.), houxoc 2.

Race, γένος, -ους, τό; hurail at σκώπτω. rain, δμβρος, δ. ram, κριός, δ. rank, a, τάξις, -εως, ή. rapacious, άρπαξ, -αγος. rapidly, ταχέως, τάχα. rather, $\mu \tilde{a} \lambda \lambda o \nu$. rational, σώφρων, -σνος. ravage, δηόω. raven, κόραξ, -ἄκος, δ. reach, ἐφικνέομαι w. g. ready, to be (willing), MERCO readiness, προθυμία, ή. reality, in, άληθῶς. reason, λόγος, δ; with reason, δικαίως. receive, δέχομαι, λαμβάνω. recently, άρτι, έναγχος. recompense (favor), χάρις, -ἴτος, ή. rectify, ευθύνω. Red sea, Ερυθρά θάλαττα. resolutely, προθύμως.

reed, a, κάλαμος, δ, ρίψ, resolution, a (decree), βου διπός, ή. put the hand to, ἐπιχει- reflect, διανοέομαι, λογί- resolve, γιγνώσκω, δοκεί ζομαι. refuge, καταφύγή, ή. regal, βασίλειος. regulate (= prepare), κα- respectable, άξιόλογος 2. τασκευάζω. reign over, βασιλεύω. rejoice, χαίρω w.d., ήδομαι. rest, the, άλλος; = resirelease, ἀπολύω. rely upon (trust), πιστεύω. restore, ἀποδίδωμι. remain, μένω, διαμ.; con- restore, hard to, δυσεπαcealed, διαλανθάνω. quickly, ταχέως, τάχα, al- remember, μέμνημαι w. g. restrain, είργω, ἀπέχω. as possible, ώς τά- remembrance, μνήμη, ή. remote, most, ξσχατος 3. retreat, a, κατάβἄσις, -εως. render effeminate, μαλα- ---, to, ἀναχωρέω. κίζω; service to (be a return, ἀναχωρέω. aid to, βοηθέω w. d. man, άνθρώπων γένος. renown, εύκλεια, ή, δόξα, revenge oneself on, or upή, κλέος, -ους, τό. repay, αποδίδωμι, αμείβομαί τινά τινι; some- revenue, πρόςοδος, ή. λαμβάνεται. repel, ἀπωθέω. repent, μεταμέλομαι, or impers. μεταμέλει τινί revile, λοιδορέω w. a. τινος. report, a, λόγος, δ. reproach, to, ψέγω, έλέγχω. reward, άθλου, τό, γέρας, reputable, εὐδοξος 2. reputation, ευκλεια, δόξα, ή. –, good, εὐδοξία, **ή**. request, to, αlτέω, δέομαι w. g. -, a, δέησις, -εως, ή, ride by, παρελαύνω. requite a favor, ἀποδίδω- right (just), δίκαιος 3; == μι χάριν. rescue, σώζω. record together, συγγράφω. residence, governor's, άρ- ripe, πέπων. χεῖον, τό.

λευμα, τό, ψήφισμα, τό. τινι. respect, alδώς, -οῦς, ἡ; to have, for, aldéoµaí τινα: with respect to, περί. response, to give a, χράω, a, χρησμός, δ. guus, λοιπός 3. νόρθωτος 2. retire, ἀναχωρέω. slave to), δουλεύω w. d.; reveal, ἐκκαλύπτω; itself, δηλόομαι. οπ, τιμωρέομαι w. ... άμύνομαι w. a. thing is repaid, $\tau i \, d\pi o$ - reverence, $ai \delta \omega_{\zeta}$, $-o \tilde{v}_{\zeta}$, $\dot{\eta}$. –, to, αἰδέομαι, σέβ**ο**- $\mu a \iota$; highly, $\pi e \rho \iota \pi o \lambda$ λοῦ ποιέομαι. revolt, to cause to, apigτημι; Mid., to revolt. -ως, τό. **Γος, δ.** Rhampsinitus, Ταμψίνιrich, πλούσιος 3, εύπορος 2; be or become rich. πλουτέω. [Ta, Tá. [εὐχή, ή. riches, πλοῦτος, ὁ, χρήμαdexter, δεξιός 3. ring, δακτύλιος δ. rise up, ἀνίσταμαι. river, ποτάμός, δ

road, δδός, ή. rob, $\dot{a}\rho\pi\dot{a}\zeta\omega$; = deprive Sarpedon, of, ἀφαιρέοι:aι. robber, λησιής, -οῦ, ὁ. robe, στολή, ή, ίμάτιον, τό. rock, πέτρα, ή. Romans, 'Pupator, ol. room, ἀνώγεων, -ω, τό. root, ρίζα, ή. rope, κάλως, -ω, δ. rose, ρόδον, τό. rough, σκλημός 3. roval, βασίλειος; royal science, ἐπιστήμη, ἡ. dominion, βασιλεία, ή; sciences, γράμματα, τά. royal palace, βασίλεια, scourge, to, μαστιγόω. τá. rugged, τραχός 3. ruin, to, ἀπόλλυμι. _, to go to, at the same Scythia, Σκυθία, ή. time, συναπόλλυμι. rule, rule over, to, άρχω, βασιλεύω. ruler, άρχων, -οντος, δ. run, τρέχω; run to, προςτρέχω. away, διδράσκω, άποδιδράσκω w. s. 🗕 past, παρατρέχω. - in different directions, διαδιδράσκω. rush, to, δρμάω. S.

Sacred to, lepós 3 w. g. sacrifice, θυσία, ή; to sacrifice or offer, θύω; to seek, seek for, ζητέω. bring, θυσίαν ποιέομαι. sadness, λύπη, ή. safe, ἀσφαλής, -ές. safely, ἀσφαλῶς. safety, σωτηρία, ή. sail, πλέω. away, ἀποπλέω. sake of, for the, ξνεκα, περί. Salamis, Σαλαμίς, - ivoς, ή. same, the o airoc. Βαπίαπ Σάμιος, δ.

Sardis, Σάρδεις, -εων, al. Semiramis, Σαρπηδών, -όνως, ό. satisfaction, δίκη, ή; to give, δίδωμι. say, λέγω, φημί, εlπείν. scarcely, μικρόν; scarcely escape, μικρόν ἐκφεύγω. scatter, σκεδάζω, σκεδάννυμι, διασπείρω. sceptre, σκηπτρον, τό. school, see Thales. scout, α, σκοπός, δ. scythe-bearing, δρεπανηφόρος 2. sea, $\vartheta \dot{a} \lambda a \tau \tau a$, $\dot{\eta}$; by sea, service (benefit), $\vartheta \epsilon \rho a$ κατὰ θάλατταν. sea-coast,παραθαλαττία,ή. sea-bird, θαλαττία δρνις. sea-fight, ναυμακία, ή. season, against (unsea- servitude, δουλεία, ή sonably), παρά καιρόν. secret, κρυπτός 3. secretly, κρύφα, see § 175,3. secure, $\dot{a}\sigma\phi\tilde{a}\lambda\dot{\eta}\varsigma$, $-\dot{\epsilon}\varsigma$; = firm, $\beta \epsilon \beta a \log 3$. securely, ἀσφαλῶς. sedentary trade, βαναυσι- shame, αἰδώς, -οῦς, ἡ. κή τέχνη. [μαι. see, βλέπω, δράω, δέρκο---- to it, σκοπέω. seem, δοκέω, φαίνομαι. seen, not to be, άθέστος 2. shelter, στέγω. seize, συλλαμβάνω; seize shepherd, ποιμήν, -ένος, ο, quickly, ἀναρπάζω. self, αὐτός. self-command, έγκράτεια. self-control, έγκράτεια, ή. shieldsman, παλταστής, self-taught, αὐτοδίδακτος 2. Selinus, Σελινούς, -οῦν- ship, ναῦς, νεώς, ή. sell, πιπράσκω, ἀιτοδίδο short, βραχύς, -εία, -ύ.

Σεμίραμις, -ἴδος, ή. send,πέμπω,στέλλω,άποσ. - back, ἀποπέμπω. – forth or out,ἐκπέμπω. senseless, ἀσύνετος 2. sensible, συνετός 3; to be, σωφρονέω. sentence (judicial), κρίσις. -εως, ή, δίκη, ή. separate, to, διίστημι, κοί- $\nu\omega$; (intrans.), $\delta i \chi a \gamma i \gamma$ νομαι, διακρίνομαι. seriously, to speak, onovδάζω. serve (= be a slave), δου- $\lambda \varepsilon \dot{\nu} \omega$ w. d.; = render service, ὑπηρετέω w. d.; = become, yiyvouai. πεία, ή. -, to render, to, dovλεύω w. d., χαρίζομα w. d. set (place), καθίζω. set off (of a journey), noρεύομαι. ſμ set upon (place), ἐπιτίθη sever, διίστημι. shake, σείω. shameful, αἰσχρός, ἀεικής, -ές. shave, ξυρέω. sheep, πρόβάτου, τό, elc. olóς, δ, ή. νομεύς, -έως, δ. [h] shield, $\dot{a}\sigma\pi i\varsigma$, $-2\delta o\varsigma$, \dot{n} ; small, $\pi \dot{\epsilon} \lambda \tau \eta$, $\dot{\eta}$. -oũ, ó. μαι. shoe, ὑπόδημα, τό.

sleep, ὕπνος, δ. shortly, &v Braxei, -, to, εὕδω, καθεύδω, shoulder, $\delta\mu$ oς, δ . δαρθάνω. shouting, a (calling to), παρακέλευσις, -εως, ή. small, μικρός 3, δλίγος 3. speak, λέγω, φθέγγομαι; show, to, δείκνυμι, αποδείκsmell, to, ὀσφραίνομαι. νυμι, φαίνω, άποφαίνω, of anything, δζω. φανερόν ποιέω, δηλόω; Smerdis, Σμέρδις, -loς, δ. = offer, $\pi a \rho \epsilon \chi \omega$. | inf. snare, $\pi a \gamma i \varsigma$, -tδος, $\hat{\eta}$; lay spectator, $\vartheta \epsilon a \tau \dot{\eta} \varsigma$, -o \hat{v} , δ · snares for, ἐνεδρεύω. shrink from, κατοκυέω w. shun, φεύγω w. a. snow, χιών, -όνος, ή. shut, κλείω, κατακλείω. snow-storm, νιφετός, δ. - in or up, κατακλείω, so, οῦτως; = this, τοῦτο. so far from, ἀντί. καθείργω. Sicily, Σικελία, ή. so that, ώςτε [§ 186]. sick, ἀσθενής, -ές. soar upward, άναπέτομαι. sick, to be, νοσέω, άσθενέω. sober-minded, side, by the, of, $\pi a \rho \hat{a}$. -ovoc. Sidon, Σιδών, -ωνος, ή. Socrates, Σωκράτης, -ους, soldier, a, στρατιώτης, -ov, Sidonian, Σιδώνιος. sight, at sight of, Part. of δράω. solitude, ἐρημία, ἡ. signal, to give a, $\sigma \eta \mu a i \nu \omega$. some, $\dot{\epsilon} \nu \iota \omega i$; some one, spring from (= be, or silent, to be, σιωπάω, σι- $\tau i \varsigma$; something, τi . γάω. sometimes, ἐνιότε, ποτέ. silver, ἄργῦρος, ὁ. son, vióc, ò. song, φδή, ή, μέλος, -ους, simple, ἀπλόος, 29. sin, to, άμαρτάνω. soon, τάχα. since (because), $\delta \tau \varepsilon$, $\delta \pi \varepsilon i$; sooner, $\pi \rho \delta \tau \varepsilon \rho \sigma \nu$; = rasee also § 176, 1. ther, μαλλον. sing, to, $\delta\delta\omega$. sophist, σοφιστής, -οῦ, δ. single (= any), in a negative sentence, οὐδείς, ò. sorrow, $\lambda \hat{v} \pi \eta$, $\dot{\eta}$. § 177, 6. single combat, to engage soul, ψυχή, ή. sound, to the, of, in, μονομαχέω. sink into or under, kara-6 167, 7, δύω; sink away (fall), sound-mindedness, πίπτω. φροσύχη, ή. Sinope, Σινώπη, ή. source, πηγή, ή. sister, $\dot{a}\lambda\epsilon\lambda\phi\dot{\eta}$, $\dot{\eta}$. south, μεσημβρία, ή. sit on, ἐφιζάνω w. a. sovereign, ἄρχων, -οντος, slave, δοῦλος, δ. sovereignty, ἀρχή, ἡ. -, to be a, δουλεύω, sow, to, σπειρω. slave-labor, δουλείου έρspacious, sufficiently (= sufficient), lkavóg 3. slavery, δουλεία, ή. slay, ἀποκτείνω, φονεύω. w. g.

Sparta, Σπάρτη, ή. Spartan, a, Σπαρτιάτης, -ov, b. speak seriously, σπουδάζω. spear, δόρυ, τό [§ 39]. speech, λόγος, δ, μῦθος, δ; freedom or boldness of παβρησία, ή. speedily, τάχα, ταχέως. Sphinx, Σφίγξ, -γγος, ή. spirit, νοῦς, νοῦ, ὁ, φρήν, -ένος, ή. σώφρων, splendid, λαμπρός 3, πόĺó. λυτελής, -ές. sportsman, θηρευτής, -οδ, spread, διασπείρω. spring, belonging to the. ξαρινός 3. originate from), elui, γίγνομαι. [τό. square, public, ἀγορά, ἡ. stadium, στάδιον, τό. stag, έλάφος, ό, ή. stage, σκηνή, ή. stand, to, στηναι, έστάναι. firm, ὑπομένω. Sophocles, Σοφοκλης, -έους, state, a, πολιτεία, η, πόλις, -εως, ή. –, relating to the, πo λιτικός 3. station, to, τίθημι. statuary, ἀνδριαντοποιία, statue, ἀνδριάς, -άντος, δ. steadfast, έστηκώς, -υλα, -ός. steal, κλέπτω; steal away ſδ. άρπάζω. steersman, κυβερνήτης, Stesichorian, Στησιχόριος. Stesichorus, Στησίχορος, δ. still (yet), ἔτι. sparing, to be, φείδομαι stillness, ήσυχία, ή. stir (move), to, κινέω.

stoles, κλόπιμος 3. stone (made of stone), 4ί- sumptuousness, πολυτέ-Divoc 3. —, to, καταπετρόω. stranger, ξένος, δ. stratagems, to be exposed supping, while, Part. of to, ἐπιβουλεύομαι. street, ὀδός, ή. strength, $\dot{\rho}\dot{\omega}\mu\eta$, $\dot{\eta}$, $\dot{a}\lambda\kappa\dot{\eta}$, $\dot{\eta}$. stripes, πληγαί, al. strive (= endeavor), $\pi \epsilon \iota$ ράομαι; = seek, ζητέω. for or after, δρέγομαι w. g., διώκω w. a. strong, $l\sigma\chi\bar{v}\rho\delta\varsigma$ 3; = firm, study, to, μανθάνω. stupid, ἀσύνετος 2, τετυφωμένος 3. subject to, υποχυς 2. subject, to, χειρόομαι w. a., sweet, ήδύς, γλυκύς, -εla, δουλόω w. a.; subject to subjugate, χειρόομαι, δου- swiftly, τάχα. λόω. submissive, ταπεινός 3. submit (present, afford), sympathy, be moved to, παρέχω. – to (serve), δουλεύω. subsistence, $\tau \rho o \phi \dot{\eta}$, $\dot{\eta}$. subvert, ἀνατρέπω. success, $\epsilon \dot{v} \tau v \chi i a$, $\dot{\eta}$; = riches, $\pi \lambda o \tilde{v} \tau o \varsigma$, δ , $\delta \lambda$ -Boc. b. succor, to, παραστῆναι, συμπονέω w. d. such, τοιοῦτος 3 [§ 60]. such as, olog [§ 182, 7]. suffer, $\pi \acute{a} \sigma \chi \omega$; = permit, περιοράω w. Part. suffering, πόνος, δ. sufficient, lkavóc 3; to be, ίκανῶς έχω. sufficiently, Ικανώς. suitably to (conformably), talk, to, λαλέω, κωτίλλω. sum, large (much), πολύς. taste, to, γεύομαι w. g.

summer, θέρος, -ους, τό. λεια, ή. sun, ήλιος, δ. superiors, οί κρείττονες. δείπνω w. μεταξύ. suppose, ἡγέομαι, νομίζω. tell, λέγω, φράζω. supremacy, ἡγεμονία, ἡ. sure, ἀσφαλής, -ές, ἔμπεsurely, ἀτρεκέως; by οὐ $\mu \dot{\eta}$ (see § 177, 9). surpass, νικάω τινά, υπερβάλλομαί τινα. βέβαιος 3, ἀσφαλής, -ές. surrounding (around), $\pi \epsilon$ - terrify, καταπλήττω, ἐκπ. Susian, Σούσιος, δ. swear, δμνθμι. – falsely, ἐπιορκέω. sweat, ἰδρῶς, -ῶτος, δ. [ὀξύς. -ύ. oneself, καταστρεφομαι. swift, ταχύς, -εῖα, -ύ, ἀκύς, swim, νέω. sympathize, ἐλεαίρω. **ἐλεαίρω**. Syracuse, Συράκουσαι, ai. Syracusian, Συρακούσιος, δ. Syrian, Σύριος, δ. Take (receive), λαμβάνω; = capture, $al\rho \epsilon \omega$. care, ἐπιμέλομαι. — from, ἀφαιρέομαί τι- therefore, οῦν. νά τι. [τι. - heed to, εὐλαβέομαί --- hold of, ἄπτομαι w. g. - in charge, λαμβάνω. place (be done), γίγvouat. taken, to be, ἀλίσκομαι. tame out, ἐξημερόω.

teach, διδάσκω τινά τι. teacher, διδάσκαλος, δ. tear, a, δάκρὔον, τό. tear, to, βήγνυμι. - in pieces, διαβρήγνομι. Telamon, Τελαμών, -ῶνος, Tempe, $T \hat{\epsilon} \mu \pi \eta$, $-\tilde{\omega} \nu$, $\tau \hat{a}$. temperate, ἐγκρἄτής, -ές. temple, $\nu \varepsilon \omega \varsigma$, $-\varepsilon \omega$, δ . temple-robber, lερόσυλος, δ tend (feed), βόσκω. tent, $\sigma \kappa \eta \nu \dot{\eta}$, $\dot{\eta}$. [ρί. terrible, δεινός 3. testimony, μαρτυρία, ή. Teucer, Τεῦκρος, δ. Thales, θαλης, δ (G. Θά- $\lambda \varepsilon \omega$, D. $-\tilde{\eta}$, A. $-\tilde{\eta}\nu$), Thales and his school οί άμφι θαλην. Thamyris, Θάμυρις, -ιος and -idoc. h. than, η ; also by the rela tion of the Gen. after a comparative. thank, to, χάριν είδέναι. that, in order, $\dot{\omega}_{\zeta}$, $\delta\pi\omega_{\zeta}$. theatre, $\vartheta \epsilon a \tau \rho o \nu$, $\tau \delta$. Theban, $\Theta\eta\beta a\tilde{\iota}o\varsigma$, δ . Thebes, $\Theta \tilde{\eta} \beta a \iota$, al. theft, $\kappa \lambda o \pi \dot{\eta}$, $\dot{\eta}$. Themistocles. θεμιστοκλῆς, -έους, δ. [τος, δ. Theophrastus, Θεόφρασtherewith, μετά τούτου. Thermodon, Θερμώδων, -οντος, δ. Thermopylae, Θερμοπύλaι, al. The sprotia, $\Theta \varepsilon \sigma \pi \rho \omega \tau i a$, $\dot{\eta}$. Thessalian, Θετταλός, δ. thief, $\kappa\lambda\epsilon\pi\tau\eta$, -ov. &. κλώψ, -ωπός, δ. thievish, κλόπιμος 3.

thing, χρημα, τό, κτημα, τό. think, ἡγέομαι, νομίζω, δοκέω. - about, φροντίζω **w. a**. thirst, δίψος, -ους, τό. -, to, or be thirsty, διψάω. thirsty, avoc. thoroughly, to understand, trade, a, τέχνη, ή. διαγιγνώσκω. though, καὶ ἄν; also by a traduce, διαβάλλω. Part, see § 176, 1. thought, νόημα, τό. thoughtful, φρόνιμος 3. Thracian, Θράξ, -āκός, δ. throne, θρόνος, δ. –, to ascend, είς βασιλείαν καταστήναι. through, διά. throughout, $\dot{a}v\dot{a}$; = whol- treason, $\pi\rho o\delta o\sigma(a, \dot{\eta})$. ly, πάντως. throw, ρίπτω. - a bridge over, άνα- treaty, συνθήκη, ή. ζεύγνυμι. – down, καθίημι. Tω. -out (as words) δίπτω. tribute, φόροι, οί. thus, $ovr\omega(\varsigma)$. thwart, έναντιόομαι w. d. Tigranes, Τιγράνης, -ου, δ. trophy, τρόπαιον, τό. tile, πλίνθος, ή. till, ξως, μέχρι. time, χρόνος, ό; right, alúv, - ũνος o; at the same time. aµa; to pass time in public, êv τῷ Troy, Τροία, ἡ. φανερώ είναι. Tissaphernes, Τισσαφέρνης, -ους, ό. to-day, τήμερου. together with, aµa w. d. toil, to, μοχθέω. to-morrow, αὐριον. tongue, γλῶττα, ἡ.

the comp. deg. tooth, όδούς, -όντος, ό. top, ἀκρος 3 [§148, Rem.9]. turn, to, στρέφω (trans.); touch, to, ἄπτομαι w. g., θιγγάνω w. g. towards, πρός. town, $\pi \delta \lambda \iota \varsigma$, -e $\omega \varsigma$, $\dot{\eta}$. tradition, λόγος, ό. tragedy, τραγφδία, ή. train (exercise), to, ἀσκέω. transition, μεταβολή, ή (see degenerate). travel, to, πορεύομαι. - abroad, ἀποδημέω. travelling-money, εφόδιον, τá. treasure, θησαυρός, δ. treasures, χρήματα, τά. tree, δένδρον, τό. triad, τριάς, -άδος, ή. into disorder, ταράτ- trial, to make, of, πειράομαι w.g. trivial, φαῦλος. Troezene, Τροιζήν, -ηνος, trouble, πόνος, ό. - oneself about, φροντίζω w. g. καιρός, δ; life-time, troubled, to be, λυπέομαι. troublesome, χαλεπός 3, true, άληθής, -ές, άληθί- ungrateful, άχάριστος 2. νός 3; = faithful, $\pi \iota \sigma$ - unhappy, ἀτῦχής, -ές. τός 8. truly (really), ἀληθῶς; to know truly, ἐπίσταμαι. trumpet, $\sigma \dot{\alpha} \lambda \pi i \gamma \xi$, $-i \gamma \gamma o \zeta$, $\dot{\eta}$. united, to be, $\dot{\delta} \mu o \nu o \dot{\epsilon} \omega$. trumpeter, -oũ. ỏ. too (also), καί; denoting trust, to, πείθι μαι, πισ

intensity, άγαν, or by truth, ἀλήθεια, ή. -, to speak the, άληθεύω. = devote oneself to, τρέπομαι. [τημι. **- away**, τρέπω, ἀ**φίσ-**- to, προτρέπω. tusk, όδούς, -όντος, ό. twice, δίς. tyrant, τύραννος, δ. Tyrtaeus, Τυρταΐος, ὁ

II. Ulcer, έλκος, -ους, δ. Ulysses, 'Οδυσσεύς, -έως, ο unacquainted with, anesρος 2 w. g. unadvisedly, $\varepsilon i \kappa \tilde{\eta}$. unchanged, ἀμετάβλητος uncle (by the father's side) πάτρως, -ωος, δ. under, ὑπό. [φέρω. undergo, ὑπομένω τι, ὑποunderneath, to be, δπειμι. understand, ἐπίσταμαι, οίδα. [νώσκω. -, thoroughly, diayiy [ή. understanding, νοῦς, ὁ φρένες, αί. undertaking, ξργον, τό. undone, ἄπρακτος 2. uneasy,to render,ταράττω uneducated, ἀπαίδευτος 2 unexpected, παράδοξος 2 ἀνέλπιστος 2. λυπηρός 3, ἀργαλέος 3. unfortunate, ἀτῦχής, -ές. ---, to be, δυςτυχέω. unharmed, ἀπήμων, -ονος unintelligent, avooc, aobνετος 2. σαλπιγκτής, unjust, άδικος 2. [τεύω. unknown, ἀφανής, -ές. unrewarded, ἀχάριστος 2

κῆς, -ές. until, μέχρι, πρίν. unvarying, διηνεκής, -ές. voluntarily, ἐκουσίως. ϑημι. upon, ἐπί. [μαι. upward, to soar, ἀναπέτοusage, νόμος, δ. nse, to, χράομαι. ---, to be of, συμφέρω. -, to make, of, xpáomai TIVI. useful, χρήσιμος 2, ώφέλιμος 2. –, to be, ώφελέω. using, χρῆσις, -εως, ή. atter, to, $\lambda \dot{\epsilon} \gamma \omega$; = emit as a sound, προίημι.

V. τίμιος 3. value more, or more high- wasp, ψήν, ψηνός, ό. ly, περί μείζονος ποιέομαι. vehement, δεινός 3. venture, to, τολμάω. verdant, to be, θάλλω. versed in, άγαθός, ξμπειρος 2. very, λίαν, σφόδρα; also weal, σωτηρία, η. by the Comp. or Sup. of the adjective. vessel, πλοίου, τό. vice, κακία, ή, κακότης, $-\eta \tau o \varsigma$, $\dot{\eta}$. victory, νίκη, ή. village, κώμη, ή. vine, ἄμπελος, ἡ. violate (as a treaty), λύω. violence, βία, h. violent, βίσιος 3, σφοδρός 8; = severe, $l\sigma\chi v\rho \dot{o}\varsigma$ 3. Ισχυρώς. virtue, άρετή, η

δαίος 3. visible, ὁρατός 3. up, ἀνά; lay up, κατατί- voluptuous, τρυφητής, -οῦ. W. Wage war with, πολεμέω wherever, οὐ, ὅπου w. opt. w. d. wait, περιμένω. walk, to, βαίνω. wander about, περιπλα- whip, μάστιξ, -ίγος, ή. νάομαι. want, to, δέω, δέομαι w. g. who, which, δς; interrog. –, be in, σπανίζω w. g., whoever, δςτις, δςπερ. χρήζω w.g. war, πόλεμος, δ. warlike, πολεμικός 2. warning, σωφρονισμός, δ. wild beast, θηρίον, τό. warrior, στρατιώτης, -ου, ό. willing, ἐκών, -οῦσα, -όν. Valuable, πολυτελής, -ές, war-song, παιάν, -ανος, δ. wash, νίπτω, πλύνω. watch, to keep, τηρέω. water, ύδωρ, ύδατος, τό. way (road, journey), ὁδός, $\dot{\eta}$; = manner, $\tau \rho \dot{o} \pi o c$, \dot{o} . wax, κηρός, δ. weak, ἀσθενής, -ές. weaken, to, τείρω, ἀμαυρόω. wealth, πλοῦτος, ὁ, χρήματα, τά. wear (have), ἔχω. – out, τείρω. weary, to be, κάμνω. weep, to, κλαίω. welfare, σωτηρία, ή. well, καλῶς, εὖ; do well wolf, λύκος, ὁ. to, εὐ πράττω, εὐ ποιέω, εθεργετέω; to be well, εὐ έχω. well-disposed, ebvoog. violently, σφόδρα, λίαν, well-known, δηλος 3, φανερός 3. well-ordered, εὐτακτος 2.

unseemly, αἰσχρός, ἀει- virtuous, ἀγαθός 3, σπου- west, ἔσπερος, ὁ. what? Tic, Ti. whatever, öςτις, öςπερ when, ore, exei. whence, & ou. whenever, orav. where, ού, ôπου; where ? whether, πότερου. while, expressed by the Part. [176, 1]. whither? $\pi \tilde{\eta}$; Tic. whole, πᾶς, σύμπας, δλος 3. wicked, κακός 3, πονηρός 3, ---, to carry on, πολεμέω. wife, γυνή, γυναικός, ή, γαμετή, ή. ----, to be, βούλομαι, έθέλω. willingly, ἡδέως. wind, ἄνεμος, ό. wine, οίνος, δ. wing, πετρόν, τό, πτέρυξ, $-\gamma o \zeta, \dot{\eta}$. — (of an army), κέρας, winter, χειμών, -ῶνος, ὁ. wisdom, σοφία, ή, σωφροσυνη, ή. wise, σοφός 3. wisely, $\sigma o \phi \tilde{\omega} \varsigma$, = well, $\epsilon \tilde{v}$. wish, to, βούλομαι, ἐθέλω. with, σύν, μετά w. g. within, έντός w. g. without, avev w. g. witness, μάρτυς, -υρος, ό, ἡ. woman, γυνή, γυναικός, ή. --, old, γραῦς, γραός, ἡ. wonder, to, θαυμάζω. wonderful, θαυμαστός 3. wont, to be, ἐθίζω. word, λόγος, δ, έπος, -συς, τό, ῥημα. τό.

yield, elso.

wrong, to do, ἀδικέω, κα- young, νέος 3. κῶς ποιέω. young man, veavlag, -ou, ό, νέος, ό. X. youth, νεότης, -ητος, ‡, Xenophon, Ξενοφών, -۵νήβη, ἡ. τος, δ. —, a,veavlaς, -ov, ò, véoς, Xerxes, Ξέρξης, -ου, δ. Z. Y. Zealous, σπουδαίος 3. Yarn, νημα, τό. zealously, σπουδαίως; 🐦 year, έτος, -ους, τό, ἐνιαυbe zealously employed. σπουδάζω. τός, δ. Zeno, Ζήνων, -ωνος, δ. yet, ἐτι, πώ. yet even now, Ett kal vov. Zens, Zebe, & [4 47, 8].

Zenxis, Zeūfic, -lôce, &

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